Vol. 35.—Whole No. 764.

LAMONI, IOWA, JANUARY 7, 1888.

PRESIDENT JOSEPH SMITH'S MISSION TO UTAH.

PRES. JOSEPH SMITH started December 27th for Utah, Idaho and California, via St. Joseph, Council Bluffs and Omaha, hoping to reach Salt Lake City before January 1st. His address while in Utah will be in care of Joseph W. Wilson, 42 South Fourth street west, Salt Lake City.

He has had many urgent calls from the west of late, but until now has not found it practicable to respond to them, and it is not at all probable he will be able during this visit to visit but a small portion of the places to which he has been invited. Of course, he may spend some time in Utah and Idaho, seeking opportunities to help the bewildered and afflicted Mormons to perceive the errors and evils into which they have fallen and point out the pathway—the only prosperous pathway—in which they may walk up and out of their difficulties. This he has sought to do for the past twenty-eight years, thousands have profited by it, and we fondly hope many thousands more may soon profit themselves of his counsels and free themselves from the tribulations which environ them.

The Lord inspired Joseph the Seer to predict in his letter to J. C. Calhoun, January 26, 1844, (see Times and Seasons vol. 5, page 54) that the Lord would minister aid to the Saints in the same capacity and calling as did the Seer in his life-time, for he says: "While water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence," etc. Do the Utah Mormons know of this prediction and believe it?

In the revelation explaining the parable of the wheat and the tares, December 6th, 1832, Doctrine and Covenants 83:3, the Lord said to Joseph the Seer: "Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God—therefore your life and the priesthood hath remained, and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began." Do the Utah Mormons believe what the Lord has here declared, that the priesthood of Joseph Smith the Seer "must needs remain" in the Seer and his "lineage" "according to the flesh!" If so, why do they not honor and uphold that "lineage" as they profess to honor and uphold the Seer? In harmony with these decrees the Lord commanded a "boarding house" to be built at Nauvoo "for the boarding of strangers," so that the entire time and attention of the Seer and his "seed" could be devoted to presiding ministerial duties in the church instead of spending time entertaining travelers and callers at their own home and at their own expense; and that this might be made effectual it was appointed that Joseph and his "seed" should "have place in that house from generation to generation, forever and ever," and gives reasons for this in these words—"For this anointing have I put upon his [Joseph's] head, that his blessing [President and Prophet of the church] shall also be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so shall I say unto you concerning the Seer and his seed; shall the kindred of the earth be blessed."—Doc. Cov., revelation January 19th, 1841, sec. 107:18. These being the decrees and promises of God concerning the "lineage," "seed," and "posterity" of Joseph the Seer, why will Latter Day Saints ignore, reject, or resist the counsel and promise of God, and the ministrations of that "seed," and still follow those who have not a promise, or a permissive clause in "the law and the testimony" of God, authorizing their leadership of the church as First Presidents of the church? His "seed" was not accused and his "seed" was not envious and his "seed" not jealous of Joseph their brother, and they refused and rejected him; but God ordained that he should be their friend and deliverer. Israel refused and rejected Moses; nevertheless God made him their "head, and in thy seed shall be the seed of the earth be blessed."—Doc. Cov., revelation January 19th, 1841, sec. 107:18. These being the decrees and promises of God concerning the "lineage," "seed," and "posterity" of Joseph the Seer, why will Latter Day Saints ignore, reject, or resist the counsel and promise of God, and the ministrations of that "seed," and still follow those who have not a promise, or a permissive clause in "the law and the testimony" of God, authorizing their leadership of the church as First Presidents of the church? His "seed" was not accused and his "seed" was not envious and his "seed" not jealous of Joseph their brother, and they refused and rejected him; but God ordained that he should be their friend and deliverer. Israel refused and rejected Moses; nevertheless God made him their "head, and in thy seed shall be the seed of the earth be blessed."—Doc. Cov., revelation January 19th, 1841, sec. 107:18. These being the decrees and promises of God concerning the "lineage," "seed," and "posterity" of Joseph the Seer, why will Latter Day Saints ignore, reject, or resist the counsel and promise of God, and the ministrations of that "seed," and still follow those who have not a promise, or a permissive clause in "the law and the testimony" of God, authorizing their leadership of the church as First Presidents of the church? His "seed" was not accused and his "seed" was not envious and his "seed" not jealous of Joseph their brother, and they refused and rejected him; but God ordained that he should be their friend and deliverer. Israel refused and rejected Moses; nevertheless God made him their "head, and in thy seed shall be the seed of the earth be blessed."—Doc. Cov., revelation January 19th, 1841, sec. 107:18.
he claims to have been appointed of God through Joseph the Seer, his father, to have been appointed and set apart by the hands of his father to be a presiding officer in the prophetical office and presidency of the church, also to have been called of God, by revelation directly to himself, and to have been received and ordained to his official station in the church upon the vote and by the direction of a General Conference held at Amboy, Illinois, April 6th, 1860. He has the right to be heard by them for the reason that he is the honored president of a large and rapidly increasing body of Latter Day Saints who, by faithful observance of the teachings of the sacred books of the church, have won "grace and favor" from the people among whom they dwell, and especially from "those in authority as civil rulers." He should be heard by them for the reason that under his presidency the church has published abroad the Inspired Translation of the Bible, that which was revised, corrected and translated by his father, the Seer; and because he has been largely instrumental in bringing into safe keeping the original "Manuscript Found" of Solomon Spaulding; and because he has demonstrated to our nation and all people that genuine Mormonism does not, and can not, arrogate nor authorize, polygamy, revenge, retaliation, disloyalty, priestly domination nor priestcraft. He should be heard by them for the further reason that under his presidency the church has published and translated by his father, the Seer; and abroad the Inspired Translation of the Book of Mormon, and it occurred to Bro. Hunt that both sides of the matter ought to be heard, so he should become popular—and it may. Bro. Hunt further wrote: "All goes well with us. The gifts of the gospel were manifest with us in prayer meeting Sunday, and the words of life were presented in power at preaching service last night." Bro. Alexander Hale Smith wrote us from Clitharroll, Minnesota, and says: "I arrived here Saturday morning after a dreary ride all night on the cars. Yesterday, Sunday, we had a blessed good meeting at the residence of Bro. Alonso Whiting. The Spirit was with us. At night I spoke in the School-house at Old Clitharroll, the home of the Cutter faction. An informed none of the old members attended the meeting. I am to speak to-night in the "School-house here."

IDLE MINISTERS.

COMPLAINT is made that some ministers having appointments from the last General Conference are either idle or measurably inactive, and also that some of that class are drawing support from the general church treasury while thus idle. We are not prepared to say whether this is true or not, or to what extent it may be, but we hope on further showing it will be found that there are few if any grounds for such complaints. For if there be one class above another who should be just and honorable in such matters it is the Church, which under takes to minister as ambassadors for the Lord Jesus Christ. The law of the Lord condemns all forms of idleness, and none is so reprehensible as that of ministers, for they are called to be "emamples to the flock." Paul, speaking of the ministry in 2 Thessalonians 2:10, says: "This we commanded you, that if any would not work, neither should he eat." In harmony with this is the law given to the Saints, Doctrine and Covenants 42:12: "Thou shalt not be idle; for he that is idle shall not eat of the laborer's garments." Again: "Let every man be diligent in all things. And the idler shall not have place in the church, except he mends his ways."—Doc. Cov. 75:5. This applies first of all to the ministry; and no minister should be tolerated in idleness in respect to any duty devolving on him, whether in temporal or spiritual matters. All nature is full of activities, and it thereby condemns idleness. Heaven hates idleness. The church forbids it. All sensible people despise it; and all these, whether in the church or out of it, should seek to make up for it. No idler is fit for membership in the Church of God, and it is a shame and an outrage to permit such an one in its ministry, at home or abroad. When a man accepts ordination to the priesthood, he should consider that he does so for active duty, and work just as wisely, honestly and faithfully as though he were receiving a large and competent salary in some department of industrial life. If he does not desire to do this, he should quit the ministry; and if he will not do either, then the church should repudiate and reject him. The minister for Christ should be diligent, vigilant, faithful, seeking and striving to advance the work of the Master and his church in every proper way; and he should do this joyfully, lovingly, honorably, prayerfully, ever "looking unto Jesus" as his "Captain" and "Commander." Let the church "prove" its ministry.

"A noted archeologist who has been exploring the ruins of Uxmal, Yucatan, claims to have discovered the remains of three dead cities, the vestiges of the first being in the same site. The relics indicate civilization much superior to that of the present day, and that the city must have flourished twenty thousand years ago."

The Book of Mormon explains that there were two classes of superior civilization in ancient America, the first under the Lamanites and the Nephrites, the latter succeeding the first by many years, building in many instances upon the ruins of the former. The wonderful statements of the Book of Mormon are being confirmed, most notably, by the oft recurring discoveries of the traveller and the antiquarian. We shall give our readers, at no distant time most valuable extracts from the writings of eminent archeologists who treat learnedly of the antiquities of Peru, Central America, Mexico and portions of North America lying north of Mexico, all of which go to confirm the marvelous claims of the Book of Mormon and the teachings of Joseph the Seer.

[For the benefit of those who may feel troubled over a statement made of late by some that the church was not organized April 6th, 1830. But months before, we present the article below taken from the "National Star," VoL 1, page 167; dated April, 1839, only three years after its organization as set forth in all the church records from the first. It is probable that the article was written by Oliver Cowdery. If not, it is evident it was written by some one who knew of the facts as stated, for no incompetent person would have been suffered to write editorials for the organ of the church.—Ed.]

RISE AND PROGRESS OF THE CHURCH OF CHRIST.

Having promised in our last number, something on the rise and progress of the Church of Christ, we commence with the intention of giving a relation of a few facts, as they have occurred since the church was organized in eighteen hundred and thirty. We shall be brief in this article, as we design to give from time to time the progress of this church, for the benefit of inquirers as well as the satisfaction of those who believe.

Soon after the Book of Mormon came forth, containing the fulness of the gospel of Jesus Christ, the church was organized on the sixth of April, in Manchester; soon after, a branch was established in Fayette, 

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and the June following, another in Colesville, New York.

We shall not give, at this time, the particulars attending the organization of these branches of the church, neither shall we publish in this, the account of the persecution of those who were then called and authorized to preach the everlasting gospel. Twenty more were added to the church in Manchester and Fayette, in the month of April, and on the 28th of June, thirteen were baptized in Colesville: and of these we can say as Paul said of the five hundred who saw the Savior after he had risen from the dead: The greater part remain unto this present, but some are fallen asleep. In October, (1830) the number of disciples had increased to between seventy and eighty, when four of the elders started for the west, and founded a branch of the church at Kirtland, Ohio, around which many have since arisen.

These first four, having added one to their number, proceeded to the west, after having obtained some hundred and thirty disciples in less than four weeks and ordained four of them elders, and finally to prepare to remove to the state of Ohio, hand of the Lord, and directed by his Spirit.

In the winter, (1831) the church in the state of New York, after a commandment had been received from the Lord, began to prepare to remove to the state of Ohio. The following is a part of the revelation referred to above: "And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot and blameless: wherefore for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth unto all nations, and it shall be told them what they shall do, for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand." In the greater part of the disciples who were in New York, removed to the Ohio. In June, the word having been preached in many places and hundreds having been baptized, a number of the elders, by the commandment of the Lord, journeyed west, proclaiming the gospel and bearing testimony of the work of the Lord in these last days; saying none other things than that which the prophets and apostle had written, and that which was taught them by the Comforter, by the prayer of faith, as the Lord had said. Many gladly received the word and were baptized, so that branches of the church were built up in many places, notwithstanding the opposition with which the elders were often met.

Indeed we have the testimony before our eyes of the faithfulness with which they labored and suffered. They were sent for their labor, and salvation to their fellow men.—Many have already come up to the land of Zion who were fruits of their labors; and by what we can learn from time to time, we are reminded of the parable of the seed, for we are certain that much of it has fallen on good ground: and we are sure, having the testimony in our hearts, that those faithful elders, although often fatigued and wearied with the length of their journey, will at the last day receive a crown of eternal life, and joy unspeakable in the everlasting kingdom of God and the Lamb, with those that were the means of turning from darkness to light. And while reflecting on this subject, a few words from Daniel seems to be applicable: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. For the word of the Lord to them has thus far been verified, which says: "Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's edge: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory." In July they began to arrive in the western boundaries of Missouri, and shortly after a branch of the church from Colesville, New York, came on by water, and thus the gathering commenced.

From this time the growth of the church though gradual, has been more than many of great faith had anticipated. Many churches have been built up in different states, and some hundreds of members have come up to this land, and are striving to keep the commandments of the Lord, that they may be prepared, whether in life or in death, to meet him when he comes in his glory with all his holy angels. It may be proper to say, as we have often said before, and this church is taught by the revelations of the Lord, in all things, as they have been received from time to time from the days of Adam, until now. And it is really a matter of joy to see how fast the work of the gathering is continuing amid the discouragements, persecutions, and false statements of the world. It has been reported that the church had settled in fifteen hundred or two thousand, and were living as one family. This is not so.

The faith of the church has greatly increased in these first three years of its existence, in these last days. Much is said at home and abroad about Mormonites, as the world has seen fit to call the disciples of Jesus Christ, but wherever the gospel has been truly set forth; wherever the Book of Mormon has been fully explained and understood, and wherever men have listened with unprejudiced minds to learn the truth for the purpose of escaping the delusions and calamities which are already abroad in the earth, there the Lord has borne record of his own work by his Spirit.

While the gifts in many instances have been manifested beyond doubt, in healing the sick, &c., some have doubted and some have mocked at the apostles; and even from the beginning this has been the case more or less, and will be till Satan is bound.

We promised to correct as many falsehoods as we could, that were in circulation. In this article we have commenced, but upon looking at some of the late misrepresentations that have found their way to the people, we think this the best method we can adopt for us to continue an account of the rise and progress of the church, and publish the truth as we have done; for, of all the statements that have been published in the newspapers of the day concerning this church, we think that this is the least untrue; and what adds more to our astonishment is, that these publications came from those who profess the religion of Christ. By this however do we not intend to cast any reflections, for we remember the example of our Lord, who, when he was reviled, reviled not again.

The progress of the church has been great, and while we witness the spread of the work, knowing it is of God, we are willing to give the whole to the Lord, as he will lead them to salvation.

EDITORIAL ITEMS.

Autumn Leaves for January, 1888, has been kindly placed upon our table, and we greet it cordially, with best wishes, bidding it good speed, long life and wide circulation. We discover that one mistake has been made already, and that is, that five hundred or one thousand more copies of the first number had not been issued, for we feel confident all would have been called for before the close of the first volume. We learn that orders are coming in now as to make it next to certain that all of the January number will be exhausted within the next few weeks. The magazine starts out finely, and we have no doubt it will steadily grow in favor and value. The editor, Sr. M. Walker, requests us to say that, because some parties have lost or are not able to find their street numbers—though having their names—copies have not been sent them; and further, that none have been withheld because of non-payment, and that the second number will not be withheld, provided parties write the editor that they will remit soon, but that in case of neither remittance or notification coming, the second number will not be sent.

Pres. Joseph Smith intended to leave Omaha, December 29th, for Salt Lake City.

By letters received from Bro. T. W. Smith (and others), we learn that himself and Sr. Smith left Tahiti for Hastings, Victoria, Australia, November 4th. This will be their address until further notice.

In the "Home Column," this issue, will be found a letter from a Mrs. Lizzie Sheen, of Sutton, Nebraska, who is a believer; but not baptized yet. She desires a faithful minister to come there and labor. Those in charge of that field will please take notice and supply the call.

Bro. Charles Sheen, of Highmore, Hyde county, Dakota, sends us the Hyde county Bulletin, published at Highmore, in which is a flattering notice of Pres. Smith's Temperance effort at Des Moines. Thank you, Bro. Sheen,
Bro. John Hawley wrote us from Columbus, Kansas, December 19th, that he was preaching seven miles south of there, had found three openings already for gospel labor, and at one place had encountered some prejudice, which he hoped to overcome.

Bro. J. C. Foss has "crowded houses" at Urbandale, near Council Bluffs, Iowa; and says further in his letter of December 19th: "I baptized four more yesterday, making nine in all at this place."

Bro. Abednego Johns wrote us December 19th from Carson City, Nevada, and said: "Dr. Hawley was here a few days ago, at this place. I had previously baptized her mother, grandmother, and also her two aunts."

Bro. Thomas M. Parr writes that he now intends to remain in the city till next spring. His address is 1417 Twentieth Avenue, North Minneapolis, Minnesota.

We are in receipt of a very pleasant letter from Bro. A. McKenzie, of Merlin, Ontario, but like many others it is crowded out. He is in fine spirits, says "the work is onward!" in that region, and that he hopes to engage in preaching the work on some advantageous terms. A gentleman had assured him of late that the Book of Mormon "was written by a lawyer down east." Well—What next?

By a letter from Bro. R. M. Elvin dated Salt Lake City, December 19th, we learn he arrived there the 16th, met Bro. R. E. Perry from Wyan­dotte, Michigan, of late that, if possible he would have a place for the elders to preach there, though he is alone in the place.

Bro. V. D. Baggerly writes that the late conference at Derby, Perry county, Indiana, was a very good one, and that the meetings there and in its vicinity were largely attended with attentive hearers. He fully endorses the sensible idea that the ministry should preach the gospel and that which is immediately connected with it, and have nothing to do with speculation and vain theorizing, but study the written word and all good books and strive to become "as well" qualified prophets of God. On the 10th of December they organized the Hope branch, and he thinks many are near the Kingdom there. On the 17th of December he reached Birds Eye, began meetings, and on the 18th baptized four. He was to visit a new place the Saturday afterwards, having for a traveling companion Bro. C. Barmore.

Bro. A. N. Roxie of Boston, Massachu­setts, sends us the following clipping which serves to show how advanced and independent thinkers are drifting away from the creeds of iron-clad Orthodoxy and are feeling their way after what is rational and Godlike:

"ORTHODOXY THEN AND NOW."

"Rev. Hugh O. Pentecost of New York, N. J., appears to possess the courage of his convictions. This is a virtue none too common in these times."

"Mr. Pentecost was pastor of what is sometimes called the "Chapel of the Bight." He became an ardent disciple of Henry George. He was the labor candidate for mayor of Newark. He even said some things which seemed very like a defense of the Chicago Anarchists. All this caused some dissatisfaction in his church. Although on a vote the church sustained the pastor, he resigned, not merely from that particular parish, but from the church at large. Religion as taught by the evangelical churches. He gave up a comfortable situation and salary, and is entitled to whatever credit attaches to the sacrifice. If he has ceased, as he says, to believe in "Orthodox Christianity," then his resignation was eminently proper; and unless his congregation has become a congregation of unbelievers, it would seem proper for them to accept it. But they have not accepted it. By a membership vote of 60 to 32, and by a society vote of 109 to 26, Mr. Pentecost is now invited to remain as pastor of this "orthodox church," even after he had declared his disbelief in "Orthodox Christianity!"

To his credit he is said that he has declined to serve on any terms."

"How strange all this seems when viewed from the standpoint of old New England orthodoxy! How Calvin would groan if he could know of it! How those shining lamps of ortodox orthodoxy! How Calvin would groan if he could know of it! How those shining lamps of orthodoxy of the last century—Jonathan Edwards and the elder Aaron Burr—would have been shocked at the action of the Newark church! Why, it was almost on that very spot in Newark that both President Burr and President Edwards preached Calvinistic orthodoxy straight, and taught it to the youth of the land! What would they say could they know that in their own Newark an "orthodox church" insists upon retaining a minister who flatly repudiates the orthodox theology!"

"All of which leads to the reflection that some things in this world are not as they used to be."—Boston Globe.

The letter below will be read with interest and, we trust, with profit.

"CARSON CITY, Nevada, Dec. 13th."

"Editors Herald:—Last winter when our legislature was in session here, an elder was called there, and they had us as a people before the legislature with a view to prevent us from voting. They gave him several questions to answer, but he failed to give them a satisfactory answer. When he went to the Capitol they were very dissatisfied with him. Lawyer Coffin was present, and he said he knew a man who was not a crank, and that he would state the truth. When he named the man others said they knew him, and that he would tell the truth, and they requested Mr. Coffin to hire a lawyer team and go and see that man and bring his statements before the legislature on the morrow. He came to my house and asked me several questions. I answered them, informed them of the first organization of the church and how it was disorganized, and that when it was in a disorganized state Brigham Young and others took the responsibility upon themselves of leading the people to the Rocky mountains, where, it is charged, they committed gross crimes, such as robbery, polygamy, and whoresom, and that affairs remained in that situation until the church was reorganized under the presidency of Joseph Smith the son of the Martyr, who sent ministers there to show the Brighamites their abominations and gross evils; and I showed them further that we of the Reorganization were everywhere accepted as lawful citizens of the United States."

"ABEDNEGO JOHNS.

There are not a few Utah Mormons in eastern Nevada—and especially in the southeast corner of the state—and we have been aware that the people of Nevada generally, have regarded them with disfavor because—mainly—that they either practiced or advocated polygamy, and other evils, or aidsed, abetted and upheld those who did. And the movement in the Nevada legislature of which Bro. Johns writes was probably to deprive that class of the rights of American citizens. This the Idaho legislature did to a large degree two years ago, and it is only a question of time when similar treatment will be given to that class in other localities. We are pleased to learn that Bro. Johns gave the Nevada lawmakers needed information in respect to the good citizenship of the members of the Reorganization. The latter have suffered reproach, shame and loss by being classed with the Utah Mormons; but many people, including Federal authorities, are now aware that Brighamism is no more like the Reorganization than was the church in the dark ages like that of the times of Christ and his apostles.

The following we take from the Salt Lake Tribune of December 21st and 22d. We trust brethren Anthony and Elvin may have a fair hearing; and if they do, good results will follow, for they are excellent, faithful and spiritual ministers of the word:"

*Elder Anthony at the Josephite Chapel.*

Elder R. J. Anthony, In his sermon Tuesday evening, in a very comprehensive and logical manner presented the work done, and now being done by the Reorganization. From Zeph. 2:19, was presented the scattering of the church from Nauvoo, and that shame had covered the fair name of the Latter-Day-Saints, and that it was there the church lost its prophet and president, and that God withdrew His Spirit from the people, and that confusion and separation ensued, followed by sin, shame and crime, until the name of Saint or Mormon was a reproach in the land. But right at Nauvoo, Joseph Smith, the son of the prophet, took up the work of his father, and that with fealty to the laws of the Government and the doctrine of original Mormonism, as taught during the first fourteen years of the church, the name was now made honorable, and hundreds of the old-time Saints, who had balked on the way, as the major part of the church fled to the fastnesses of the mountains,
and nothing in original Mormonism prevents such a condition."

"WEDNESDAY EVENING'S JOSEPHINE SERVICE.

"Wednesday evening Elder R. M. Elvin, in an impressive and emphatic appeal to the words of Scripture, urged that the truth set forth in his text, Isaiah 55:11, was true in all ages and climes, and would ever remain true. He quoted from the revelations of July, 1829, 'The works and the words of the revelation of God doth not walk in crooked paths.' The above

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Through wish, resolve and act on our will Is Jesus the_dasher of our sins, And no man measures in advance His strength with untied circumstance."

THE PASSING YEAR.

Summing up briefly the Christianity which had an existence at the time when the gospel was restored, we find it thus: Prophecty, apostles, and lastly the Son of his bosom, had declared to the world that God was a God of love, justice, mercy, truth and power; but while they declared him thus, Christianity (?) was holding up to the world a being receiving honors and glory through the writhing tortures of babes—babes whom the Master had taken in his arms and blessed, declaring, 'Of such is the kingdom of heaven'—babes not knowing good from evil, neither the right hand from the left—babes in helpless infancy—babes unborn, whose pure eyes never yet had opened upon a sin-blighted world, much less been defiled by the voluntary choice of evil or the rejection of good. To the same torture it was representing all men as being alike condemn'd who bowed not the knee to this sovereign God; this God demanding of his creatures to honor justice while he himself was represented as a very fiend of remorselessly cruel, compared with whom the crocodiles of the Nile were angels of mercy.

Christianity! Oh, thou Lamb of God who takest away the sins of the world, how didst thou in thy patience and love of mercy bow thy knee to Father so represented? We wonder that the tongue uttering such blasphemies did not cleave to the roof of the mouth, or canker and burn with the falsehoods to which it gave utterance.

Tus much for the justice, mercy and love of God as held up to the world by teachers who had taken upon themselves to declare the words of life and salvation—teachers whom God had never sent; nor do we find their teachings of his truth and power one whit behind in gross misrepre­sentation.

In his word declares that he will not be mocked; that whatsoever a man soweth that also shall he reap. Truth, virtue, honor, uprightness,
world with a flood of light and truth so vast, so grand, that modern Christianity could do nothing but shut her eyes and stop her ears and cry, “De- lusion! delusion!” And not until nearly half a century had passed did she dare open them, when, lo, she finds the world fast ostracizing her, pressing her upon every side, and one after another compelling her to renounce her doctrines of men—her creeds which are an abomination in the sight of God. She has steadily gathered up her scattered followers, and protection to the doctrines boldly enunciated by the man inspired of God, when but a young and ignorant boy, over fifty years ago.

“Not keeping pace with the steps of modern Christianity?” Truly not; for so far did she outstrip her in the race, that, had she been true to her trust, there would not to-day have been left to the world to consider the second coming of the Lord and Master. We answer, boldly, from the restored gospel of the Son of God as taught by the people the world are pleased to call Mormons. Wherever in the world, or in the church, the great evil which had been done. undoing slowly, hour by hour, day by day, oft in pain and weariness, in trial and temptation, by step they have pressed her upon every side, and one after another compelling her to renounce her doctrines of men—her creeds which are an abomination in the sight of God. She has steadily gathered up her scattered followers, and protection to the doctrines boldly enunciated by the man inspired of God, when but a young and ignorant boy, over fifty years ago.

home column missionary fund.

sr. l. hendrickson, akron, i... 25
sr. n. christie, akron, i... 16
sr. a. houghton, willow city, ill... 75
sr. s. p. carrell, pittsfield, ill... 20
sr. jennie k. knight, emerson, i... 20
sr. martha j. kirk, willow city, i... 24
sr. martha k. lockhart, once of vineland, n. j., but now in the paradise of god... 75
sr. julia a. lloyd, eldorado springs, mo... 80
sr. mary c. strob, fremont, ind... 37
sr. inez brown, soaptownville, me... 60
sr. pikington, Choctaw, cal... 90
sr. s. j. hinkle, leon, k... 10
sr. eliza divgle and son, anaconda, mont... 25
sr. lucy l. lyons, lamoni, i... 10
sr. j. russell, san francisco, cal... 50
sr. a. l. dennison and son, alliance, k... 75
sr. m. a. cummings, west jopekset, me... 35
sr. s. costen, dorchester, neb... 10
sr. n. j. Kent and family, wab, i... 58
sr. a. l. donnis, alliance, k... 75
sr. jane brown, salt lake city, Utah... 50
sr. kate hartshorn, marshall, i... 50
sr. martha sayer, maxwell, i... 60
sr. maria bourgeret, linn, mo... 75
sr. ezra burr, eastwood, mich... 50
sr. melts cahoon, san francisco, cal... 50
sr. l. t. grand rapids, mich... 75
sr. nellie birchell, cleveland, i... 25

extracts from letters.

sister mary a. light, woodbine, nebraska, writes—“there are no latter day saints in this part of nebraska that i know of; but should this meet the eye of any near here, i should be glad to hear from them, as it is lonely having none of my own faith. should any of the elders pass this way they will find a warm welcome.”

sister mary j. price, beatle, kansas, writes—“i feel much pleased to hear of the lord blessing his people, and i can testify that this is the only true church of christ. there are no saints living near here but my sister and myself. we would be much pleased to have an elder come here; and believe that good could be done, as the gospel has never been preached here.”

sister hannah, of riverside, california, writes—“i feel impressed to write more upon the subject of training children. do not let it seem like an old story to you, mothers, when i entreat you to establish the habit of obedience in your children from the very beginning. i have had six children. three have passed over the flood; the last to go was a promising boy, our only son and one around whom our heart strings twined in tender love. my father told me that he was taken from me because i had the book of mormon in my house, for it was a wicked book. i have had many trials and much opposition, but my faith is firm in god and his work, and i can safely trust my little ones to his keeping. there was a young man who once lived with us, who was addicted to strong drink, and when striving to break away from its influence he would curse his parents for not having taught him obedience when a boy. he struggled hard but became a wreck and finally tried to commit suicide. what a volume of instruction to parents on the wrong they do their children when failing to require obedience at their hands!”

sister amanda c. rigby, dow city, iowa, writes—“my husband and myself both belong to the church. we have one little boy almost three years old, who can neither walk nor talk. we have had the promise that if we are faithful he shall be healed; and we ask the saints to pray for him, that he may be made whole, and become a blessing to us and to the church.”

sister s. e. church, lamoni, iowa, in sending in her birthday offering writes—“if every sister in the church would do as i do, and send in their offering, even if it be at a sacrifice of some useless ornament, i feel that they would receive a blessing by helping to bless others.”

“little drops of water, little reapers! let us become bravely up to the help of our noble, valiant band of reapers! let us by self-denial strengthen their hands, that our hearts too may throb for joy when the cry of ‘harvest home’ shall be heard.”

home column missionary fund.

sr. l. hendrickson, akron, i... 25
sr. n. christie, akron, i... 16
sr. a. houghton, willow city, ill... 75
sr. s. p. carrell, pittsfield, ill... 20
sr. jennie k. knight, emerson, i... 20
sr. martha j. kirk, willow city, i... 24
sr. martha k. lockhart, once of vineland, n. j., but now in the paradise of god... 75
sr. julia a. lloyd, eldorado springs, mo... 80
sr. mary c. strob, fremont, ind... 37
sr. inez brown, soaptownville, me... 60
sr. pikington, Choctaw, cal... 90
sr. s. j. hinkle, leon, k... 10
sr. eliza divgle and son, anaconda, mont... 25
sr. lucy l. lyons, lamoni, i... 10
sr. j. russell, san francisco, cal... 50
sr. a. l. dennison and son, alliance, k... 75
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sr. maria bourgeret, linn, mo... 75
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sr. melts cahoon, san francisco, cal... 50
sr. l. t. grand rapids, mich... 75
sr. nellie birchell, cleveland, i... 25
one who knows them can doubt their word), they never gave up any part of their original faith. They were baptized in England, in 1822. Bro. Wright has served two terms, I believe, as Probate Judge in Caldwell county, and he has made a record of which he is justly proud. The Christian Church hated to lose him. Why is it, if the Latter Day Saints are such bad people, that other churches are so glad to get them, when they can, and so loth to let them go?

The old Far West and Center prairie branches were dissolved and organized into one new branch at Kingston. We hope that a number will yet come into the church at that place.

Yours in hope,

JOSEPH R. LAMBERT.

Five Lakes, Dec. 22d.

Bro. W. W. Blair,—I have been laboring here in Five Lakes, Lapeer county, for the last two weeks; have baptized two and several more are ready for the water. I start to-morrow for Genesee county to make a new opening. There are more places where they want preaching than can be filled. Hope to be faithful in the Lord.

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Brown City, Michigan.

No. 99 Hinsdale St., East New York, Brooklyn, Dec. 21st.

Dear Brother:—The work is on the Improve in this place. Brother Potts has been putting forth an effort to spread the gospel. Some few came to hear, and I expect by and by that some will obey. We have been very much cheered and strengthened by a visit from Bro. Gomer T. Griffiths. We are hoping for a good time in the near future in Brooklyn. We should like to see Bro. E. C. Briggs and Bro. Bond, from the east; and hope they will call on us as they go west to the General Conference. Our district conference will be held in the latter part of February, 1858. We will give a notice of it in the Herald, when and where it will be held.

If there should be any of the traveling ministry passing this way, and they will call on us we shall be pleased to see them. We have been very much cheered with the good news in the Herald of late; it is truly encouraging to all of us; and we have no doubt as to its final triumph for truth.

Yours in gospel bonds,

JOSEPH SQUIRER, Sen.

KIRTLAND, Ohio, Dec. 26th.

Editors Herald:—As a closing of the work of the year it may be of interest to briefly refer to a few things that have claimed my attention since last writing. August 27th, 28th, and 29th, I was in conference with the Saints of the South Eastern Ohio district, held at Vale's Mills. There was a good representation of the district in attendance, with a large number of outsiders. The Bishop was present, also, and although feeling quite unwell, he stood to his post. Close and respectful attention was paid by the large number of outsiders who were present at the preaching services, to what was said. Sunday's services were held in the grove, the weather was fine and vast numbers improved the opportunity, out of interest and pleasure, to attend the meetings. A good many are impressed with the consistency and truthfulness of the position occupied by the Saints, but that old sectarian "black death" of opinion which prevails, that somehow or other anything and everything will do for a religious faith, and a church, that it is difficult to educate the people out of this monstrous absurdity which has been infused into them by blind guides from their infancy. It is literally painful, and distressing at times, to note the slow and tardy movement of the people out of this dense wilderness of blindness into which sectarianism, with its methods, drill, infidelity and constant impressions has precipitated them. With them there is but little difference between God's church and man's church; and that a lie, if it is only believed and stuck to, will have the same effect in the end as the truth. No wonder the devil laughs, and the truth moves slowly. Some progress is being made, however, and there are witnesses for the truth. There is an outside fusillading going on in order to dampen the ardor of the faithful, and to hold fast and keep control of their old supporters upon whom they depend for their "bread and butter," but they are very shy about coming into close quarters with the defenders of the faith. The old tactics succeeds best—"don't go and hear!"

The ministry, whose names are now familiar, are doing well in supporting the cause. Bro. Davis, Bro. Potts, and many other constant laborers. Bro. Kirkendall was ordained to the office of an elder, and is standing for the cause, together with his father, mother, and wife, at Creola. They with Bro. Perry and family, Mr. Vales' with others, manifested an appreciable interest in our welfare. Thanks.

Sept. 10th and 11th, I was with the Clear Lake and Cold Water Saints, at a two days meeting at Quincy, Michigan. Bro. B. V. Springer, Columbus and Leonard Scott was also present. We appreciated the warm welcome extended to us by the Saints and friends of that place on our return. May God bless and cheer them in their labors. We noted with pleasure the growing interest in the faith there, and that the old standard—"the scriptures only, the scriptures only," is still the truth of the faith. The things of the fort!" Bro. C. Scott decided to make some very fine, not to say matchless efforts from the stand; and Bro. Leonard captured the crowd in the afternoon.

Sunday the 18th, I was pleasantly cared for at Bro. and Sr. Spafford's, at Dimondale, Michigan. I met a number of Saints there during the day. Some very unsanctioned plans had been at work here for some time, and it was necessary to put the forces in operation to get rid of it. I visited
Bro. Horton at Williamson, and the Saints at Weberville. Sister Billinsky, Moon, and others, are doing what they can in the cause at the latter place. Bro. H. Rathbun, of Lansing, had been very busy at home during the summer. His wife was ailing and Sister Laura was cheerfully engaged in the part chosen by "Martha." I baptized two very worthy ladies, advanced in years, at eleven a.m. Brookside and L. Taylor, and about ten o'clock, I baptized Sister Supry more than any others, however, that were brought in. Sister Supry zealously advocates the cause wherever she goes. Sisters, if they will, can do much good, even if they are not ordained ministers. Might just as well say they may preach, for they will do it any way, if it is not enjoined upon them by authority and commandment.

October the 22d I met in conference the Saints of Northern Indiana and Michigan district. A good representation of the district was present. Everything seemed to conspire to make this a most profitable and enjoyable meeting. It was a great feast for both Saints and many outsiders. The weather was fine, every face cheerful and heart glad. The good Spirit was present to animate, enlighten, confirm and direct. His seemed to be happy; and either or both to suit, and goes on his way,—any way to do the most good and create an interest for the cause.

Saturday the 29th, I attended the conference of the Northern Michigan district, held at Bay Port. Their new church building, 30x50, under way to completion, was crowded with interested workers and enquirers. The "cold snap" of weather that came on just then rendered the room uncomfortable, but with Yankee tact, a purse was raised, a new stove was brought, which met the present needs. It was a pleasure to see so many young people becoming interested and taking hold of the faith, as well as the old and worthy people. Bay Port is taken. The Methodist and Baptist ministers have left. A Baptist lady is sad. She is afraid the great change of sentiment in the community will produce a depression in real estate and she will be compelled to sell her farm at a sacrifice! But the work goes on, and the interest widens. There was a large number of familiar faces present at the conference, and a still larger number that were strange. The early prayer meeting was in charge of Bro. John Shippy and Robert Davis. At eleven a.m., Bro. J. J. Cornish arrived in fine trim and looking his best. The writer occupied an hour before noon. The afternoon was devoted to business. Good order and a proper interest prevailed throughout. Bro. E. Delong and L. Phelps occupied the stand in the evening. Sunday day was a grand ovation of social life, song, prayer and preaching. Bro. Cornish made a fine effort in the afternoon. He is experienced and at home on the rostrum.

At the close of the afternoon service he baptized ten in the lake. Eleven were confirmed at the evening meeting, and Bro. W. Davis was ordained an elder through the hands of Brother Supry more than any others, however, that were brought in. Sister Supry zealously advocates the cause wherever she goes. Sisters, if they will, can do much good, even if they are not ordained ministers. Might just as well say they may preach, for they will do it any way, if it is not enjoined upon them by authority and commandment.

Among the old associates was Bro. Shirley, Pearson, Barr, Britnell, Birch, Martinode, Hines, J. B. Bixler, and others, whose names I do not now recall. The only mistake in the programme was that the meeting closed one day too early. Bro. Phelps remained to carry on the meetings. The writer is under obligations to Bro. and Sr. Taylor and others there for special thanks. Altogether the outlook is a promising one for the cause in that vicinity, and elsewhere in the district. A more thorough acquaintance with the facts of the faith is one thing needful; but if faithful and diligent all who apply themselves will gain in this respect.

On my return I met with Bro. C. Scott and B. V. Springer at Dimondale. We labored together pleasantly for a few days. Bro. Springer then returned, Bro. Scott went on to Weberville and engaged in extensive canvassing with an Adven­tist on the Sabbath question, and the writer returned to Coldwater and preached to the Saints on Sunday. While stopping with Bro. C. Col­less in the city, he, father Stroh, Samuel and self attended the "Evangelist meeting" and a "reading" held by them. Each attendant possessed a Bible, and their new minister, from New York City, preached, prayed, read and com­mented flatly. He shot so wide of the mark that we undertook to correct him, but after some two hours comparing views, they held together, and so did we. He was presumptuous and saucy, but did not possess the Christian grace and courage to defend his positions. Some of his members and Sr. Cornless had been playing "hide and seek" for some time, to see which would win the other, but they do not know Sr. Ann as well as we. They will not catch her with theirUFF. But won't it be too bad if our little cannonading breaks up their sweet communion on the account of circumstances forcing each to rally under his own banner! We extend our sympathy.

But of all the faiths and beliefs that it has been my misfortune to meet with, this is among the poorest make-shifts. It is all grace and faith and no works; give your heart to God; get sealed, and that ends it. No such thing as being lost after this! God "justifies the ungodly." (Rom. 4:5)—that fixes it. "For if Abraham were jus­tified by works, he hath whereof to boast," verse 2. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. 2: 8, 9. This mystifier and advocate of myths makes no distinction between works under the law and works under the gospel. He even went so far as to state that "the," used in the Galatian letter to designate the law of Moses, should not be in the text. "It is not in the origin­al," said he, "it is an interpolation."—Paul, "It should read work of law. That is, all law, both in the Old and New Testaments, is abolished —nailed to the cross." What is "stranger than fiction," some of his hearers were blind enough to believe him. But with us this was so self-evidently wild upon his part, that toleration even, ceased to be a virtue, for it was so much like downright hypocrisy. But they thrive, and seemingly are full of zeal.

Good reports come from various points in Ohio. Some deaths have occurred among the old inhab­itants in Kirtland; among the rest is father Ira Bond. I conducted his funeral service at his residence, on the 4th instant. He was the oldest man in the town. Bro. M. H. Bond, his son, was in attendance at the funeral, and preach­ed an excellent discourse in the Hall on the Sun­day following. He reports favorably of the work East. Bro. G. T. Griffiths and R. S. Salyards are away on their mission work. E. L. Kelley is yet in California. A letter just received from Bro. V. Springer leaves him on the house-top. Some two miles from here, one whole family of six children died a few days ago from the effects of diphtheria. None others anywhere in this commu­nity have it. It is as strange to the inhabi­tants here as it is startling. Don't drink any im­purified water, for it is a deadly poison. I see that there is no sour corners about the house, cel­lar, and places where you frequent. Sweep clean, and use plenty of water at the right time and place, and the diphtheria will find no place in your home, except by contagion. The Saints are well here. A snow storm rages while I close this. A Happy New Year to "eye editors"—co-workers, and all Saints. Respectfully,

WM. H. KELLEY.
THE SAINTS' HERALD.

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with the merchants of New England and my goods have a household name. I have a chance to spread the word and raise up friends for the Church. The "Voice of Warning" is just the book to give to those who are seekers for the truth, who say they have a love in their hearts and a love for God, and want it filled. The Lord has said to me, I will surely make you a fisher of men; and it is proving literally true. I praise his name for the high honor that he has pladed upon me.

A. N. Hoxie.

TARONA, (Sharon,) 8th Nov. 1887.

Dearly Beloved Brother, Joseph Smith:-

May blessings abound upon you in the name of our Lord and Savior Jesus Christ.

We have now to inform you how very much pleased we have been, in consequence of the visit paid to us by our dearly beloved brother, Thomas W. Smith, and our no less beloved Sister Ellen, who arrived here on the 6th November, 1884. On the 21st of December he commenced to preach the gospel, to baptize, and to arrange every thing that was necessary respecting the laws of the church. It was then we turned towards him with full confidence and heartfelt gratitude, we saw that he was the right man, and many good things were performed by him in our midst.

In consequence of all these things, we per- ceived that he was a true servant of God, so that we at once delivered up the charge of all our religious affairs in the different Islands into his hands. He established branches, and appointed priests, and teachers over them. We followed him everywhere he went, and were fully conformed into all the doctrines he preached during the term of nearly three years. He then occupied himself with the construction of a church, in the place called Sharon (Tarona). It was completed on the 31st of September, and on the 2nd of October it was solemnly dedicated to the worship of the Almighty God, at eleven o'clock in the morning. M. Smith preached a good sermon in his own language, and all that heard him were very much pleased and edified.

At seven o'clock in the evening, persons of all nationalities were congregated together for the purpose of again listening to the words of truth. There were present: Americans, English, French and Germans; and in fact, people of all nationalities and those from the surrounding islands. All men were astonished and marvelled at what had been performed, and from that day all opposition and disbelief in our doctrines were done away with. Several members from most of the Paumotu Islands were present, many of whom brought money to help pay off the debt on the church.

On the 4th of November we all assembled, we and the people from the different Paumotu Islands, in the house of Qaroro the president, and at two o'clock we commenced a service, singing and prayer. It was impossible to restrain our tears, our feelings overcame us. We followed them to the ship, and we now inform you that our brother and sister have left for New South Wales.

Dearest beloved brother In the Lord, we again bid you "God speed," we members of the church of Jesus Christ of "Latter Day Saints" in this part of the world.

We were infinitely pleased with our beloved brother, Thomas W. Smith, in directing us in the right way respecting the doctrines of our religion. He has performed a great work among us, and we beseech you, most sincerely, to send him back here, if possible. We trust that at the General Conference in America it may be decided that he is to return here.

We sincerely trust that our heart-felt desires may be acceded to, and that it may be the will of God that he return here as soon as possible, seeing that a great and a good work has been performed by him here. We sincerely wish him God speed! in every way.

We have now to inform you how very much pleased we have been, in consequence of the visit paid to us by our dearly beloved brother, Thomas W. Smith, and our no less beloved Sister Ellen, who arrived here on the 6th November, 1884.

The Holy Spirit has performed a great work among us. We sincerely wish him God speed! in every way.

All men were astonished and marvelled at the 23d of October, 1884, when we received the pleasure of his company during the afternoon; we had an excellent meeting at the First Church, in the place called Getmans, and the merchants of New South Wales, and sent them to Apia, Samoa Islands, so you probably know that he is to return here. We have now to inform you that we have left for America; but we will still hope to see him. I am glad to see that in America, as well as elsewhere, God is hastening His work, and that all that are in Christ are being gathered unto him. Love to all Saints. May peace abide with you and all the Israel of God.

Yours in Christ,

Jos. F. Burton.

CARNEIRO, Kansas, Dec. 24th.

Bro. Joseph and William:-I wish you with all Saints a happy Christmas. I came to this place the 20th; fair interest is manifested. This country is like the hill country of Judea—very rough. The work is gaining ground slowly in this district. Laborers are few and calls are many.

Ever yours,

A. H. Parsons.

Box 120, Gardner, Ill., Dec. 19th.

Bro. Dancer:-I want the Herald. There are three Saints in this place, and we held a meeting on the 18th. One person gave his name for baptism. We shall have a meeting next Sunday. We come from Clay Cross, Birmingham District, England.

Yours in the gospel.

John Walters.

GOOD ADVICE FOR THE GIRLS.

Now, girls, consider the fact. The day of usefulness is nearly past. Young men are not going to take you for wives on the strength of any looks or manners you may possess. Some of them are fools enough to do it, but they can not afford it. The pressure of the time is inexorable. Use, use, use is its constant demand. The last generation of women are simply wives and mothers. The demand upon the present generation is that they shall be helpmates, partners, and intellectual equals, and brave, struggles, independent and joyful companions.

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The theory without practice is abortive!

Editors Herald:—The truth of the above caption may be conceded by thinking minds, and such may wonder why the writer has chosen to discuss that which needs no proof. Do not be hasty in your judgment, kind reader, but plod patiently with us to the end. Our desire is that you may be benefited by the thoughts suggested. While a theory not in practice is like an untimely birth, the practical workings of any theory, of whatever nature, is a test as to its worth.

If Robert Fulton's theory of propelling boats by machinery set in motion by the force of steam had never been put in practice, the great benefits accruing from the use of steam engines would have been obtained. But its practical workings have demonstrated the theory to be of great worth. The same process of reasoning applied to railroads, electro-magnetic telegraphy, &c., &c., would produce the same results, only to an immensely greater degree as they increase the benefits received by man from their operations. Such may be termed beneficial physical theories.

The government of the United States, in its theory and practice, has, in the writer's opinion, proved to be the best ever devised; though those who believe in what they call the "divine right of kings" prognosticated a failure for the theory in its infancy; but its practical workings have demonstrated beyond a peradventure that it has within it the seeds of perpetuity, and bids fair to exist when the tottering thrones of despotism are crumbled in the dust. One proof of its worth seen in the fact that thousands yearly land upon its shores from the different nations of the earth, seeking to make the country over which the flag of freedom floats, their home. But, as time has been belated of late, that not all who come to our shores have peccable designs, but that some come with the purpose to sow the seeds of dissension, advocating a theory which, if put in practice, would certainly produce what their name indicates anarchy and confusion; and the dire consequences would ensue should they be allowed to trample the laws under their feet. There have been theories of a social nature sought to be established, purporting to be improvements upon the usages and customs of society which would produce greater beneficial results, such as "Free-loveism," and "Socialism;" but when put in practice have proved to be pernicious in their effects, and destructive of good morals, and having in them the seeds of their own dissolution.

There is a theory, assuming somewhat of a religious or spiritual nature, that is becoming very popular throughout the world, numbering among its votaries, emperors, kings, queens, and other titled dignitaries of the earth, entitled the spiritualistic theory—commonly called Spirituality. The practical workings of this is a perfect test as to who is the author of it, and as to what are its results, for he who claims to be controlled by angels. Quoting from Dr. Hatch, once a medium, but who renounced the system with horror and indignation he says:

"Spiritualism, and prostitution, with a rejection of Christianity, are twin sisters, which everywhere go hand in hand. * * * Like all destructive pestilential miasmas, which almost imperceptibly poisons the soul, it has made victims tens of thousands of its votaries, and secretly creeps into many other avenues of society, until it is almost popularizing those social conditions which every good soul abhors."

Enquiries which have justly received the condemnation of centuries are openly upheld, vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom. Bastards are claimed to be "spiritually begotten," &c. Do these practices prove the theory that leads them to be from that righteous, Holy Being, who can not look upon sin with the least degree of allowance? Does it command itself to be, the good, the virtuous of Adam's posterity?

Still quoting from the same article we find that out of their own mouths they stand condemned as being the servants of Satan, for they especially style themselves the servants of the devil, and pray to him for help. We extract only enough to prove our position, for to us the whole of the prayer as quoted (and that only claimed to be a portion) is too horrible to put on paper: "O Devil; Prince of Demons in the Christian's hell! O thou Monarch of the Bottomless pit, whose crimes have been so often cursed by the Bless thy servant before thee. Fill his mouth with words of wisdom, * * * that his audience may realize that thou art a prayer hearing and a prayer answering devil"—"World's Crisis."

In the same article it is recorded that the proceedings of a meeting held in Lyceum Hall, Boston, were opened by prayer to his Satanic Majesty. Out of their own mouths then, they are condemned as servants of the devil, that and the practice of such a theory proves that it emanated from that evil one who seeketh not the good of the human family, but is an enemy of God and man, an enemy to all righteousness, whose wages to those who serve him, is death, an eternal separation from God, and from all that is lovely, pure and good, and misery is their doom.

The goal has been established on the earth for the benefit of man in this life, and his eternal welfare in the world to come, is the gospel. Emanating from a perfect being, it is perfect in all its parts, and therefore calculated in its practice, to perfect the sons of men in their sphere, as God is perfect in His; and hence we hear the Savior commanding: "Be ye perfect, even as your Father who is in heaven is perfect." God is the author of it; and he who claims to be in its practice, is in wisdom, knowledge, truth, glorious in holiness and all goodness, having all power to do whatsoever seemeth him good.

Man in his sphere on earth may attain to that state of perfection in righteousness, that is mentioned in Rev. 22:16, in practicing the precepts of the gospel of Christ. There is a great difference between man in his natural state and this "perfect" state on earth, even as there is between infancy and hoary age; and hence, as the natural man is "born again," he is spiritually, in his infancy, and has to grow in every good word and work in all holiness, until he becomes a "perfect man" in Christ Jesus. It is written: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are after the flesh, these are the enemies of God."—Rom. 8:7. It follows then, that the carnal mind being at enmity against God, must be in the service of him who is the enemy of all righteousness, who beguilled our first parents from their rightful allegiance to the Creator; and they, falling from their lost condition as children of Satan, became servants of Satan, were estranged from God, and entailed upon their posterity the consequences of that fall whereby, by nature, they are at enmity against God. By the apostle they are said to be "after the flesh," and while the condition that God had ordained for man, the same apostle, in Galatians, chapter five, states what the works of the flesh are: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, Murders, drunkenness, revellings and such like."

We do not understand that the apostle accuses all who are in the natural state as being guilty of all of these charges, but that they are all guilty of some of them, and in a high degree. Many of the moralists, who are seeking to establish the "perfect" state, say that many who are styled the honor able men of the earth, would not commit the crimes of adultery, fornication or murder, yet they may be guilty of idolatry, or hatred, or wrath, or strife, etc. Now the apostle says that they who do these things "shall never inherit the kingdom of God." And well might he say so, for they are works which are displeasing in the sight of God, being subversive of the welfare of the children of men in this life, and, if not repented of, will unfit them to dwell with the pure and the good in the resurrection of the just. Can any one point out one of those works of the flesh that is conducive of the well being of society? But the apostle did not enumerate all the works of the flesh, for he says, "and all such." When we think of mankind being indulged in, what an amount of wretchedness and misery, degradation and woe, are consequent thereupon in this life? And their consequences follow over in the next, if not repented of.

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To deliver mankind from this state of things, God sent forth the plan of salvation, the gospel, requiring obedience to the same, giving man his agency, leaving him at liberty to choose or refuse: but according to the conditions, they who obey receive the reward of eternal life; and those who must to receive punishment for their doing. The theory of the gospel, when practiced, will cause men and women to cease all evil practices, and in this respect society will be made better, and also the government under which they dwell. One of the first principles of the gospel is repentance for the remission of sins repented of; that mode of adoption is baptism (being baptized into Christ) for the acceptance with God as his children; and if a man is ed in the works of meekness, temperance, such of the fruit it will be, except one would be, “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.”

It seems to the writer that the most obtuse intellect can see that persons possessed of “the fruits of the Spirit” must be better men and women than when engaged in the works of the flesh, and that this proves that the practical working of this gospel theory is the well-being of mankind in this life, and causing them to become more God-like, fits them to dwell with Him in eternity. The first principle enumerated in “the fruits of the Spirit,” is love. The Savior declares that upon loving God with all our heart, mind, and strength, and upon loving our neighbor as ourselves, hangs the whole law. Paul affirms the same when he says, “Love is the fulfilling of the law.” He also says, “Love worketh no ill to his neighbor.”

It is right, and reasonable, that God should be first in our affection—in our heart’s love—for “in Him we live and move,” and from Him we derive every blessing, whether of a temporal or spiritual nature; also from Him, who alone is able to bestow it, we have the promise of eternal life, which He declares “is the greatest gift.” He can bestow upon man. The Savior gives the test of that love in this language: “He that hath my commandments and keepeth them, he is that loveth me. And he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him.” We know, then, that those who love God are those who keep His commandments.

The next great command, after love to God, is, that we love our neighbor as ourselves, which, reduced to practice, is tantamount to the Savior’s law and 1 Thess. 4:12. Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets.”

We would not that men should hate us; we then must not hate them. We would that they should do good to us; therefore should we love them. The test of love to our neighbor is, “Love worketh no ill [nothing bad or evil] to his neighbor.” If we do any ill to our neighbor, whatever, then it is a sure sign we do not love him. And as we would not do ourselves any ill, it is certain we do not love him whom we do harm to. If I love my neighbor as myself, I will do him all the good I can; for I would desire to do so to myself. If this principle of love was carried out by all the inhabitants of the earth, what would hinder millennial peace from existing in our midst? There would be no necessity for bolts or locks to our houses, for none would be inclined to steal from their neighbor. There would be no necessity for prisons, for there would be no law breakers; every one would be living above the law, love to God and love to man being the ruling principle. There would be no drunkenards, and no necessity for a law prohibiting the manufacturing or vending of alcoholic drinks, for if a man loved his fellow man as himself he would not manufacture or sell to his brother-man that which robs him of his reason, making him a disturber of the peace of society, causing him to neglect providing for his family and bringing them down into the depths of wretchedness, snatching him from the loving father and tender husband into a demon ready to imbrue his hands in the blood of innocence; he would not make or sell that which is the cause of nine-tenths of the crimes perpetrated against the laws of the good government, against the laws of his Creator. And thus by the practice of this principle of love insculpted in the gospel of God to man, His creature, the traffic in this soul and body destroyer, this bane of the human family would be forever swept from the face of the earth. Let this principle of love be exercised by man to his fellow man to his brother-man. In a few years, they would be done away, and peace would be forever established in the hearts of all the earth. What would they desire more? But when they hear it, they may believe it; he the of God shall be revealed to the faithful, just as the Lord Jesus Christ shall be revealed to the wicked. There were two great plagues upon the earth, one of the criminal, or communist, or anarchist, or the man who robs him of his reason, making him a disturber of the peace of society, causing him to neglect providing for his family and bringing them down into the depths of wretchedness, snatching him from the loving father and tender husband into a demon ready to imbrue his hands in the blood of innocence, that which robs him of his reason, making him a disturber of the peace of society, causing him to neglect providing for his family and bringing them down into the depths of wretchedness, snatching him from the loving father and tender husband into a demon ready to imbrue his hands in the blood of innocence, and another of the crimes perpetrated against the laws of the good government, against the laws of his Creator. And thus by the practice of this principle of love insculpted in the gospel of God to man, His creature, the traffic in this soul and body destroyer, this bane of the human family would be forever swept from the face of the earth. Let this principle of love be exercised by man to his fellow man to his brother-man. In a few years, they would be done away, and peace would be forever established in the hearts of all the earth. What would they desire more?

Paul, in 2 Thess. 1:7-9, says: “When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, &c. We perceive by this that those “who obey not the gospel” will be deprived of dwelling with the Lord in this reign of blessedness and peace; and the inference is that those who do obey will have the blessed privilege. The gospel, it appears, is given as the means of preparation for this reign of peace; for it follows as a logical sequence that, if “the works of the flesh” as before enumerated are done away through obedience to the gospel, and that through obedience the fruits of the Spirit—“love, joy, peace”—are established in the hearts of the obedient ones, the gospel, then, is the means of preparation for dwelling with their Lord, and that He will then accept them. The gospel, then, is the best thou shall have the freedom to perpetuate the perpetual well being of man; and, like all other good theories, to reap the full benefits of it, its principles must be fully practiced.

It appears from the record that the Savior foretold, that at the time of His second coming to reign on the earth about half of those who had not in the kingdom of God on earth would be shut out from the marriage of the Lamb. They were styled by Him, “foolish virgins.” They had the name of “virgins;” had a membership, but upon them the Lord in this reign of blessedness and peace would not appear.

The knowledge of the Lord, as the waters cover the sea,” Micah, chapter 4, predicts that when the Lord shall reign in Mount Zion, the nations shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.” This looks like a reign of peace, surely; for the wild beasts will become docile and graze with the domesticated animals war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.”
the gospel, become careless, lukewarm, lose the indispensable oil, do not seek to replenish till too late, when darkness as a consequence ensues, and depending upon getting the "oil" from others, when they find, alas! that each has no more than enough for themselves to secure the light necessary to have the joy of the Master when He comes.

The parable of the ten virgins agrees with that of the sower, whose seed, some of it, fell by the wayside, and the fowls devoured it; some fell upon the stony ground, sprang up immediately, but not having much root, the mid-day sun devoured it; some fell upon the thorns, and did not bear fruit; but some fell upon good ground, and brought forth thirty, sixty, and a hundred fold. So we perceive that the theory of the gospel must be put in practice if we expect to receive any benefits from it. If men will not have anything to do with it, but will go on sowing to "the flesh," they shall of the flesh reap corruption; have it dispossessed against all such works; and refusing to forsake them and obey the gospel, they must come under condemnation and suffer the consequences of that disobedience. If they sow plentifully to "the works of the flesh," they will reap a plentiful crop of evil and in the world to come, for every one will be rewarded according to their deeds. On the contrary, if men sow to the Spirit, plentifully, and cultivate its fruits with care and assiduity, they will reap a plentiful crop here, and in the world to come, life everlasting. But if men sow sparingly, and are careless and negligent in cultivating good, they can not expect to reap a full crop, neither in quality or quantity, so that they will have to be content with a less reward. If the whole gospel theory is not obeyed, they can not expect to have the whole benefits of that theory can not be obtained. The Savior's declaration is that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

God being perfect in knowledge, in wisdom and understanding, knowing the end from the beginning, knew just exactly what it would take to redeem and bring back fallen man into His presence, and He consequently established the scheme, or conditions of that salvation; and infinite wisdom conceiving that it would take all of the world's population to accomplish that object, then nothing more, and nothing less will accomplish it.

It men and women consider well their best interests, they will seek the salvation of their souls in preference to seeking to lay up treasures on earth; for the Savior asks, "What shall it profite a man if he gain the whole world and lose his own soul?" Or what will a man give in exchange for his soul?" If a man had the whole world under his control, he could not effect an exchange with the Almighty for the salvation of his soul! No, it must be obtained by every soul to secure the blessings that pertain to his own soul! 3

"For what have we before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one."—Rom. 3: 10. "For all have sinned and come short of the glory of God."—Rom. 3: 23. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,"—Rom. 5: 12.

Thus the doctrine of the fall is established as a Bible doctrine. The doctrine of redemption through Christ Jesus stands upon as sure a basis. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."—John 3: 16. "But God commendeth his love towards us, in that, while we were yet sinners Christ died for us."—Rom. 5: 8. "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

Isiaah represents Jesus thus: "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa 61: 1, Luke 4: 18.

Here then is his mission as the sower of the good seed. "Now after that John was put into prison Jesus came into Galilee preaching the gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand."—Mark 1: 14, 15. Math. 4: 16, 22. Malachi speaks of him as "the messenger of the covenant," and Latter Day Saints understand the gospel to be "the new and everlasting covenant" that God through Christ makes with man. If the doctrine of the fall is true, then the preaching of the gospel of the kingdom that he sowed the good seed, and it must be remembered he was sowing it then, for in his interpretation of the parable he uses the present tense of the verb to sow. "He that soweth, sows of the good seed." (Matthew 13: 36-45.)

If it will not be disputed by the believer, that since the race had become aliens through the fall, the gospel was to be the plan of restoration to the favor of God through Christ; and consequently the rule by which they were to be adopted into the Kingdom of God; hence, we can not claim to be citizen or children of that kingdom only by this rule of adoption. If the fact of some being good moral men, according to our judgment of goodness, makes them children, then to such Christ needed not to have preached, and for such he needed not to have died. For "the children of God; only to them who believe on his name."—John 1: 12. If this class were children of God, in the gospel sense, prior to that, they would not at that time have needed power to become such; hence, it is evident that the best efforts of men in a moral sense, outside of obedience to the gospel, does not qualify them to become...
sons of God. There is a covenant to enter into, with the Father and the Son, a law of adoption for all to obey before we can become members of the heavenly family. That covenant, that law of adoption, is “the gospel of the Kingdom” which Christ preached. That covenant and law were well defined by him, when he cried, “He who believeth on the Son hath everlasting life.”—John 3:36. “Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again.”—John 3:7, 8. “Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. This is that which was spoken by the prophet: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—John 3:12, 13. “Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—John 3:15.

The possession of these excellent qualities is not all that constitutes a man a child of God. The preaching of the gospel was a necessity, or Christ would not have done it; and the execution of those ordinances is necessary to the disciples to preach it. Consequently obedience to it was necessary; for if it was unnecessary to obey it, it was certainly unnecessary to preach it. But Christ was ordained and sent of God for that express purpose, as also to die for the sins of the world. And while praying to his Father for his disciples, he says, “As thou hast sent me into the world, even so have I also sent them into the world.”—John 17:18. Obedience, then, is absolutely essential, in order that we may be enrolled in the kingdom of heaven. That obedience is absolutely demanded is evident from the following: “Verily, say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven.”—Matthew 7:21. The qualities named are all praiseworthy, but not sufficient of themselves. That obedience is absolutely fixed to professors of religion. Such qualities have been found in all ages and among all peoples. The crowning excellence is obedience; it embodies all the rest; for to be obedient in the full sense of the term is to cultivate and manifest all these graces; but it is possible to possess many of the above named graces, and yet lack a pure faith and a full and explicit obedience. The fact that Christ commissioned his disciples to go into all the world and preach the gospel to every creature is proof that whatever of worth men possessed without the gospel, they were sinners and aliens, and were in need of the gospel to make them, children and heirs of God. Such was and is the condition of the world; hence, Christ truly said, “I am not come to call the righteous, but sinners to repentance.” This language does not convey the idea that there was nothing good in men, but it does mean that all men had sinned. Good as found in man is at the best only comparative; but whatever good there is in man is “Christ-like” since the difference of identity in the two beings can not change the nature or quality of the characteristics possessed by both, but whatever excellence there is in man is in degree, or may be measured; but the same qualities in deity are infinite, immeasurable. But we repeat that no excellence that man can attain unto without obedience to the gospel, can never fit him for or make him a citizen of the kingdom of God; for it is written, “Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God.”

Men may claim to be in possession of the Spirit of God, and hence conclude that they are Christians, when they only understand the birth of water. But if Jesus properly defined the nature of the new birth, in the above language, and certainly this was the answer to the important question of Nicodemus, “How can a man be born when he is old?” then those who make the above claim are unregenerate, and hence incompetent judges, not being able to discern between the true Spirit and the false, and they may rest assured that if any spirit teaches them to ignore or treat lightly the teachings and ordinances of the Spirit of God, and hence to make the above claim are unregenerate, and hence incompetent judges, not being able to discern between the true Spirit and the false, and they may rest assured that if any spirit teaches them to ignore or treat lightly the teachings and ordinances of the kingdom; hence, I shall not claim that the spirit of adoption is given to every man who come into the world, and declares it is the Son of God. John 1. And Paul tells us “The manifestation of the Spirit is given to every man to profit withal.”—1 Cor. 12:7. If this term, “every man,” means all mankind whether in the church or out, then professor and non-professor, atheist, or believer, receives the manifestation of the Spirit. For the work of preaching the gospel would be useless; and the great commission have been given in vain; but rather, the light or Spirit is given to enable us to discern truth from error, good from evil, and to cheer us on in the good that we know, and prepare our hearts for the greater truths revealed in the gospel of God’s dear Son, bearing witness to us of its truth, and divinity, and thus leading us to become the sons of God, through the only means ordained of God to make us such by obedience thereunto.

By the revelations of the last days, we learn that the light or Spirit, mentioned by John and Paul “proceedeth from the presence of God to fill the immensity of space.”—Doc. & Cov. sec. 85. From this we learn that its operations are not confined to witness bearing, but are also guiding, influencing, instructing, and approving the good in us, and reproving the evil; while it is life-giving, and sustaining, not only to man but to all the creation. But it is also to bear witness with our spirits that we are the sons of God, when we have become such by obedience to the laws of adoption. Undoubtedly many have felt the blessed influence of this Spirit; and in proportion as they have followed its guidance, have they found their spirits made free, and have received its approval for the good they have done. This approval must not be confounded with the testimony that we are the sons of God, prior to our free and full compliance with the terms of sonship; and this free and full compliance never conflict with itself, nor with the teaching of Christ. There were Jews who manifested faith in Christ, but who were not adopted into the kingdom. To these, Jesus said, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”—John 8:31, 32. From this it is evident that merely believing on him did not make them free, or children of God, that they had not complied with the gospel, consequently were in bondage, for God could not be justified in giving them deliverance until they had complied with the terms thereof. Here is a case illustrative of this point: “And all the people who heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”—Luke 7:29, 30. John baptized for remission of sins. The common people believed his preaching and obeyed, consequently God was justified in forgiving their sins, washing them free from their sins; but the pious Pharisees and expounders of the law would not submit to the order of heaven, and must continue in their bondage. Paul says to the Romans, “God be thanked that ye are not the servants of sin, for ye have obeyed from the heart that form of doctrine which was delivered you. And ye have been made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.”—Rom. 6:17, 22. If the members of other churches are free from sin, children of God, why baptize them, seeing that ordinance is for the remission of sins? And how can we be the Kingdow of God? I would not seek to appear wise above that which is revealed; hence, I shall not claim that the spirit of adoption is given to those who have not complied with the law governing it. I know of no other means than that revealed in Holy Writ. Why should I flatter...
my vanity by assuming that, because I belonged to and was blest in another church, therefore I was then a child of God? The portion of the Spirit I enjoyed was given to help me discern the truth, and to show me the verity of one truth in contradistinction of the truths I had heard, but it was not the seal of my adoption; for although I had been immersed I was not adopted, for he who immersed me had not divine authority; but when I heard the truth in its fullness and obeyed it under the hands of those who were divinely appointed, then I was entitled to the seal of adoption, and then I realized the difference between a servant and a son. Then I could realize the force of the language of Paul: “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” —Rom. 8:14, 15.

It is no argument against the foregoing truth to say that “If the sincere among the churches, or in Babylon, are not the children of God in a gospel sense, then false doctrines, corrupt practices, and Satan’s children are found in the church of Christ.” False doctrines crept into the former day church, and Christ and his Apostles warned the Saints against them. Corrupt practices were found in it, against which God through his servants uttered fulminations of his wrath. Satan’s children had crept in, but neither they, nor their doctrines or practices were of the church. They were, as Christ says, “Thieves and robbers,” and of their father the devil.” These led the church into apostasy. Such have been and may yet be in the Church of Christ in these days, or the Reorganized Church is fighting shams of the old over, as no shadow without a substance, it is a recognized fact; but that fact will not prevent it from being the Church of Christ. It simply proves the continued hatred of Satan against God and humanity, this wily and hellish asiduity to frustrate the purposes of the one, and destroy the hope of the other. It also manifests the weakness of man in this as in all ages of the world. But although the wheat and tares are found growing in the same field, the infinite wisdom of the sower of the good seed will cause the coming of the arch enemy to aid instead of frustrate the divine purpose, and when that purpose has been accomplished, the tares will be burned, and with him who sowed them will reap for their reward eternal shame and confusion.

In conclusion, I believe that there is comparative good in all churches throughout Babylon. If not, Babylon would have fallen long ago of her own rottenness. There are many both in and out of the churches, from the church of Rome to the latest dawning of the lost of the heathen world, who are sincere and truth loving souls, whom God in his love has blest for their integrity, and will reward them according to their works. I believe, too, as the Book of Mormon teaches, “Wherefore, all things which are good cometh of God.” But the prophet is speaking of good in its intrinsic purity, unmingled with evil, not distorted and perverted as we find it in the creeds of the day and age in which these creeds came from God, but Satan has taught them to mar and distort them, as he did in the garden of Eden, and they are used to lead mankind farther from God, while if found in their original purity, then, “Beloved that which is of God is light, and there is no darkness in it at all; and the darkness longeth not to have it.” Wherefore every thing which inviteth and enticeth to do good, and to love God and serve him is inspired of God.” —Book of Mormon, page 536.

As an instance of the cunning of Satan, let me refer to one fact. In the days of Christ and the apostles it was more than a man’s life was worth to confess that Jesus was the Christ; but to-day it is the most popular act that can be performed, and that sacred name is used as a covering for the most consuming and unhallowed avarice; but to confess the truths that he taught, as a whole, would be a sure method of calling down the scorn and contempt of professed Christian, or avowed Infidel. Thus the wiles of Satan are exerted to counterfeit the glorious work of the gospel and frustrate the plan of redemption, for he knows that without obedience to the gospel salvation can not come unto man. But, God be praised, the cunning of the evil one will be thwarted. The gospel is restored and is being proclaimed, and will be preached in power unto all nations, kindreds, tongues, and people; and to all the generations of men who are, and have been upon the earth; until the great and glorious offer of salvation is made unto all, and man as a race have been redeemed unto God, through the blood of the Lamb and the sanctifying power of his gospel. And it shall be realized that “As many as believe in Christ, to them shall be given power to become the sons of God,” and if sons then heirs, heirs of God and joint heirs with Jesus Christ.”

CHARLES DERRICK.

ON SCIENCE AND MIRACLES.

At the Second Presbyterian church, Kansas City, Missouri, Rev. C. L. Thompson delivered the last of his series of Sunday evening lectures on “Science and Religion.” The subject of last evening’s lecture was “Science and Miracles.” The following is an abstract:

In his day, Strauss says, that the belief in miracles is the chief offense of religion. Skeptical science necessarily denies the supernatural. Christianity is the religion of miracles, hence the conflict. What is a miracle? We used to say it was a suspension of natural laws. We now say: There are in the world, at this time, events which pertain to the laws that govern the natural world, and are contrary to the natural laws, and hence they are miracles. When we use the term “miracle” we mean a thing which is contrary to the laws of nature.

At the Second—Pantheistic, a false conception of God, which also excludes miracles.

Third—Deism, a mechanical conception of the world.

If we believe in a free personal God, miracles are possible. So Huxley and other scientists confess. The interference of God is not excluded by the laws of nature. Again, it is said, that if not inconsistent with the power of God, they must be with His omniscience. Why should His works need regulating? This view ignores the moral causes of miracles. It is not God’s order, but man’s disorder that requires their aid. Hume anticipated scientific objections to miracles when he said they violated natural law and universal experience is against them. But that begs the question; what looks like violation may be only a higher physical law, but undiscovered. Our Lord’s resurrection may be no miracle, in a scientific sense. For ought we can say, germs of life may exist in our present bodies, which, under right conditions, may spring up into an immortal body. Strauss says the miracles have not been cross-examined. Indeed! There have been eighteen centuries of cross-examination. The following three points may be considered fixed:

First—Admit God and a miracle is possible.

Second—If wrought for a sufficiently great reason, it is probable.

Third—Bible miracles have been so testified as to remain unshaken.

Now, in general conclusion of this course of lectures:

First—Let the man of revelation value the physical sciences. They help interpret the Bible. What light the sciences have thrown on the first chapter of Genesis?

Second—Let the man of science remember that there is a spiritual as well as a physical. The forgetting that is the chief source of the trouble.

Third—Let both work for harmony. All truth is one. The time is coming when the sciences and the theologies will both bring their best jewels of thought for the crown of that God, who made both nature and the soul, and who rules equally in both.

NEATNESS IN DRESS AT HOME.

The importance of neat and tasteful house dressing can not be over-estimated. The matron who appears before the members of her family in a shabby, soiled wrapper, and makes the excuse—if, indeed, she takes the trouble to make one at all—that it is so much more comfortable, has little idea of the possible consequences of such an excuse. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her own span of life; that her husband and sons can not fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons can not fail to decrease their respect for her, she might be induced to least attention to her personal appearance. Not even the burden of care and constant employment can furnish a sufficient excuse for careless personal habits, for few things are more important to the well being of a family. There is an old saying to the effect that an untidy

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mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, yet there is always a lack of respect and an indifference to the authority of a mother who takes no pride in her personal appearance. And it is not the mother alone upon whose behavior are the children of responsible age to rely for home neatness and order in dress; the father has its duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well kept hands, clean faces, neatly brushed hair, and orderly dress, at least at every meal where the family assemble.—Brooklyn Magazine.

Conference Minutes.

SPRING RIVER.

Conference convened with Columbus branch, Kansas City, Kansas, on the 4th day of December, in Richland Valley School-house. John A. Davis, Jr., preached Friday evening, followed by D. S. Crawley, September 3d, E. A. Davis in the chair. W. Pender secretary. The following elders reported: S. Maloney, C. Sevenee, W. E. Western, B. Davis, R. H. Davis, O. F. Sutherland, E. E. Bremer, D. P. Loomis, J. H. Hawley, Dr. J. B. Davis (had visited the Bickertonites, of whom he spoke Interestingly and favorably), E. Depe, (baptized) and B. W. B. Davis. J. Davis, J. A. Davis, J. A. Davis, Jr., J. A. Davis, Sr., Moses Turpen, James Hart, J. M. Richards reported. Printed report of the W. L. Locust at the Mount Randall, (baptized 4) reported. Teachers Llewellyn and Hobart; and Deacons H. Smarts and Bradford reported. The spiritual authorities of the district were present in righteousness. C. A. Blakeley was sustained as bishop of the church, and R. H. Davis as his agent. Bishop's agent's report was also adopted. The auditing committee having been released.—C. K. Ryan and O. Olson. E. A. Davis having resigned as president of the district, John Alfred Davis was elected to succeed him, and W. S. Pender was elected secretary. It was decided by vote to have next conference at Pleasant View Branch, Bro. Hawley and Maloney was invited to take part in conference. Moved that we sustain the above brethren in their mission here as appointed by the presiding high council. Agreed to recommend from Pleasant View branch it was ordered that E. Keeler be ordained to the ministry. Moved that the above brethren elect a chairman to the office of teacher. Elder's license was granted to C. M. Furks. Moved that the secretary be instructed to send priest's license to W. T. Duncan. The Webbs, A. H. Smith as missionary in charge. The house resolved itself into committee of the whole, and after reconsideration, decided, that the division of the conference will be as follows: First district, J. Davis, C. A. Blakeley, C. M. Furks. Second district, J. Hawley, C. A. Blakeley, C. M. Furks. Third district, J. Davis, C. A. Blakeley, C. M. Furks. Fourth district, J. Hawley, C. A. Blakeley, C. M. Furks. Fifth district, J. Davis, C. A. Blakeley, C. M. Furks. Sixth district, J. Hawley, C. A. Blakeley, C. M. Furks.

Conferece Notices.

The North Western Kansas district conference will convene at topeka, Kansas, on the 3d and 4th, 1887, in the North High school, for the purpose of receiving the reports from the various branches, and in order to make a correct annual report to the General Conference. J. B. Gouldsmith, Dist. Sec.

NOTICES

Wanted.—To know the address of Olie Madison, who used to live at Omaha, Nebraska, Address Martin Lundwall, Bozeman, Montana.

Below we give the aggregate number of Herald's printed at this office in 1887; Heralds 211,295; Hope's 234,693.

DIE.

Died.—Bro. Jacob Dice and Sr. Drusilla Dice were laid away, side by side, at the German Latter Day Saints' Church on December 2d, 1887. Bro. Dice was 73, and Sr. Dice 60. They left a large family behind. They have been happy all the days of their lives, and are now at home in the Lord. Their end was peaceful.

MORRO.

Conference convened at Morro, Nebraska, on the 2d day of December, 1887. Bro. William Farley in the chair. The following brethren reported:—Brush Creek 134. Dry Fork 29, 2 removed; Tunnell Hill 17, 1 received by letter; Red Willow 52, 1 died, J. F. B. Pardon, no report. Elders T. P. Green, I. A. Morris, I. M. Smith (baptized 1) and G. H. Hilliard (baptized 3) reported in person: E. Webb, T. C. Kelly, and John P. Thomas, by letter. The elders were all continued in their former missions. The authorities of the church were sustained in righteousness. Bro. A. H. Smith as missionary in charge. G. H. Hilliard, bishop's agent, reported: Balance on hand last report $3,10, received since $21,40. total on hand $24.50. G. H. Hilliard was elected president of district, and E. A. Davis, M. Smith secretary for the next six months. Preaching on Saturday evening by I. A. Morris and T. F. Green; Sunday morning by I. M. Smith; and Sunday evening by G. H. Hilliard. Sunday afternoon in charge of I. A. Morris and B. F. Taylor. Adjourned to meet at Brush Creek branch, June 29th, 1888, at ten o’clock.

Miscellaneous.

CONFERENCE NOTICES.

The Des Moines district conference will convene at Desmond, Iowa, March 16th, 1888, at two o' clock, with the Elmlra Saints, in Mitchell county, at Bro. Andes's school-house. This being our last annual conference, let each branch make a complete and correct report, so that the district clerk can make a report to the General Conference. Each one take an interest in this conference. Come, one come all! Let the Elders and Saints read minutes of September conference in Herald of October 29th, 1887, and note what will come before our next session for action. Send all reports by mail, so that none will fail reaching S. C. Adams, E. H. Davis, A. H. Hewitt, or the printing office. Don't fail to send on time—be a week or two ahead.

A. H. Harrows, Dist. Pres.

A conference of the Southern Nebraska district will convene at Nebraska City, January 22d, 1888, at eleven o'clock, and it being chieflly for the last quarter in the year 1887, I earnestly request all branch presidents to see that their branches are reported, so that I can have the numerical strength of the church for its action.

J. B. Gouldsmith, Dist. Sec.

In her last months she bore a strong testimony to the gospel work, saying, "It is God's eternal truth, and I found my peace in the church, and the love of the fireside, to bear good fortune timely, to suffer evil with constancy, and through sacrifice and suffering attain the truth all ways. Show me the happy man whose life exhibits these qualities and him we will salute as a gentleman, whatever his rank in life may be. Show me the prince who possesses them and he may be sure of our love and loyalty.

JENKEN.—On December 13th, 1887, Nels Christian, son of Bro. and Sr. J. A. of Pleasant Grove, Utah, aged 9 years, 11 months and 15 days. He was a true child of the church, and a constant attendant at the Sabbath School. As the grass and the flowers are cut down and fade, so Christ's fire of faith and service shall never perish and friends, and the once lovely form will pass away; but his spirit lives in the paradise of God, with the pure, and the good. Funeral services by R. J. Anthony and Andrew Jenson, at Pleasant Grove, Utah.

BOND.—At Kirtland, Ohio, November 20th, 1887, Ira Bond, aged 89 years, 10 months and 11 days. Deceased embraced the faith of the Saints in 1833; was baptized by Joseph Young, in the town of Mendon, Monroe county, New York. He remained to Kirtland this past year, where he resided until his death. Funeral services at his home, conducted by Elder W. H. Kelly.

"A look of peace and calm content Came with his steady breath; This kind face could not be blotted by death. His life was a bright light. From sin and guilt, and sorrow, And from all sin to become clean.

And on this earth we couldario mark. As we have often told, We'll meet some other time to follow his example. Yet may this look's comfort be As a heart's grief and pain. He was a good man, and his wife and family were dear to him. May his memory always remain fresh in our hearts.

Hoffman.—In Harrison county, Iowa, November 21st, 1887, near 6:30 in the afternoon, A. R. Bond, only and beloved son of Sr. Mary B. Hoff- man, was born in Jackson county, Missouri, May 16th, 1887, and was at his death 20 years, 5 months and 26 days. Of him his mother says: 'He was a kind, loving son and an affable brother.'

Millotte.—At Armoursdale, Kansas, October 6th, 1887, Sr. Caroline Millotte. She was born July 23d, 1833, in Cincinnati, Ohio, was baptized June 29th, 1869, at Lanark, Ontario, by elder Wm. Newton, and confirmed by Elder George Hayward. Our dear sister died and was buried in the faith of the latter day work; and just before she departed she called her husband and children to her bedside and told them she was going to Jesus, and bore as her last testimony, that the work was true, exhorting her husband to be faithful and her children to come into the church. Funeral sermon by Elder George Hicklin.

Millotte.—At Armoursdale, Kansas, August 29th, 1886, John Henry Millotte. He was born June 29th, 1869, at Lanark, Ontario; was baptized and confirmed August 5th, 1886, at Airmont, Kansas, by Elder George Hicklin. Funeral sermon by Elder George Hicklin.

A GENTLEMAN.

What is it to be a gentleman? It is to have lofty aims, to lead a pure life, to honor your virgin, to love the poor citizens and the love of your fireside, to bear good fortune timely, to suffer evil with constancy, and through sacrifice and suffering attain the truth all ways. Show me the happy man whose life exhibits these qualities and him we will salute as a gentleman, whatever his rank in life may be. Show me the prince who possesses them and he may be sure of our love and loyalty.

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Then there are the old maids, the best abused members of the community. They fill a unique place of usefulness. And lots of them are some, too. We could not get along without them. They are members of the community. They fill a unique place of usefulness. And lots of them are some, too. We could not get along without them.

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MINISTERIAL NEEDS OF CITY AND COUNTRY.

In this issue will be found an excellent practical article from the pen of Bro. W. R. Sowell, on the ministerial needs of city and country—in fact, it is a matter not by all intelligent persons of experience that ministers well fitted for the country and small towns and having first class success there are failures in large towns and cities—falling to attract and hold attention to and hold to the message they bear, and, as a consequence failure in making conversions and building up the church. These are stubborn facts and as such demand that the church see to it that its ministry are put to work in such fields as they are fitted for. All may find fields adapted to their capacities and qualifications, but when assigned to what they are not qualified for they become disappointed and wearied, the people to whom they are sent form unfavorable opinions of them and their message, become disgusted and hardened, the church suffers and the work of Christ is unhealth if not dishonored. When the minister is every way qualified to serve those for whom he ministers, then it is that “the right man in the right place,” the minister is fitted to the people and the people to the minister.

It should excite neither pride nor self-conceit on the one hand; nor envy nor jealousy on the other, where these differences exist in respect to ministerial qualifications. If Bro. “A.” is educated, gifted, spiritual and attractive, in the name of heaven, humanity and good common sense, put him where he will do the most good with his “ten talents,” and let every child of God say “Amen!” And if Bro. “B.” has far less qualifications, put him where he can use his “one talent” to good advantage, and then let the minister of “ten talents,” with all the Israel of God, shout “Amen!” and lovingly uphold, encourage and sustain him in his worthy labors. This is honoring every man in his place—his work—and rejoicing with love in his success. This, too, is honoring the Master. But if we fail to honor those whom Christ chooses, however humble their mission field, we thereby dishonor God and cast contempt on Christ.

The hand is not the head; the eye is not the tongue; the belly is not the brain. Each of these are essential in their own place; and in their own place they can and should afford aid and give harmony and success to all other parts of the body. But when we demand of them what they are not ordained and qualified for, failure and disappointment follow, the entire body suffers and all that is in any way connected with it.

Put ministers to labor in the cities who are well fitted therefore; send those to the country who are qualified for it; and when this is done, let ministerial pride and vanity and jealousy be kept from the heart of all, and great success will follow, with joy and gladness.

MORMONS IN MISSOURI.

Hereewith we present our readers with another article from the pen of “Burr Joy’es” in respect to the Mormon troubles and persecutions in Missouri, published in the St. Louis, (Mo.) Globe-DEMOCRAT for December 25th, 1887; and while we admire the thoroughness and honesty with which he treats these matters, we shall also observe him on some points, explain others, and give further light on still others; for now that the subject is so fully treated in one of the best and most popular papers in America, we think the opportunity should be used in setting forth the exact facts in the case so far as we can. We recognize the overruling hand of God in the discussion of this subject just now when so many important changes for good are transpiring in our church affairs, and in respect to matters of religion throughout the wide world; and we hail all this with delight and we being prophetic of good to the Zion of God and to all who love truth and righteousness. Those times are travelling with wonderful events touching the designs and purposes of God, and we should seek to read them aright.

“THE EARLY FIGHTS FOLLOWING THE GALLATIN ELECTION.”

“USELESS APPEALS TO STATE AUTHORITY.”

“INDEPENDENCE, Mo., Dec. 25th, 1887.”—The hostility of the able of Jackson county toward the Mormons and Mormonism has been noted and described in previous numbers of the GLOBE-DEMOCRAT. In time this hostility existed in every county wherein the “Saints” had settled, save in Clay. Ray county hated them, Carroll detested them, Daviess declared war against them, and the few Caldwell county Gentiles shared the common sentiment of detestation, and condemned the “reservation,” arrangement which permitted their permanent occupation of the county.

“It may not be generally known, but it is nevertheless a fact, as can be shown, that the ill-feeling against the Mormons on the part of the Missourians was largely due to religious prejudice. At that date the religious condition of the country were very conservative. Indeed toward every new doctrine that radically controverted their own ideas they were prescriptive and intolerant. Alexander Campbell and his followers, who were then called “New Lights,” were regarded by many church members with about as much disfavor as Joe Smith and the Mormons, and because Sidney Rigdon had originally been Campbell’s chief adherent in certain campaigns against the Baptists. It was charged and believed that ‘Mormonism, is but Campbellism gone to seed.’ Many respectable Protestant ministers regarded Mormonism and Catholicism with equal abhorrence, and did not hesitate to denounce from their pulpits the one doctrine as Antichrist and the other as the “Scarlet Woman of Babylon,” and both as abominations in the sight of the Lord.

“WHY THE MORMONS WERE ONSIOUS.

“Very many of the Mormon elders had formerly been ministers in various Protestant denominations, and were well informed in the current theological and dogmatic questions, were well versed in preaching, and skilled and accomplished debaters and controversialists. Their favorite pastime was to challenge to debate the pioneer ministers of the country, who, as a rule, were illiterate, and who were athletic and powerful rather than argumentative and persuasive, and sought to accomplish by volume of voice and violence of gesture what ought to be attained by reason and logic. In every debate the pioneer preachers were badly worsted, so badly at times that they retired from the contest, with not much grace, but in great irritation and exasperation and vowing revenge. They then went about the country claiming that Mormonism was of the devil, and that its advocates ought not to given a hearing. The Mormon preachers, too, were successful in making converts and proselytes among the pioneers, and this gave great offense. When a member of a Gentile family became a ‘Mormon’ there was a row in the household. And there was many a row so occasioned. Fathers left their families, wives abandoned their husbands, sons and daughters ran away from their parents, to become Mormons and follow the “Saints.”
actual crime in the division of families and the disturbance of households.

"Stories came to be told of the conduct and faith of the Mormons calculated to increase the ill-feeling against them. Some of their speakers had declared from time to time that the earth was the Lord's and that he had set apart certain portions of it in Missouri for his 'Saints,' and in that time he would deliver over to them the whole world. These declarations were misquot-ed and distorted to the effect that the Mormons claimed a right to seize upon any portion of the property of others, and trespassers whom they meant to dispossess of their property were callously treated with threats of violence. Many of the foregoing complaints against the Mormons had more or less truth in them. As they had come mostly from the free States, and as in all their relations they had been treated as if they were a set of slave owners, it was alleged that they were Abolitionists, and at that day in Missouri to stigmatize a man as an Abolitionist was to heap upon him the sum of apropos-erious epithets.

"COMPLAINTS AGAINST THE GENTILES.

"On the part of the Mormons it was claimed that the only cause of complaint against them was that they had come into a new country, subdued the wilderness, and opened up to cultivation fine fertile farms which their Gentile neighbors coveted and desired to obtain at low prices, or at no price at all; that certain charges of theft and robbery against them were wholly false; that the only cause of complaint against them was that they were not allowed to vote; that certain charges of theft and robbery against them were wholly false; that the Mormons claimed a right to seize upon any portion of the property of others, and trespassers whom they meant to dispossess of their property were callously treated with threats of violence. Many of the foregoing complaints against the Mormons had more or less truth in them. As they had come mostly from the free States, and as in all their relations they had been treated as if they were a set of slave owners, it was alleged that they were Abolitionists, and at that day in Missouri to stigmatize a man as an Abolitionist was to heap upon him the sum of apropos-erious epithets.

"THE FIRST COLLISION.

"The first collision on the north side of the river occurred in Daviess county. At the August election, 1838, a riot occurred at Gallatin, then a hamlet of half a dozen log houses. There was an election of officers for the county government. One of the candidates had contended to catch the Mormon vote, and his opponents saw that if he received this, their men would be defeated. Whereupon it was asserted that the Mormons should not vote, and this inhibition and virtual disfranchisement was subsequently extended to Mormon sympathizers. At that day (and until 1853 voting in Missouri was the virus virulent method. The voters formed in line and approached the polls by word of mouth. On this occasion Gallatin was a polling place. The Mormons came in force and the Gentiles were present in considerable strength. It was plain that there would be trouble before the day was over. By and by it came. A Gentleman said:

"'No d—d Mormon ought to be allowed to vote.'

"A Mormon responded:

"'No man ought to be allowed to vote that can't read and write.'

"Whereupon the Gentle, with a blow from the butt end of a heavy wagon whip, knocked the Mormon down.

"It was worse than the most successful fair ever held at Dannybrook. A citizen had piled upon the ground near by a lot of rough paling for a fence about his garden. The Mormons seized these and made vigorous use of them. Several shots were fired, and in the end two Gen-tiles were killed and a half a dozen badly wounded. No Mormons were seriously injured. Each side claimed that the other was the aggressor, and both parties armed themselves. A sort of guerrilla warfare was kept up in the county for some weeks. The Gentle people of Daviess and Liv-ingston sent messengers to Gov. Boggs with petitions for the removal of the Mormons from the State. A number of the Gentile citizens assembled at Millport, on Grand River, early in September and perfected a semi-military organ-ization. From time to time they roused the Mormons, seized some of their property, tied up and whipped some of the men and threatened many others with death."

Who would not have resisted under these circumstances! The right of suffrage is dear to every true American! And when these anti-Mormons sought to wrest this right from the Saints, who were chiefly native born Americans, and large-ly from the eastern and middle states, it is not at all surprising that the latter indig-nantly resisted. And, measured by the standards of patriotism and good citizen-ship, they could not have done less than resisted, though we may not fully justify their excesses of excitement. Of this wretched affair the church historian give us the following:

"Judge Morin, who lived at Mill Port, informed John D. Lee and Levi Stewart, that it was de-termined by the mob to prevent the 'Mormons' from voting at the election on the sixth day of August, and thereby elect Colonel William P. Penniston, who led the mob in Clay county. He also advised them to go prepared for an attack, to stand their ground, and have their rights.

"The brethren, hoping better things, gave little heed to Judge Morin's friendly counsel, and re-paired to the polls at Gallatin, the shire town of Daviess county, without weapons.

"About eleven o'clock a.m., William P. Penniston ascended the head of a barrel, and harangued the electors for the purpose of exciting them against the 'Mormons,' saying that the 'Mormons' were a set of horse thieves, liars, счет-fee-ters, &c.; and you know they profess to heal the sick, cast out devils, &c., and you know that is a—d lie;' that the members of the church were dupes, and not too good to take a false oath on any common occasion; that they would rebel, and he did not conceive property safe where they were; that he was opposed to their settling there; and if they suffered the 'Mormons' to vote, the people would soon lose their suffrage; and,' said he, addressing the Saints, 'I headed a mob to drive you out of Clay county, and would not prevent your being mobbed now;' when Richard (called Dick) Welding, the mob boss, just drunk enough for the occasion, began a discussion with brother Samuel Brown, by say-ing the 'Mormons' were not allowed to vote in Clay county, no more than the d—d negroes,' and attempted to strike Brown, who gradually retreated, parring the blow with his umbrella, while Welding continued to press upon him, calling him a d—d liar, &c., and attempting to strangle the blow on Brown.

"Perry Durphy attempted to suppress the diffi-culty by holding Dick's arm, when five or six of the mobbers seized Durphy and commenced beating him with clubs, boards, &c, and crying, 'Kill him, kill him, G—d—d n—m, kill him,' when a general scuffle commenced with fists and clubs, the mobbers being about one to one of the Saints. As the mobbers became badly knocked down, and had his clothes torn off, and while trying to get up was attacked again, when his brother, Hyram Nelson, ran in amongst them, and knock-ed the mobbers down with the butt of his whip. Riley Stewart struck Dick Welding on the head, which brought him to the ground. The mob cried out, 'Dick Welding's dead, by G—d—d, who killed Dick?' And then fell upon Riley, knock-ed him down, kicked him, and hollered, 'Kill him, G—d—d n—m, kill him; shoot him, by G—d—d, and would have killed him, had not John L. Butler sprung in amongst them and knocked..."
**THE SAINTS' HERALD.**

them down. During about five minutes it was one continued knock down, when the mob dispersed to get fire arms.

"Very few of the brethren voted. Riley, escaping across the river, had his wounds dressed, and returned home.

"Butler called the brethren together and made a speech, saying, 'We are American citizens; our fathers fought for their liberty, and we will maintain the same principles,' &c.; when the authorities of the country came to them, and requested them to withdraw, stating that it was a premeditated thing to prevent the 'Mormons' voting."

"The brethren held a Council about one fourth of a mile out of town, where they saw mobbing recruits coming in, in small parties, from five and ten, to twenty five in number, armed with clubs, pistols, dirks, knives, and some guns, cursing and swearing.

"The brethren not having arms, thought it wisdom to return to their farms, collect their families, and hide them in a thicket of hazzel bush, which they did, and stood ready around them through the night, while the women and children lay the ground in fear of being mugged."

"Tuesday morning, 7th—A report came to Far West, by way of those not belonging to the church, that at the election at Gallatin, yesterday, two or three of our brethren were killed by the Missourians, and left upon the ground, and not suffered to be inerred; that the brethren were prevented from voting, and a majority of the inhabitants of Daviess county were determined to drive the Saints from the county.

"On hearing this report, I started for Gallatin to assist the brethren, accompanied by President Rigdon, brother Hyrum Smith, and fifteen or twenty others, who were armed for their own protection; and the command was given to George W. Robinson.

"On our way we were joined by the brethren from different parts of the country, some of whom were attacked by the mob, but we all reached Colonel Wight's in safety, where we found some of the brethren who had been mobbed at Gallatin, with others, waiting for our counsel. Here we received the cheering intelligence that none of the brethren were killed, although several were much wounded.

"From the best Information, about one hundred and fifty Missourians warred against from six to twelve of our brethren, who fought like lions. Several Missourians had their skulls cracked. Blessed be the memory of those few brethren who contended so strenuously for their constitutional rights and religious freedom, against such an overwhelming force of desperadoes."—Mill. Star, vol. 16, p. 222, 223.

**GEN. ATCHISON'S UNWILLING PROTECTION.**

"The Mormons now complained. Dispatching messages to Gen. D. R. Atchison, at Liberty, the Governor of the district, and to Hon. Austin A. King, at Richmond, the Judge of the Court for that judicial circuit, they invoked both civil and military assistance and protection. Gen. Atchison returned with the messengers to Daviess county. He first visited the Mormons at Adam-ondi-Ahmon, and then the Gentiles at Millport. He found and reported the facts substantially as they had been narrated—that the Gentile citizens of Daviess county, to the number of 370 or 390, were assembled in a hostile attitude and threatening the Mormons with 'utter extermination,' that many outrages had already been perpetrated; and that the Mormons had settled in the county with the full consent of the resident citizens at the time, and had purchased and paid for thousands of acres of lands on which they had established their homes.

"Gen. Atchison hastily returned to Clay and ordered out detachments of the militia of his command to prevent the Mormons from being attacked by the Missourians; and the command was given to the brethren to protect the Mormons and to preserve the peace generally. Perhaps 500 militia marched to Adam-ondi-Ahmon. Among these were some companies from Carroll and Saline, who did not belong to Atchison's division, and who marched up Grand River, encamping the first night in Daviess near the old block house on Splawn's ridge, east of Gallatin, near Millport, and the next night at Diamon.' Although the troops were sent out to protect the Mormons, they were largely in sympathy with their enemies, and had there been a fight most certainly have taken sides with the latter. Gen. Atchison saw this and determined to march his men away as soon as a fair semblance of peace could be observed. He remained in camp a few days near Diamon; and then he marched off. He feared every hour that they would break from his control and unite with those they had come to put down. The discipline was very imperfect, and Gen. Atchison was compelled to practice deception upon his men to get them away. They clambered to be led against the Mormons, and an attack on Diamon had been arranged between some of them and the Mormons, a brief note of explanation being sent to Diamon camp after dark and caused it to be reported that he was moving by a circular route upon the Mormon position. Not until the militia had marched some miles in the direction of their homes did they discover that they were being marched away instead of toward the Mormons. Atchison wrote to Col. Lyman Wight, commanding the Mormon police, explanation.

"'You are better off without me than with me,' said the General. 'I have no advice to give you,' he added. 'I may suggest, however, that self-preservation is the first law of nature, and self-defense is a good defense in cases of homicide.'

**A GUERRILLA WARFARE.**

"Even before Gen. Atchison had fairly left the country the troubles in Daviess broke out anew. Numbers of the Mormons in that county were from Kentucky and Tennessee, and would fight. Lyman Wight called out every Mormon man and boy capable of carrying and handling a gun. The 'Prophet' sent out a re-enforcement of fifty men under Capt. Seymour Brouss. One of the armed Mormons here was the notorious John D. Lee, executed a few years since for the leading part he took in the Mountain Meadows massacre.

"Both sides armed to the teeth, and armed bands roamed about over Daviess, Caldwell, and a portion of Livingston counties. The burning of houses, barns and stacks was indulged in by both parties. The village of Gallatin, containing half a dozen houses and two stores, was sacked and burned by the Mormons, who finally chased out the hostile Gentiles and became masters of the county. In his 'Confession' John D. Lee says:

"Joseph Smith declared on this occasion that it was a civil war, and that by the rules of war each party was justified in spoiling his enemy. * * *

"We took what property we could find, especially provisions, fat cattle, arms and ammunition. The Mormons brought in every article that could be used, and much that was of no use or value was hauled to Adam-ondi-Ahmon.'

"An exploit of the Mormons about this time was rather notable. The Gentiles had brought up from DeWitt, in Carroll county, a 9-pound cannon, which had been employed against the Mormons at that place, and this was to be taken to Millport for use against the Mormons at Diamon.' But the cannon had reached only the 'forks' of Grand River, near Chillicothe, when the escort were informed that the Gentiles had been driven out of Daviess, and that they had come too late to be of service. Accordingly the cannon was dismantled and brought to White's, near Utica, to prevent its falling into the hands of the enemy. But in a few days a company of Mormons came down from Daviess, found the cannon, dug it up and remounted it, took nine Gentiles prisoners, and returned in triumph to Diamon.' The ammunition was secured and some of the balls thrown into a wagon. The cannon was sent to Gen. Atchison. Carroll county man, was made to bestride the piece and ride it into Diamon. At the crossing of Grand River one of the prisoners threw a number of the cannon balls into the water. All the prisoners were released on parole not to serve against the Mormons during the war.'

Intelligent, fair-minded people who read this will readily see how it was possible for John D. Lee and others to take part in the horrible Mountain Meadow massacre. Human nature, unaided by the grace of God, will not forever endure repeated insults and injuries to themselves and families and friends, and that, too, when igno­red, insulted or aided by civil officers, and not resist and retaliate. In the repeated fiery persecutions heaped upon the Saints, and in the repeated failures of civil rulers to protect them in their rights and redress their wrongs when earnestly and patiently sought for, may be seen the procuring causes that led to the development of such characters as John D. Lee, Bill Hickman, Porter Rockwell, etc., etc., and to the un-Christian, un-American spirit that has marked many of those called to be Saints since those trying times. We can not, and do not wish to justify any un-Christian, un-American deed done by any Latter Day Saint; but we would not have the people, either in or out of the church, ignorant of the real causes that led the Saints to resist evil and perpetrate wrongs. It was not the doctrines taught in their sacred books, but the violation of those doctrines when under the fiery trying temptations that caused them to resist.

"Burr Joyce," by his series of articles on the Mormon troubles in Missouri, is conveying a vast amount of good upon the Saints, and upon humanity at large by faithfully hunting out facts and bravely presenting them to the public discussion. Very few persons, in view of what is presented from the first by "Burr Joyce" will condemn Joseph Smith and the Saints for standing in defense of themselves and families and property, seeing there was no aid given them by holding civil authority. Godded to desperation at the time to time without any just cause, the civil
and military authorities either unwilling or impatient to protect or redress them, the Saints had either to quietly submit to insult and outrage, or resist and take the consequences. And while we do not claim that in this they rose up to the exalt ed plane of pure Christianity, certain it is they trusted with justice, forgetting manhood and American patriotism; and the centuries to come will look with compassion upon the Mormons of those times and cheerfully extenuate their faults and shortcomings.3

WARLIKE PREPARATIONS.

"Meantime the Mormon Militia in Caldwell county had been preparing for the conflict. The regiment of militia mustered, and Lyman Wight came down and assumed command. A company of 'Danites,' or 'Destroying Angels,' was formed of the bravest and best men for special service. The Mormon regiment in Caldwell numbered 600 or 700 men. Faneful titles were given the leaders, Capt. David Patton, of the Danites, was called 'Capt. Fear-Naught!' Col. Geo. W. Hinkle was designated 'The Thunderbolt,' and Lyman Wight 'The Intrepid.' The Mormons paraded and drilled frequently. There was a pretense that all this mustering was but to assist the Sheriff of Caldwell county, as a sort of posse in the preservation of the public peace, pursuant to law.

"Troubles thickened and multiplied. Down in Carroll county, the citizens, under Col. W. W. Austin, attempted the expulsion of the 600 Mormons at DeWitt, under Hinkle. At the August election a vote was taken to decide whether or not they should be allowed to remain, and it was practically unanimous that they should not. In time, the citizens were re-enforced by their neighbors from Ray, Clay, Jackson, Saline, Howard and Chariton, and DeWitt was regularly besieg ed for two or three days. Congreve Jones was elected a Brigadier General commanding the forces. September 21st, the Mormons (who, in the meantime, had been re-enforced by a company from Far West, led by Col. Lyman Wight,) surrendered and agreed to leave the county. The citizens paid them back the money they had given for the town site, allowing nothing for buildings or other improvements, and the Mormons, wretched and miserable, and stripped of nearly all their earthly possessions, left for Caldwell county, many families, even women and children, making the journey on foot.

"Capt. Samuel Bogart, with his company of Ray county 'Patrols,' had been scouting through the country, occasionally encountering a few Mormons, whom he invariably drove from his county into Caldwell. He sent word to the Mormon militia at Far West that he was coming up in a few days to 'clean them out.' News came a few days later that Bogart was on his way into Caldwell at the head of a strong, well-armed company, and Capt. David Patton was sent down from Far West with his company of fifty men to repel the invaders. Capt. Patton was a 'Danite,' and was known among his brethren as Capt. 'Fear Not.' Arriving at the southern boundary of the county, he learned that Bogart and his company were encamped on Crooked River, in the north-western part of Ray county, two miles south-east of the present village of Lisbonville, and he resolved to attack them suddenly, and if possible, surprise them.

"THE BATTLE OF CROOKED RIVER.

"Creeping silently down the Crooked River Valley, keeping in the timber and under cover, the Mormons made a night march and arrived at the Gentle position before daylight, on the morning of September 26th. The Mormon head-quarters, a log barn, was burned, or, rather just before it appeared, the Mormons sprang suddenly upon the Gentle camp. Capt. Patton, in front of his company, and wearing a white blanket overcoat, was the first enemy seen. Calling out in trumpet tones the old Jewish battle cry, 'The sword of the Lord and of Gideon!' and then shouting, 'Charge, Danites! Charge!' he bravely rushed forward upon his enemy. So conspicuous a target was soon hit. A ball entered his body, passing through the hips and cutting the bladder. But he kept on his feet and continued to lead his men for some time before yielding to the effects of his wound, calling out almost with every breath, 'Charge, Danites!'

"The Gentle company, numbering but thirty-six men, were completely routed and driven from the field in a few minutes. They fought bravely and effectually, but could not withstand the sudden and impetuous attack which was made upon them, and Capt. Bogart led them off in the direction of Elkhorn, but finally fell back to the southern part of the county. The Mormons did not pursue, owing chiefly to the fall of their leader, whose death had a demoralizing effect upon them chiefly because they had deemed him invincible, as he had repeatedly declared that he could not be killed.

"In this engagement the Mormons lost Capt. Patton and two men named Patrick O'Bannon and Gideon Carter, killed, and James Holbrook and another man wounded. In the dark the latter was struck by a ball and cut up one another with their corn knives, or 'swords,' as they called them, very severely. Capt. Bogart's Gentiles lost Moses Rowland, killed, and Thomas H. Loyd, Edwin Odell, James Lackard, Martin Dunnaway, Samuel Tarwater and Wyatt Craven, wounded.

"MISSOURI'S PENSI00FER.

"Two Mormons attacked Tarwater with corn knives and nearly cut him to pieces. He received a terrible gash in the skull, through which his brain was plainly visible; one terrible blow across the face severed the jaw bone and destroyed all the upper teeth, and there was an ugly gash made in his neck. He kept his bed six months, and his wounds considerably affected his speech and his memory. Mr. Tarwater is yet alive, and resides near Orrick, Ray county. Since 1840 he has drawn a pension from the State of Missouri of $100 per year for the wounds and disability he received in the Crooked River fight. He is the only pensioner paid by the State. Wyatt Craven was living a year or two ago near Crab Orchard, and cutting the bladder. But before the time when he shall come.

"I am well pleased with the Herald and do wish to do without it; for as the cooling brook is to the thirsty man, so is good news from a far country.

Bro. E. Keefer wrote from Twin Falls, Kansas, January 3d, and says: 'I am preaching every Sunday, and am opening some new places; am having good audiences and good attention, the Spirit working with me; a number are investigating and some, I think, will obey.'

"THE COLFAX CLIPPER AND THE NEWTON JOURNAL, both of Iowa, speak in high terms of Mr. W. E. Coiner. The latter has this to say: 'W. E. Coiner, Esq., the prominent and enter-
praising prescription clerk, at Skiff's Pharmacy, severa his connection with that firm about January 1st, to accept a similar position in a drug establishment at Pasadena, California. Mr. Cohn, during his five years as a business man, his mind has gained the confidence and esteem of the entire community, and we can cheerfully recommend him to the people of his new home as a first class pharmacist and an exemplary young man."

IGNORING POLYGAMY.

Bro. Frank Hackett, of North Freedom, Wisconsin, in a letter dated December 31st, says:

"My uncle is here from Utah... I see the Utah elders are calculated to deceive the people, for they say they are only to preach the gospel of Christ, and that that is enough to save any one. That being so, then what do they want of polygamy?"

Bro. Frank, please don't forget that the Utah Mormons have been educated, largely, by "that fox"—the cunning, crafty Brigham Young, and his like. There is no telling what artful dodges they will take in order to elude detection and mislead the unwary and confiding. While we are well aware that there are many noble people among the Utah Mormons, we are also aware that from 1843 some of their leaders and some of the rank and file of that people, have done as much "twisting and turning" as they were capable of. It is not at all astonishing that some of these who have said that a belief in and practice of plural marriage was so essential that to disbelieve it and reject it, "damned" all those who did so, and that they now say nothing in favor of that "abomination," but teach that "any one can be saved by the gospel of Christ." The Almighty is rebuking such deceivers, and their end is destruction except they repent.

EDITORIAL ITEMS.

Elder John Shippy wrote us from Chase, Lake county, Michigan, December 20th, that he had been actively engaged preaching there at Hersey, Bay Port, and other points, has had full congregations, good liberty, good attention, many are investigating, some are believing, and a few have offered for baptism soon. He says in high terms of the conference of late at Bay Port and of the ministrations of Bro. W. H. Kelley, J. J. Cornish and others. Having a pressing invitation to return to his former home in Canada and labor there, he will probably spend some time in that field. He requests the Saints to pray for the recovery of Bro. George Cleveland, who has been prostrated with sickness. Bro. Shippy says his mind was never stronger nor his memory clearer than now, and that he is fully resolved to ever present himself a living sacrifice to God. His address for the next week or two will be Hersey, Michigan. Father John Landers, nearly ninety-four years of age, both delighted and instructed his congregation in the Saints' Church at this place last Sunday with a timely, logical, and very spiritual sermon. He spoke extempore, for nearly forty minutes, and his mind seemed as clear and his voice as strong at the close as when he began. The chief points of his sermon were the need of humble hearts and faithful lives in order to please God, and with many Father Landers and wife have been members of the church about fifty years and passed through the persecutions heaped upon the Saints in Missouri in 1838-9, and at Nauvoo in 1834 and after. We hope they may live yet many years.

President Joseph Smith wrote January 1st and 2d that he preached twice in the Saints' chapel in Salt Lake City on Sunday, the 1st instant. The congregation at two p.m. was not large, but attentive and interested. At night the congregation was full, the attention and interest excellent.

President Smith states that he was greeted most cordially by the members of the church and some non-members, also that some of the prominent members of the church, the Utah elders, kindly, both in Ogden and Salt Lake City, some of whom listened to his sermons with due attention.

Bro. E. M. Beach informs the readers of the Herald that in his immediate neighborhood (Placitas, New Mexico,) there are vast beds of gypsum of superior quality. Of this Plaster Paris is made. He thinks enterprising parties can develop it with profit. His address is Aztec, New Mexico.

We are requested to say that the first edition of Autumn Leaves has been exhausted, and that Number two will be mailed about the 15th. Parties sending in new names are requested to keep a list of all new ones sent until called for by the editor in order to award the prizes offered in number one. The February number will be sent to all whose names have been sent in requesting a copy.

Persons sending for the Cowdery letters, bound, will need to be patient, for the first issue was exhausted some days ago. A new issue will be ready in a day or two and orders for them will be filled in due course. For these and other letters, and we are pleased to know that people both in and out of the church are eager to get the facts in respect to the rise, organization and progress of the church as given by one both competent and authorized to give them. Tradition, and "hear-say," must give place to recorded facts when given by qualified, reliable parties.

Bro. Adam Best, in a letter dated at Holyoke, Massachusetts, January 15th, sends some aid for the ministry, and expresses excellent wishes and hopes for the progress and triumph of the church of God, and desires the prayers of the Saints.

Bro. John S. Lawton, of Independence, Missouri, writes feelingly and encouragingly in a late letter as to his faith and knowledge and hopes in Christ.

We are pleased to learn that God and the Lamoni Gazette now comes to us enlarged, improved, brimful of pluck and energy, and giving good promise of continuing a clean, newsy paper, and of growing in size, excellence and importance. Its editors are competent, reliable gentlemen, full of enterprise, and we confidently expect them to keep their journal fully up to the demands of the times.

Mothers' Home Column.

"The more solitary, the more friendless, the more unnoticed I am, the more I will respect and rely upon myself."—Charlotte Bronte.

EXTRACTS FROM LETTERS.

Sr. Amelia Morgan of Sigel, writes,—"I know that this gospel is true and I rejoice that I was ever led to obey it, and I can from my own experience testify that the gifts and blessings do follow the believer therein. I want to honor the Master's cause. I am only fifteen year old."

Grandma Holden of St. Joseph, Missouri, writes,—"When I look back on the past I am lost in wonder. The Lord has been my protector through dangers seen and unseen. My life was spared from the flames of a burning ship on the mighty deep; from the hands of the cruel savage on the lonely plains and from the watery grave. Even in my old age his loving kindness is still about me and he raises up kind friends to comfort me. Time is passing away. Days, months and years drop from us like the leaves from the trees. The rose fades from the cheek and thy eye grows dim, but His loving kindness and mercy knows no end."

Sr. Jane A. Way, of Audobon, Minnesota, writes,—"My family is large and like Martha of old I am cumbered with many cares. The Herald is our only preacher, and I always try to get time enough to read the sisters letters myself as I enjoy it much more than when they are read for me. The rest of the Herald my husband reads to me when I am busy about my work. My mother was a valiant soldier in this latter day work, and though it was always her lot to labor hard, she was never too tired to stand as a witness for our blessed Savior and testify of the truth of this work. Dear sisters, I have proven that God is willing to help us in bearing the every day wearing cares of life if we only ask him. Often when the cares of life have pressed me sorely and I have almost despaired, these blessed words would flash through my mind, 'Do not be discouraged, take it to the Lord in prayer,' and when I have done this I have always found help and strength and relief from the care-worn feeling, and be able to perform my duties cheerfully. We have to go fifteen miles to meeting, but never go without being richly repaid and feeling to sing on our way home, "We must never cease the conflict Till the summons home be heard; We have all a life enlisted In the army of the Lord."

We have just returned from the conference which convened at Girard and was one of the best I ever attended.

Sr. M. J. Murphy of Kit Carson, Colorado, writes,—"We are living three miles west of the little town of Carson on the U. P. Railroad, and if any of the Saints should chance to come this way we will welcome them most cordially. We are trying to hold fast to the rod of iron and follow on to victory. We have six small children and pray for God's help to be enabled to bring them up in the knowledge of the gospel of the

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Son of God. I know that the work is his and he will lead on from victory to victory; but only those who persevere to the end shall wear the crown.

Sr. R. Stephens of Paris, Tennessee, writes:—

"I was baptized and confirmed a member of the church by Elder John H. Hansen on the 25th of October, 1874, and am stronger in the faith now than then, and my prayer is that I may grow stronger and stronger until that which is perfect is come.

Sr. Martha Nelson of Shiocton, Wisconsin, writes:—"It has been a long while since we have seen a Saint as none have been here since Bro. Walt left. We have a pamphlet that was written In a dungeon by P. P. Pratt, telling how they were driven out of Missouri. There is no church here now, not even a Sunday School, and if the elders were only here they would have it all their own way. My mother was a good Christian and Saint. She died the 27th day of September, 1886. We will try and send for the Herald soon again, as it is all the comfort we have.

[Will some of the Saints who have offered back numbers of the Herald please notice this?]—Ed.

EAST DENNIS, MASS., Nov. 29th.

Dear Sister Francis:—At the age of sixteen I was led to feel that I was a sinner and in need of a change by which I might be accepted of Jesus my Savior at his coming. I was always taught to fear God. I went forward for prayers at a revival meeting and at the close felt, as many others do, that I had done all I could, and that my sins were forgiven (by obeying the doctrines of men) and as I was honest at heart, was blessed by my heavenly Father; so I followed on (some times almost giving up and sometimes feeling a portion of his Holy Spirit) for ten long years. I feel while writing, Oh that those ten years had been spent faithfully in the service of the gospel of Christ, how far advanced I might have been. I lived in a place at that time with two of the Saints about my own age, (sisters now); they often spoke of their belief and their desire for me to hear and obey it; but as I was taught so differently by my parents, I thought their belief was good enough, so I did not heed; but many times I desired to ask questions, as they gave me light and knowledge on the word of God. But such was the prejudice in my heart, I strove to resist God's Holy Spirit. They often invited me to meetings. Finally brother M. H. Bond came to our place and held a meeting at my father's house (as my mother was not able at the time to go out and the sisters wished her to hear the preaching). The first time I heard him I thought I did not like his preaching at all; but through the mercies of God I was led to hear and to receive the gospel of the kingdom and I could say as Paul, I was touched to the heart. Then came the struggle to take up my cross and go down into the waters of baptism, and to have my name cast out as evil for the Son of Man's sake. But through earnest prayer to God for help and strength, I was humbled to obey; and on the sixth day of February last I took upon me the worthy name of Saint of God, in which I am not. I have never been sorry, but have been sorry that I did not know of and obey this gospel before. And God has verified his promise unto me, "If any one will do the will of the Father he shall know of the doctrine." And today I praise His holy name that he ever called me to the way and manner that he did; for dear Saints, I have a sure testimony that the gospel that I have obeyed is the gospel of His Son.

Desiring your prayers that I may ever walk in the path He has set me on, I want that I may have oil in my lamp ready to go out when he calls to the marriage supper of the Lamb, I remain sincerely your sister in the gospel,

A. B. W. CHASE.

BRAIDWOOD, Ill., Nov. 6th.

Dear Sisters:—I have been thinking for a long time to write to the Herald, but timidity has kept me back. How much good your weekly visits do me. When reading the testimonies of my sisters the Spirit would come upon me and with me as I read, the process that I am now going through appeared in heaven; and I have shed tears of joy and praised the Lord for the testimonies they were capable of bearing to the truthfulness of the work. I feel to thank God that he ever saw fit to give me a knowledge of his work, for I know it is from God. Oh! that I might be worthy of the name I bear.

It is just five years to-day since my companion was called away by death, leaving me with three little ones to care for; but God has said he would be a husband to the widow and a father to the fatherless, and I can truly say he has verified his promise to me; and to-day I feel as saying, "Lord, if thou wouldst call me to resign.

What most the Saints need is a, mine; I only yielded what was taken, Thy will be done."

I want to live with an eye single to the honor and glory of God; and with God's help bear the trials of this life with more patience, looking forward to the day of which the poet has said, "What a joy will be there At the great recompense. When the robes of perfection Will be put on in the air."

I would love to be one of those who will be worthy to meet all the pure and holy ones who have gone beyond the veil, who have borne the heat and burden of the day, as many are doing in our day. But I realize to enjoy these great blessings, I will have to live near to God; so that the evil one will not have power over me. This is a trying day, for it seems that the evil one is doing all he can to overthrow the children of God.

May the Lord look down on his covenant people everywhere, is the prayer of your sister in Christ.

Jennie Kueh.

OBESVILLE, TEXAS, Nov. 28th.

Dear Sister Francis:—I can say I am a firm believer in the restored gospel. I have received many testimonies of the truthfulness of this glorious work. I have seen many manifestations of God's power since I obeyed the gospel. I saw one man who had lain helpless for four days, and on the fifth day was up and working as he used to. One woman who had been sick for three months, and when I visited her she was up and making her bed, and the next day she was walking about. One man who had been blind since he was born, three years ago, I visited him and his eyes were opened. I also have many testimonies of the Lord for the testimonies they were capable of bearing to the truthfulness of the work. I feel to thank God that he ever saw fit to give me a knowledge of his work, for I know it is from God. Oh! that I might be worthy of the name I bear. I have been thinking for a long time to write to the Herald, but timidity has kept me back. How much good your weekly visits do me. When reading the testimonies of my sisters the Spirit would come upon me and with me as I read, the process that I am now going through appeared in heaven; and I have shed tears of joy and praised the Lord for the testimonies they were capable of bearing to the truthfulness of the work. I feel to thank God that he ever saw fit to give me a knowledge of his work, for I know it is from God. Oh! that I might be worthy of the name I bear.

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Jennie Kueh.

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ing for thee.” The second I received was the night of the same date, which caused as much happiness to my soul. I have had others but not so plainly manifested. I am not “deluded,” kind reader. “Resist the devil and he will flee from you.” I am under the same impression for I keep my faith, and how earnestly do I pray to him “keep me near the cross!”

Ella A. Miller.

FORESTVILLE, Mich., Dec. 29th.

Dear Herald—Since I wrote you in September I have baptized five, and have administered to more sick persons in the last nine months than in any year of my ministry. In some cases the results were remarkable. I have also enjoyed great liberty in presenting the gospel. On November 4th I came here from Bay Port in answer to a telegram to administer to Bro. Joseph Wismer, but on Sunday last he had passed away, and on the 6th I preached his funeral sermon in the Saints’ church. His parents have lived here for many years, and are highly respected by both old and young. The surrounding community was so well represented at the funeral as all were not able to get into the church, although it is quite a large building. I was blessed with liberty, and the result is that a good field for labor has opened up for me here. One place where the interest was good is closed on account of the diphtheria.

I opened a new place near Cato, the Evangelical Society giving me the free use of their church. That would be a good place for a German elder, for the people are mostly Germans near the church, and many of them not able to well understand the English language. I have been assisted in my labor here by two priests—E. Martindale and C. K. Green—who are zealous workers. I am happy to say that we have several able young priests in our district; and yet we need more laborers, as there are many openings that we are not able to occupy. The greatest desire I have is to continue in the field, for I know this is the Lord’s work.

LEVI PHILLIPS.

PITTSFIELD, Ill., Dec. 19th.

Bro. Joseph— I wish to renew my subscription for the Herald, for I can do without it. It makes my heart rejoice to know that the gospel is preached far and near, for our heart and soul and mind is in the work. I am happy to exchange what I know of the truth of the gospel for the whole world. I have had many testimonies of its truth. I am trying to keep the law of the Lord the best I can, and hope I may live worthy to have my name enrolled with the Saints. I have stood firm in the faith for forty-three years, and grow stronger every day.

In gospel bonds,

SARAH P. CARREL.

LAKES CITY, Ark., Dec. 28th.

Bro. Joseph Smith—I came here one week ago as requested, and got the Court-house to preach in. It is controlled by the clerk, (who is a Disciple preacher). The second discourse, when I showed our belief in a divine call to the ministry, it was more than he could bear, for as soon as I ceased speaking he put in and proposed to “expose the fraud.” We then agreed to take one hour each, every evening, till I was willing to quit. But the third session he did not fill his time by ten minutes, the fourth he stopped fifteen minutes short, and the next day he locked the door and said the people wanted the debate to close, and the door, too! But I have hard of none but him that wished the door shut.

There is great deal of prejudice here against us. I am holding meetings now in a private house. I don’t think there can be much accom-

plished here at present. I do not know just how long I will remain. The man not of the church who agreed to pay ten dollars on expenses died before I got here. I have had fair liberty in speaking, and I think the cause has lost nothing in the controversy. I think in warmer weather would be the best time to preach here, so the preaching could be in the grove, as there is no public house accessible.

G. H. HILLIARD.

CROSSLAND, Tenn., Dec. 27th.

Bro. W. W. BLAIR—I have been trying to do my duty since I came into this mission, although I have been hindered some by cold on my lungs. In the last two days I spoke four times at the Foundry, and I think that the people, as a rule, were well satisfied. If I could stand it I might preach every night, for there are calls from every quarter. I find the footprints of elders R. J. Anthony, Joseph Lambert, John H. Hasson, G. S. Hyde, John Thomas, and others whose names I can not call to mind, and I am sure that I can look upon the work of those noble men and say, “Twas well done.” I pray I may leave this mission as they have done, with a clean record, so that if people will speak evil of me, it may be for righteousness’ sake. I thank God that I have found worthy noble work to do, and in each charge, virtuous, God-fearing men as have borne the gospel armor in the South. I get letters from different parts of the mission, all of them urging me to come and preach. Truly, the harvest is great. I have written to some that I will get around to them as soon as I can. Bro. P. B. Seaton is alive in the work, and is doing good. Bro. Grimes has made a good proof of his ministry, and is greatly beloved, but at present he is very sick, and has been ailing for some time. We wish the Saints everywhere to remember him at the throne of mercy, for he is much needed in this mission. “The Herald gets better all the time”—this is the verdict of all. So mote it be.

J. C. CLAPP.

SWEET HOME, Mo., Dec. 29th.

Bro. Blair—I went on the 4th of November Bro. A. J. Moore and myself commenced holding meetings at Sweet Home; held twelve services, with interest good from first to last. From there we went to Long Branch and held forth in the new church for about twelve evenings. The people turned out well. We next went to the Fox School house, but our meetings there proved a failure, for it stormed. Bro. John went to Barnard, and I went down to Avenue City, held six meetings and baptized seven. Bro. Rose got a poor start in this great latter day work, for the night after he had several brethren here to preach, and baptized seven, but on the second night he locked the door and all was burned up. But the few Saints there did nobly, for they went to work at once and did all they could for him and his family. May the good Lord that tempers the winds to the shorn sheep bless them. I then came back to the new church on Long Branch and held two meetings last Sunday; in the evening we had a large turn out, and the meeting was highly spiritual. Bro. Ole Madison was moved by the Spirit to bless the entire congregation. The calls for preaching are many and pressing. I will say to all our friends and brethren that I will get around as fast as I can. Bro. Charles Williams will go with me the first of the new year.

James Thomas.
THE SAINTS' HERALD

LAKE CITY, Arkansas, Jan. 1st.

Bro. Joseph—Bro. G. H. Hilliard has been here to preach and stayed over a week. I think he did good for he made friends to the latter day work. If some elder would come here about next spring or summer they could do good, and might get several members if they would stay awhile and preach. Some here have told me that the gospel which Bro. Hilliard preached was the only one they ever heard that suited them.

Yours in Christ,
HENRY DANIEL.

BELL, Iowa, Dec. 29th.

Bro. Blair—To my mind it is indeed "revolution" how God enables Joseph Smith, Oliver Cowdery, and many others, in the early days of the church to comprehend and outline the entire work of restoration, in so short a time. How much wisdom is manifested in the positions taken, both with reference to doctrine and organization, and that, too, without any previous theological training. One naturally reaches the conclusion from a careful examination of the subject, that their theology was given them by divine inspiration.

The position taken that the gospel was preached and understood by the ancient Saints, from Adam to Moses, giving them a knowledge of the first parents had a knowledge of the bounds of their habitation; that they comprehended the entire world and that God in his goodness and mercy reached upon all the face of the earth, and hath determined the times before appointed, and the gates of hell and the grave, is glorious and God-like! Not a thought glorious, but a strong one. There are prospects of a great work to be done among the Lamanites; many are believing, and some have given their names for baptism.

Next Saturday night and Sunday I am to preach in Chief May's settlement. I have some friends among the leading men; this will be of benefit to the work. The political strife being over, when Bro. Hawley returns from Kansas, I expect to go to Telapnah. I am located one mile north-east of Chouteau, on M. K. & T. R. R. In a very healthy, beautiful country.

Hoping to conquer, I remain, laboring for the Master,
STEPHEN MALONEY.
A VISION.

About thirteen years ago, as myself, wife and eldest daughter were returning from a meeting one Sabbath evening in the fall of the year, and we were going westward home near Cherokee, Kansas, the sun was about two hours high, and a kind of a wind-cloud was over the sun, so that it looked a dark red color. About that year I was reading in the papers concerning some of the sun, and I and daughter were looking very close to see if we could see the spots, which we could, plainly. All at once there appeared two figures ---22---as bright as the sun at noon-day, the remainder of the sun was of a dark color. They remained only for an instant. My daughter and I saw them, but my wife was not looking, and did not see them.

S. M.


Editors Herald:---I am here In Five Lakes, laboring; have been for two weeks past; have baptized four. The interest is good here; several more are ready for the water; hope to gather them soon.

J. A. CARPENTER.

VON ORMAY, Texas, Dec. 20th.

Dear Brother:---The work is progressing here. We have prayer and testimony meetings and Sunday School every Sabbath. Nearly all the Saints attend. We have had no preaching since Bro. Currie left, and he does not expect to be back until February; but we live in hopes. We had a very pleasant day for Christmas, and there was a full attendance at our church, so we had a pleasant time.

Yours sincerely,
JNO. BARNER.

SPRY, Ont., Dec. 12th.

Mr. Joseph Smith:---I have read the Voice of Warning, and last summer I visited at elder McIntosh's (he was not at home) and read some more about the doctrine of the Church of Christ of Latter Day Saints. I am anxious to learn all I can concerning the doctrine. I never heard a sermon, or talked with any only Mrs. McIntosh. We are living on the Indian Peninsula, Eastnor township. We have a mill, and the men are taking a great interest in the doctrine. My eldest daughter, her husband, and my eldest son, are about convinced that it is the true way. I am not willing to rest satisfied until I prove it thoroughly. I've been a member of the Methodist Church for more than thirty years, but that does not seem to be the real Apostolic way. Will you be so kind as to send me a catalogue of your books, that we may send for some. We expect Mr. McIntosh last fall, but he can't come for some time. We hope to soon have him come here, for we are sure there will be some added to the church.

Enclosed find money for the Saints' Herald, and

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COMMUNICATIONS.

Aneurous under this head do not necessarily receive the endorsement of the Quarterly. Address Label of the Herald for this reason, as no changes have been made, except in case of persons desiring a change in P.O. address.

CHURCH.

NEEDS OF CITY AND COUNTRY CONTRASTED.

Undoubtedly all members of our church long resident in cities have been unpleasantly impressed with the fact that city branches are almost invariably weaker and congregations smaller, and that it is more difficult to create and maintain an interest, than in the country, or even in smaller towns. To many this has been a source of regret and even of discouragement; and yet a little reflection will lead to the proper remedy.

People congregated in cities present phases of character somewhat different from those exhibited by persons who live in the country. The former are more likely than the latter, to be neat and tasteful and fastidious. City people are no better and no worse than country people; yet they live in finer houses, dress better and handle more money, and by the force of residence and social relations become acquisitive and careless in regard to things somewhat peculiar to themselves. The surroundings of city life are different from those of country life, and this difference is likely to reveal itself as the natural and even necessary effect of these surrounding influences. This is a mere incident of locality and has nothing to do with the moral qualities of the people.

Now when these people attend religious service, or when they become interested in religious matters, or even when connected with churches and are endeavoring to lead Christian lives, they are usually influenced still further by the circumstances peculiar to themselves. The two classes of people are not appreciably different in their race of intellect, or their home life are different. City people are, therefore, not less willing to conform to the order of things; and the members of our branch in the cities and towns, however excellent they may be as speakers or writers, have no right to rebuke and reject the church service set up by the church, and which they are, almost invariably, compelled to attend. It is not the province of religion to fill empty brains or to empty those which are well filled. It takes men as they are, and uses them as they are.

It is also true that in our cities there is a much larger proportion than in the country or in the smaller towns, of the poor and uneducated—those who “have not where to lay their heads,” and who are sadly in need of religious teaching.

And so, from whatever point of view we examine the subject, it can not but be acknowledged that the city affords a wide field, capable of producing much precious fruit, but that it is the fruit form or the market garden as compared with the ordinary farm, requiring both persistent effort and skillful labor.

Now it can not be denied that the leadership of our branches in the cities and larger towns has of necessity been entrusted to men who, however great their natural ability, are, in most cases, inferior in accomplish­ments and social influence to the officers of the city branch, and that they are, almost invariably, compelled to spend the greater part of their time, and devote their energy and thought almost exclusively to some secular pursuit for the support of themselves and their families, and that they have little leisure either for study and preparation for the acceptable presentation of the great truths of the gospel, or for acquiring that intimate acquaintance with the spiritual and social condition of their people which is so needful to the prosperity of the branch. And the result of this is that in cities it often falls short of satisfactory results, not because of any defect in the system, nor because the people in cities are less willing than others to receive the truth, but because of the instrumentalities used in its presentation.

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effort would lessen the individual pecuniary burden.

In some cities, however, there is no lack of material, and it only remains that the presiding elder possesses that special qualifications, or that he make judicious selection when not himself occupying the pulpit, not forgetting to allow the appointee ample time for preparation, and giving the usual notice in the public prints of the time and place, and name of speaker.

It may be safely assumed that each person properly called and ordained to the office of elder possesses special qualifications for some part of the work of the promulgation of the gospel; but it does not follow that he must be equally fitted for all positions. Just as there is "one glory of the sun, and another glory of the moon, and another glory of the stars," so is there a difference in the ability of elders to "rightly divide the word." Or, to use an illustration suggested by one of the "lesser lights," referring to himself as a candle compared with an electric light, when but one light can be used at a time the candle may be sufficient and may answer every purpose in a small room; in a larger room the brighter light of the lamp may be required; in a still larger apartment the gas jet will be necessary; while in the large, well filled public hall nothing less than the electric light will afford sufficient illuminating power; and if in any case the brighter and more powerful light is or may be equally available, it would seem to us that the privilege would be rendered distasteful, they are often as effectually repelled as though denied admission to the house.

It follows, then, that in cities (often containing more inhabitants than several adjoining counties,) there should when practicable, be some person placed in charge of the branch whose whole time can be devoted to the work of the ministry, and who, while not necessarily eloquent or able to deliver a discourse of the most profound nature, can be a teacher of the very poor, and the ignorant (who are not always poor,) shall have the gospel preached to them, by it no means follows that those who by the accident of birth and surroundings, or by their own energy, have acquired a little more of intellectual capacity, and are no better and no worse than the people in general, should no longer be permitted to attend our meetings, unless they are properly called and ordained to the work of the ministry, and have obtained the requisite qualifications.
"He shall testify of me."—John 15:26.
"He will guide you unto all truth, * * he will shew you things to come."—John 16:13, 15.

This Comforter was not promised to the apostles alone, nor was the promises confined to the time of the apostles. It is written, that he shall be with you, and he shall give you the Holy Ghost and with fire.澜lue 3: 16. And when the apostles and brethren had received this precious Comforter, and under its influence were preaching Christ and him crucified, the inspired Peter, in answer to the convicted multitude then assembled, said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39. The apostles declare the Holy Ghost was given to them that obey him. (Acts 5:32). Furthermore, its effects on the multitude made them of one heart and soul. (Acts 4:31, 32).

Third.—The Holy Ghost dispenses gifts. Paul in Ephesians, says of Christ: "When he ascended on high he led captivity captive and gave gifts to men."—Eph. 4:8. This was in fulfillment of the promise found in Mark 16:17, 18. "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." These gifts are more fully described in the chapter of the gifts of the Spirit, in I Corinthians 12, and called "spiritual gifts." Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. He then describes the gifts as: "The word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpreting of tongues. But all these worketh that one and the same Spirit, dividing to every man severally as he will. In addition to these. He gave some apostles, and some prophets; and some evangelists; and some pastors and teachers.

Fourth.—These gifts were absolutely essential for the administration of the standard of perfection as it is found in Christ Jesus. Paul defines their purpose in the following language: "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, the multitudes, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head even Christ."—Eph. 4:12-15.

Reader; if this perfection could be reach for without the third great gift, what would they have been? If the church in that day could not attain to it without them, can we? It is a fact that they were given then, and the promise remains unrepudiated upon the Divine Statute Book, and since that book is given for our guide, learning to console ourselves with the conclusion that this promise belongs to the children of God today. Ecclesiastical writers assure us they were in the church for the first four centuries, and John Wesley tells us the only reason they were taken away was "because Christians had turned heathens again." There is not a word of holy writ that intimates that these blessings shall be withdrawn from the church until the purpose for which they were given is accomplished, unless the church shall depart from God, and he would not certify his love to them, since they were only promised to "them that believe."—Mark 16:17. It can not be denied that the gospel was intended for all ages, and for all classes and conditions of men; nor can it be denied that these were some of the fruits of that gospel. This being the case, the gospel being like its author, unchangeable, its fruits must remain unto all true believers in every age. If the gospel fails to bear the same fruits in this life, what sanity can we have that it will not fail us in the gift of eternal life? If the word of the Eternal has ever failed, it may fail us again, and in all things. If it does not mean what it says, we can not be justly judged by its teachings; but Jesus says, speaking of him who rejects his testimony, "He that rejecteth me, rejects him that sent me."—John 14:31. For the judgment to be just, the Testator must be true; and since the Bible is claimed to be the word of God, and the only record bearing the divine stamp, and the written record is of at least 2000 years' duration, it has been the only witness of his love for man, and the only acknowledged chart for the guidance of the professed Christian world; and had not their minds been darkened by the spirit of apostasy and the vain traditions of men, they would have been hearkened to with reverence, and undoubtedly would have enjoyed them, and thus have been brought nearer to the "Unity of the faith" and the standard of perfection as found in Christ Jesus.

As further, and conclusive proof that these supernatural gifts were not to be confused to that age alone, the Master has said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."—John 14:12. As the Scripture furnishes no evidence of the Apostles, or any of the Saints, in that age, doing greater works than Christ did, and as God's word can not fail, it follows that it was intended that this power should continue to others besides the Apostles. And as the pronoun he is used in this text in the general sense as referring to the true believers, this promise must be good to all true believers in every age, whenever necessity should require such exhibition of power; and the most emphatic manner known in the Holy Scriptures, it follows that Christ knew such necessity would arise, and therefore the power for the emergency was promised.

It is vain to try to limit this promise to the Apostles, such claim would do violence to Christ's language. We can no more limit this language as applying only to the Apostles, or to that age even, than we can limit the following to them: "He that hath my commandments, and keepeth them, he is that loveth me."—John 14:21. Or, "He that believeth on the Son hath everlasting life."—John 3:36; and a hundred other instances. If you limit the one you must limit them all, and then the whole plan of salvation must be limited to the Apostolic age, and the hope of humanity perishes.

The Latter Day Saints accept all the promises of God in the sense in which they are given, and thus sustain the infinitely loving, generous and unchangeable character which God has been pleased to reveal of himself, and which has been testified to by the good and pure of all ages. And to this view of the divine promises, the heavens have given their sanction, by the removal of these blessings, and the presence and power of Spirit. The abundant record to the truthfulness of the promises in a thousand different ways to the believers in Christ Jesus. There is, therefore, no room left for doubt. The promises of God are yea and amen.

Having established the scripturalness and reasonableness of the claims to these divine privileges, let us consider the operation on the human mind and heart. To do this we will take the inspired Paul as our guide, (1). "To one is given by the Spirit the word of wisdom. If given by the Spirit, it must be heavenly wisdom—divine, not human, not earthy. Heavenly wisdom is that which will make us "wise unto salvation;" hence it is one of the choicest gifts of God. Can we obtain that wisdom without the aid of the Holy Spirit? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man? Save a man by his own spirit. And the things which God hath prepared for them that love him, these things are not to be known by man."—1 Corinthians 2:9-10.

Souloman understood the value of wisdom, and declared that, "Wisdom is the principle thing; therefore get wisdom; and with all thy getting get understanding," etc.—Prov. 4:7. "Happy is he that findeth wisdom, and the man that geteth understanding."—Prov. 3:13. "Wisdom is better than rubies, and all the things that may be desired are not to be compared with it. For by her substance are thy children filled. Of her fruit thou hast been furnished. And she is a traffic of, and not a shame. Her如果不正确，可以对其进行纠正。
ed to it."—Prov. 8: 11. "The way of life is above to the wise, that he may depart from hell beneath."—Prov. 15: 24. Wisdom is that light by which our conduct in all things is directed. It enlightens the mind, enlarges the soul, and fills the heart with gladness because it gives just conceptions of the Deity. It reveals the relation we bear to him and to our fellow men, guiding our conduct toward each, that our harm may be the good and the true, both in heaven and on earth, may be complete. Truly doth wisdom say: "My fruit is better than gold, yea, than fine gold; and my revenue than choice silver" * * * "For whosoever findeth me findeth life, and shall obtain favor of the Lord."—Prov. 8: 19, 35. Who can despise the precious gift? (2). "To another the word of knowledge by the same Spirit." This gift is closely allied to the former one, and they intermingle so beautifully that it is difficult to define where the first ends and the other begins. They are closely allied to the former one, and they are both given to the Lord by the same Spirit."—1 Cor. 12: 3. As evidence that the Holy Spirit did give this knowledge to the former Saints, I again refer you to 1 Cor. 2: 10, and Matt. 13: 11. John in his first Epistle, 2: 27, says to them, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." This anointing is the "unction from the Holy One," spoken in verse twenty, and "the Comforter," promised by Jesus. This knowledge not only embraces a knowledge of the truth of the gospel, but is perfected in the realization of the nature and character of the divine being through obedience; and by its operations in us the divine nature is infused into our souls and we are made partakers of his love and the riches of his grace; and by this realization God and his Christ stand revealed to us so plainly that our whole being is lit up with the knowledge that God is, and the fact that he is all that he has represented himself to be; and that Jesus Christ is his Son and the Redeemer of the world. This knowledge is the beginning of eternal life in our hearts here, and will be the consummation of that greatest of all gifts in the eternal hereafter. As I have said, "This is the gift eternal to know God and Jesus Christ whom he hath sent." Surely, as we need eternal life we need the means by which it is given; and the "gift" or "word of knowledge," like wisdom, is as precious to the soul now as it was in Paul's day. (3). "To another, faith by the same Spirit." This third gift is not to be confounded with the "belief" demanded from all the members of Christ's church. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 16. The "belief" demanded from us implies our acceptance of the divine message, and is perfectly voluntary on our part, but the gift of faith to be given by the Spirit, is an infusion of heavenly power by the exercise of which we, like Elias, may prevail with God, and receive blessings at his hand, which could not be obtained without this gift. It serves as a key by which we may unlock the treasure-house of wisdom, knowledge and power, and accomplish all things compatible with infinite wisdom and the well-being of those to whom it is given, always to be exercised in harmony with the law governing spiritual gifts, which law will be known through the gifts of wisdom and understanding. The distribution of this gift differs in its operations, for "To some it is given to have faith to be healed, and to others it is given to have faith to heal." etc.—Doc. Cov. Sect. 46: 7. It is one of the divine factors in molding our natures into the likeness of the divine nature, leading us on step by step, to become perfect men and women, "unto the measure of the stature of the fullness of Christ," while it is a bond of union between us and our great Redeemer and Creator. It is indeed of the same nature as the belief demanded of us when we were exercised by the penitent after Christ; but it is an enlarged degree, given by the Spirit of God that those who received may endure the trials, or accomplish the work, specially given them to do. The experience of all Saints teaches us that it requires, at least, as great a degree of faith as the former, and even a terror proportionate to the ordeals through which many are called to pass, as it does to perform some mighty work. What gift could be better fitted to strengthen us in our resolves for the right, our struggles to overcome, "our work of faith and patience, which are prescribed by the divine day and hour of its ills until it shall have filled the measure of its creation in this life. Here is the remedy, and the Almighty is true to his eternal charater of love; but men shun this gift as the dream of fanatics, and while they are compelled to acknowledge that it was once enjoined, or entirely repudiated the Bible, they pretend that it was not intended for any other age than the Apostolic." This claim would have some show of reason, if sickness had ceased with that age; but the fact is that diseases have increased and become more complicated and who have increased and are manifestly rising to their height. Moreover, this promise was made by an infinitely wise, and unchangeable Being, who is the embodiment of love. He had considered our condition, for "he knoweth our frame," and he has parted the ministrations of his love by the same, means to the same end. To "them that believe," without any limits as to time or age. And so long as the gospel is preached and believed, the promise must remain. His covenant standeth sure. There has been no repeal, nor can there be, for saith he, "I am the Lord, I change not." No temporary oracles are given in the absence of faith in the gospel, men have ceased to trust in God, and have cast about for other means by which their physical woes may be removed; and relying on what is called "Medical Science," they claim "that that is the antidote for the ills of the body," and hence the gifts of healing as given by Christ are useless. "Medical Science" drains the pulse, drains the system, and fills the graveyards by premature deaths; but it does not remove our maladies, yet men will cling to it upon the principle that "drowning men catch at straws." And what more faith in God, will redire Medical Science while they introduce other means, such as "Faith Cure," "Mind Cure," "Christian Science," and "Spiritism." All these put forth their claims pretending to be panaceas for the ills of life. The so-called "Faith Cure" ignores the fullness of the gospel, and yet pretends to bless in the name of Jesus. "Mind Cure on a material basis," claims no higher source for its power than that of the power of one mind over another. And "Christian Science," as it boisterously calls itself, is a perversion of the divine word, for it ignores the gospel and scoffs at the plan of redemption wrought out by the Son of God; hence if there is any power attending it, it is from beneath, and is no better than Spiritism, but is simply one of the "drowning men catching at straws." Yet the masses avail themselves of these ruinous frauds because they have no faith in God, but are willing to seek.

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relief by any means other than that which he has provided, rather than become the prey of the dread monster, and thus be compelled to face the "dreadful what's to come" and reap the full reward of their folly and practice in Christ. Jesus avails himself of the divine promise and thus resigns himself to the will and wisdom of God, knowing that "living or dying, he is the Lord."

The Apostle James has recorded the ordinance in full by which the divine blessing of health is to be received: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15. The conditions upon which this blessing is to be received is "faith" in God.—These signs shall follow them that believe." Hence, where faith is not, there is no promise of the blessing. The grand key to it is the name of the Lord—"the name of the Lord is a strong tower: the righteous runneth therein, and is safe." Acts 4:8, 12; Mark 16:17. Thus our Father has provided a means whereby the lives of his children may be perpetuated until they shall have filled the measure of their creation, whether the period required be long or short, and thus their boundless love is manifest. This blessing was not intended to conflict with the eternal purpose in giving us a probationary state, but to bless and sustain us until our probation is ended.

"It is appointed unto men once to die."—Heb. 9:27. "What an incentive to a righteous life! By such a life we may call for divine aid in the hour of need and claim, through Christ, every blessing essential to our physical and spiritual nature, both for ourselves and those dependent upon us. But it must be remembered that unless we so live, we have no claim upon the blessing."

(5.) "To another the working of miracles." A miracle in the gospel sense, is something which is beyond the power of man to perform, not necessarily contrary to the laws of nature, but in perfect harmony therewith. Yet man knows but little of the law of his being, and of the principles which control the elements, he is apt to conclude that that which is beyond his power, such as a miracle, is contrary to the law of nature. It is simply the manifestation of an intelligence and power beyond our power; hence if man is ever used as an instrument to do such a work, it must be by the aid of a power greater than his own. There have been times in the economy of God when miracles have been necessary. (1 speak of miracles now, apart from the marvels of nature which are also really miraculous), as in the deliverance of Israel from Egypt, the passage of Israel over Jordan during which the waters of that turbulent stream were divided,—"the miraculous draft of fishes," the miraculous feeding of the multitude with two barley loaves and two small fishes, and other instances too numerous to mention. Instances of such necessity will again occur before all the purposes and promises of God are fulfilled, or Christ's words were meaningless when he said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."—John 14:12. Isaiah speaking of the return of Israel to their own land from the various lands of their exile, in the last days, says: "And the Lord shall utterly destroy the tongue of the Egyptian in the midst of them, and he shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. 11:15, 16. Also Zech. 10:8, 12. And Jeremiah speaking of that stupendous miracle says: "It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up and redeemed the descendants of Jacob. He shall be in the midst of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."—Jer. 16:14, 15, also 23:7, 8. As God used human instruments in the working of many of the former day miracles, it is but reasonable that he would use such instrumentalities in the latter days, and especially so since Christ has given the foregoing assurance of what the true believer shall do, and that "the working of miracles" is among the promised blessings.

One of the purposes served by miracles is the perpetuation of the knowledge of the fact that there is a God, and that he beareth rule over all the earth. This knowledge or evidence was not to be confined to literal Israel, but also "that all the people of the earth might know the hand of the Lord" that ye might fear the Lord your God forever."—Josh. 2:24, and 1 Sam. 17:46. The fact that miracles were not confined to the patriarchal and prophetic ages, is evidence that the mere record of them does not suffice to keep the knowledge of the power of God before every generation. They had to be repeated in every dispensation of God's economy as one of the corroborative evidences that the work he was doing among men was divine. This was to be a source of strength to the child of God, and of encouragement to the unbeliever.—Math. 11:22, 26. Dare we say in the face of the universal scepticism of the Nineteenth Century, that this wonder-working power of God is not needed to-day as a source of comfort and strength to the struggling, believing soul?—"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—John 11:25, 26. Again: as the subtle wrath of the adversary was always exerted to destroy the servants of the Lord, and nothing less than divine miraculous power could shield or rescue them, will he not also in the last days seek to destroy? And will not God's children require the same divine means of preservation? And shall they call in vain?" Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you."—John 16:23. By such means as these God will answer in his own due time the scoffs of a Tyndal, and the jeers of an Ingersoll; in fact he is doing it now. Many work to-day is being performed by the children. But as they shall increase in faith and in all the qualities of the divine nature, they shall also increase in power until scepticism shall be ashamed and confounded; for God has declared, "I will proceed to do a marvelous work, even a marvelous work in this place."—Isa. 28:29. The wisdom of their wise and learned shall perish, and the understanding of the prudent men shall be hid."—Isa. 29:26, Insp. Trans. Then shall all the earth know there is a God in Israel! And the heathen [Gentile] shall know that I the Lord do sanctify Israel, when your sons shall say, 'What be these stones and heaps which are also really miraculous, when they shall be in the midst of them forevermore.'—Ezek. 37:28. C. DERRY.

LOST ISRAEL NOT FOUND.

CLAIM has been made by some of the elders that the people of the island of Great Britain are the lost tribes of Israel, and that the theory is so self evident that it can not be upset. We offer the following objections from the Book of Mormon: 2 Nephi 12:8, 9; "For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites and the Jews; and the Nephites and the Jews shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews." To a believer in the Book of Mormon this is enough to condemn the theory that the British or Anglo-Saxons are the lost tribes, for the simple reason that those people never have laid claim to having any revelation from God; and that little of religion that they have is founded on the writings of the Jews. They deny all claim of God's revelation to-day and say that the Bible is all the law of God that they now have, ever had, or ever will have.

Book of Nephi, 7:3 reads:—"And verily, verily, I say unto you, that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of the land round about whither I have been to minister. For they of whom I speak are they who have not as yet been brought to the knowledge of the Father, that I shall go unto them,
and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them." Mark 16:15, 16.

"Therefore I go to show myself unto them." He appeared in person unto the Nephites, and that is the only way he could show himself unto the tribes of Israel. This is so plain and easy to be understood that there need be little said or written, and he who cares to read all of that tenth chapter will receive much light on God's dealings with mankind. It is very evident that some of the elders of the church have need to brush the dust off their Book of Mormon and study up a little therein, and then they will not need to study the traditions of men, however fine they may be written, as to where those lost tribes are. There have been many conjectures, and some of the Saints have believed they were in the north, beyond the ice-fields. The writer has yet to learn from those who take the books for their guide their own confusion as many have already come forth there. Inasmuch as all sensible people know it is not in the power of man to foretell future events correctly, I will select some plain events which have been fulfilled since the coming forth of that book which no human could possibly foresee or foretell. The foregoing prediction has been remarkably fulfilled since then. The blood of the Saints has been shed in fulfillment of this prediction. In the 3d chapter of the Book of Ether, and the first paragraph, there can be found a prediction concerning the secret societies—bound by oaths of secrecy—of these times. It would be beneficial to all to read the prediction. In the tenth chapter of the book of Mormon, and first paragraph, it reads:

"Behold, I would exhort you that ye shall read these things, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that we shall receive these things.... I would exhort you that ye would ask and pray in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost;... and by the power of the Holy Ghost ye may know the truth of all things."

Thousands have obeyed the counsel of Moroni, and have asked asked the Lord, and have received the promised testimony of the authenticity of the work we are engaged in.

As ever, your brother in the Lord,

John Landers.

Selections.

BURED CITIES.

The Hemenway expedition, under the direction of Frank Cushing, has been at work for several months, and has excavated the ruins of a city three miles long and two miles wide. The excavations are not continuous, but have been made at various points along the main street and at the limits of the town. Mr. Cushing acquired from the Zuni Indians, among whom he has lived for some years, the knowledge of customs and traditions which enabled him to locate the buried cities of the river valley. The first one excavated is called Los Muertos, the city of the dead. Others that have been partially excavated are El Pueblo de los Hornos, the city of owls; El Ciudad de los Pueblos and El Pueblo de los Pedros. But these are only a part of the chain of cities that once covered the desert. The are nineteen buried cities in the valley alone, and Los Muertos, which had a population of 10,000, is one of the smallest.

The entire valley was once a system of cities, with adjacent farms, and in the mountains are sacrificial caves and pueblos of stone, many of which never have been explored, and are entirely unknown to the wandering tourist and sightseer. The people who lived in these were not Aztecs, has been supposed, but they were Toltecs, and that they reached a high state of civilization centuries before the Aztecs appeared. They were probably of Asiatic origin, but not Mongolid. The Indian of the Pacific coast appears to be Mongolid and a later immigrant from Asia. The age of the Toltec ruins is reckoned in thousands of years. The Toltecs were agricultural people and had the plain of Tempe under a high state of cultivation. The climate and character of the soil were, apparently, the same as now, and for many centuries was not required to make the land productive. The maps made by the surveyor of the Hemenway party show at least three hundred lines of ditch work.

The Toltecs were better irrigators than the farmers of today. They were satisfied with a very slight flow, and consequently, were able to conduct water to every part of the plain. The higher ground, which is now a desert, was reached by levees upon which the water flowed. The

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bottom of these ditches and levees, har­
dered by the water flowing over them, have resisted the levelling power of the ele­
ments. The banks have disappeared, leaving the bottoms elevated slightly above the
plain, and these hardened surfaces are now used as roads all over the valley. In some plac­es the irrigating canal was cut through the solid rock with stone imple­
ments. The making of cutting that cut
today with improved implements would be $20,000.

The manner of building the ditches and keeping them in repair indicated that part of the
work was done by digging the bottoms elevated slightly above
through the solid rock with stone imple­
elements. The banks have disappeared,
ced. The washing away of the banks by
ning the banks. The natural inference is
that the ditches were maintained during a
long period. The modern
is only forty-one miles in extent
were of great size and extent, no less
9,000,000
ancient ditches.
consist
on the basis of cultivated
within bounds to place the ancient popula­
tion at 2 so,000.

The ruins of Los Muertos
were scattered through the country,
prehistoric times was obliterated from the
face of the earth. —Boston Herald.

MISCELLANEOUS.

SILENCED.

This will notify all whom it may concern, that for cause, I have silenced Elder John Parson from
acting in any official capacity in the Reorganized
Church of Jesus Christ of Latter Day Saints,
and in behalf of said church, atter December 6th
and in any official capacity in the Reorganized
Church of Christ.

DIES.

DANKS.—At Bay Port, Huron county, Michi­
gan, on September 28th, 1887, Bro. Henry R.
Danks, aged 30 years, 9 months and 24 days.
His last words were made in defence of the Saints
live faithfully to the covenant they had made,
for he knew that they and he were in the true
Church of Christ.

HARBER.—At Bay Port, Michigan, December
3d, 1887, Bro. John Harber, aged 61 years, 4
months and 8 days. His faith endured as the
change came, and he passed over the river in the
glorious hope of eternal life. Funeral sermon by
Elder J. J. Cornish.

LARSON.—Bro. John Larson was born January
27th, 1858, in Lambert town, Denmark; was
baptized July 4th, 1880, in Nodaway county,
Missouri, by C. Christensen; died in the
family August 12th of this year. Funeral
sermon was preached by Elder A. J.
Moore in the Presbyterian Church at Barnard.

KEARNS.—At the home of her parents, In­
gers, Iowa, November 30th, 1887, Sr. Mary Kearns,
wife of Mr. George Kearns, aged 24 years, 9
months and 5 days. She leaves a baby six weeks
old. She was beloved by all who knew her.
A sorrowing husband, relatives, and many friends
mourn her death. Funeral services at the Saints'
home, by Elders C. E. Butterworth and John Pett.

BAZAR.

For the benefit of the friends who have so kindly
assisted us in our work for the new church at
Independence, Missouri, the Sister's Aid Society
make the following statement through the
Latter Day Herald:

Our Bazar was not so much of a success as we
had hoped owing, we thought, to our being
unable to get a room for it in a third-story room; but we
have been so successful in disposing of our goods
since it was over, that we have realized about $300
from it. We had sold about two hundred and forty
articles; of these sixty-five were made in the
Society, and consisted chiefly of
com­
forts, socks, mitens and aprons; seventy-nine
were donated by sisters in Independence; and the
other ninety-six were sent by friends abroad,
to whom we now extend our sincere thanks. We
have also received in cash donations $17 70. All
articles and moneys received have been account­
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GALLAND'S GROVE.

Conference convened at Galland’s Grove, Iowa, on Friday, October 28th, 1887, at 2 p.m., John Pett and Chas. E. Butterworth, secretaries, in charge. Treasurer R. Lambert was requested to present. Branch reports:—

Galland’s Grove: 273; 0 baptized, 2 received by letter from other branches. Norin Con. 24; 3 received by vote. Bro. James Snider, 2 baptized. Without Vic: 3, 1 received, 2 removed.

Walpole, K. 1.

Elders Reports:—J. W. Chatterton, J. W. Parson, 2 received by vote, removed.

MONEY ORDEES:

Money orders are much safer than Postal Notes when writing to this office, and they also assist the Post Office in their operations. The weight of one money order is equal to two letters.

J. H. HANSEN, M.D.

PHYSICIAN AND SURGEON

Will practice in Lamoni and vicinity; calls made at all hours. Office in Drug Store of Hansen & Walker, Lamoni.

WEDNESDAY and SATURDAY are Special Days for Women.

LADIES or Gents, Send or Buy soup, bound for foreign countries sending in small quantities. The contents of a box of the above may be had for $2.50.

150 TOWN LOTS.

I am prepared to furnish any one wanting a lot, either Business or Residence, in Lamoni, at low prices and very easy terms. Some fine acre pieces also. Call on or address J. W. DENNIS, M. D., Lamoni.

THE GOD'S PACKAGE.

Contains one copy of the Voice of Warning, an assessment of weights, recipes, etc., in 24 cents in stamped envelopes. Address JOSEPH & DAVON LAMONI, IA.

ELEGANT AND USEFUL.

FOR THE OFFICE.

Superb Brook Bookcase.

We have on hand about 150 titles of a book, entitled "Lamoni's Gospel Package," which will be sold at a limited price. The size of the book is 9 x 12 inches, and it is printed on the best paper, and bound in buckskin leather. The books are made of coarse stone, roughly hewn.

THE JOHNSON REVOLVING BOOK CASE.

With Independent Shelves Adjustable to Books, of any Resort. A SUPREME TREASURE.

INSTALLABLE TO Lawyers, Bankers, Bankers, Editors, Booksellers, Teachers, Mechanics, and all who read Books.

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The name of the book is well known, published at a low price, and it is sent in every branch of the church. The book is bound in buckskin leather, and it is a fine piece of workmanship, and it is sold for a low price.

BIBLE SYNOPSIS.

The Synopsis is a summary of the Scriptures, and it is a valuable book for any one who wishes to read the Bible. The Synopsis is an arrangement of Scriptures under different headings, and it is a valuable book for any one who wishes to read the Bible. The Synopsis is arranged in such a way that the different passages of Scripture are arranged in the order of their occurrence in the Bible. The Synopsis is a valuable book for any one who wishes to read the Bible.
PERSECUTION AND ITS CAUSES.
(Continued from page 761.)

We thought best to stop writing on the subject, as we have in part till our readers had seen what "Burr Joyce" had to say in the Globe-Democrat, concerning the Mormon troubles in Missouri, his last article of the series so far appearing in the last issue of the Herald. And for reasons that will appear now we introduce the testimony of the late General A. W. Doniphan on the same subject as he gave it to the Kansas City Journal in July, (we think), 1881, and published in the Herald August 1st.

It seems that General Doniphan never knew or had forgotten the causes which culminated in the Mormons burning and sacking the Gentile towns of Millport and Gallatin, then very small villages. But "Burr Joyce," as will be seen on page 18 of Herald for January, 1883, has found that they consisted in the groundless prejudices of the citizens against the Mormons, and in the determination of the former that the latter should not enjoy the rights of American freemen and vote at public elections, using threats and personal violence to prevent it. Again; General Doniphan says the Saints "continued to live prosperously and tranquilly until the summer of 1838, when Joseph Smith came out from Ohio, and soon after they commenced forming a settlement in Daviess county, which, under their agreement, they had no right to do." To this we reply that (1), the Missourians had neither legal nor moral right to exact such an "agreement" from American citizens! For by the laws of the land and by the equal, inalienable laws of God, the citizens of our nation were and are guaranteed the right of migration and settlement wherever they may choose, when not interfering with the rights of others. And, (2), "Burr Joyce" assures us that, "In the spring of 1837 a detachment went up into Daviess, and, by written permission, of the few Gentile settlers there, made a permanent settlement in that county."—Herald for 1887, page 587. In this we see that the last shadow of excuse for oppressing and mobbing the Mormons had no foundation neither in right or in fact. But what a damning commentary on those times it is, to admit that the Missourians then extorted an "agreement" from the Mormons that they would not settle in the state outside Caldwell county! This reads like the blackness of barbarism even now; and how will it appear a few years hence?

Here is what General Doniphan, in 1881, stated to the Kansas City Journal. Please read it with care:

MORMON HISTORY.
GEN. DONIPHAN'S RECOLLECTIONS OF THE TROUBLES OF THAT EARLY TIME.

There is probably no man in Western Missouri who is better acquainted with the various causes of the difficulties between the citizens of Jackson and Caldwell counties and the Mormons during the years of 1833 and 1838, than Gen. Alexander W. Doniphan, then a resident of Clay county, but now of Richmond, Ray county, Missouri, and there is, perhaps, no one who took such an active part in the events of those years who can now look back and relate the history of these troubles as dispassionately as he can. In view of these facts a representative of the Journal called upon Gen. Doniphan at his rooms at the Hodgen's House at Richmond, for the purpose of interviewing him upon the subject. The general, after learning the object of the visit, seemed very willing to communicate all he knew in regard to the history of the Mormon troubles, and after a few introductory remarks, related the following:

"I came to Missouri in 1830, and located in Lexington, where I lived until April, 1833, when I removed to Liberty, Clay county. The Mormons came to Jackson county in 1830, and I met Oliver Cowdery, John Whitmer and Christian Whitmer, three of the elders, in Independence, during the Spring of 1831. Peter Whitmer was a tailor, and I employed him to make me a suit of clothes.

"What kind of people were the Mormons?"

"They were northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed 'free-soilers.' The majority of them were intelligent, industrious, and law abiding citizens; but there were some ignorant, simple-minded fanatics among them, whom that people said would steal. Soon after they came to Jackson county, they established a newspaper at Independence, called the Morning and Evening Star, edited by W. W. Phelps, in which they published their peculiar tenets and pretended revelations, in which they set forth that they had been sent to Jackson county by divine Providence, and that they, as a church, were to possess the whole of the county, which then embraced what is now Jackson, Cass and Bates counties. These assumptions were evidently made use of for the purpose of exciting the jealousy of persons of other religious denominations and the more ignorant portions of the community. This of course caused hard feelings between them and the people of the county; but I think the real objections to the Mormons were their denunciation of slavery, and the objections slave holders had to having so large a settlement of anti-slavery people in their midst, and also to their acquiring such a large amount of land, which then belonged to the government, and subject to pre-emption. From these and other causes a very bitter feeling was engendered between the Mormons and citizens, which culminated in the month of July, 1833, when a public meeting was held at the court house in Independence, at which it was resolved to tear down the Mormon printing establishment, which resolved was immediately carried out. The mob also committed numerous other outrages, the most brutal of which was the tarring and feathering of Bishop Partridge. I can't positively state who were the leaders of the mob, but it was participated in by a large number of the leading citizens of the county. The Mormons made but little if any resistance, but submitted to the inevitable, and agreed not to establish another paper, and there was an apparent tranquility existing until about the first of the following November, when, from imprudent conduct on both sides, both Mormon and Gentile—as the citizens were then called by the Mormons—seemed to arm themselves as if expecting a collision. The first class of arms took place at Wilson's store on the Big Blue, about four miles east of Westport, about the third or fourth of November, which resulted in several persons being killed upon both sides and several others wounded.

"In a few days after this the citizens organized and determined upon ejecting the Mormons from the county, which soon after was done. During the ejectment a great many outrages were perpetrated and the Mormons were compelled to leave almost everything they possessed behind them, and it was only by a hurried flight that they saved their lives. As it was quite a number were killed upon both sides. The majority of the Mormons, after being driven from Jackson county, went to Clay county, where they were received and provided for as well as it was possible by the citizens. The Mormons remained in Clay county until 1836, in an unorganized community, when it was agreed between them and the citizens of Clay and Ray counties that if they (the Mormons) would bring out a few inhabitants then inhabiting what is now Caldwell county, then a part of Ray county, the balance of the land being public, they could enter it at their leisure, and we would urge the Legislature...
were given to their people. The new county filled up very rapidly, and they made great progress in agricultural and other improvements. They continued to live prosperously and tranquilly until the Summer of 1838, when Joseph Smith came out from Ohio, and soon after they commenced forming a settlement in Darlington county, which under their agreement they had no right to do. This occasioned difficulties with the citizens of Daviess county, and in September, 1839, a large number of citizens of Daviess and adjoining counties, collected with arms in the Mormon settlement called 'Adamondale,' in Daviess county. The Mormons also gathered at the same point, and I, being at the same time including Capt. Patten, were impressed with the presence of the angel which intervened in the matters.

**MURPHY ON MORMONISM.**

For future use we print the following from the Kingston, (Mo.) Times, for Dec. 16th, 1857, as a specimen of the base publishing falsehoods perpetrated against 'Mormonism'—so-called. This 'Irishman' is evidently just spoiling 'to be heard of men,' and in order to attain this, his loathsome ambition, he fires a shot at old father David Whitmer to satisfy his testimony to the Book of Mormon:

"MURPHY ON MORMONISM.

"I have for some time past been waiting for an opportunity to repeat a conversation which took place between myself and Mr. David Whitmer, one of the surviving witnesses to the Book of Mormon. I had hoped to have a talk with his brother John, but death intervened. I had business in Richmond last June, and thought I would interview Mr. David Whitmer. I met him in the street near the court house and told him my business. He invited me to walk to the livery stable conducted by himself and son. After we were seated in the office room the following conversation occurred:

"I am an Irishman, and live in Caldwell county. I have seen the Book of Mormon, with your name and that of your brother John as testamentary to the Book of Mormon. John is now dead, and you Whitmer to satisfy my desire of knowledge concerning these matters."

"It is warm here; come down to the office at the livery stable.

When seated he asked me for the points concerning which I wanted information.

"First of all, I have heard that you saw an angel. I never saw one; I want your description of its shape, voice and brogue, and the construction of his language. I mean as to his style of speaking. You know we cap often determine the class a man belongs to by his language.

"It had no appearance or shape.

"Then you neither saw nor heard anything?"

"Nothing in the way you understand it.

"How, then, could you bear testimony that you saw an angel?"

"Have you never had impressions?"

"Then you had impressions, such as a Quaker when the spirit moves him, or as a good Methodist in giving a happy experience—a mere feeling?"

"Just so.

"I think I understand you respecting the angel; but what about the referred Egyptian writing on the plate discovered by Joseph Smith in the cave in New York. How did you know the writing was Egyptian, and that the Book of Mormon is a correct translation?"

"Being impressed with the truth and reality of it."

"In the same way in which you were impressed with the presence of the angel which intervened in the writing?"

"Yes."

"Do you know any other language than English?"

"No."

"Do you know anything of mesmerism or ventriloquism? Is it not possible you were impressed upon? Do you look to be honest?"

"I do not know anything of these arts."

"You have perhaps read the history of Egypt: how the Carthaginians were descendants of Phenicia, and how the Israelites seceded in Egypt and the probabilities of the old Egyptian being akin to the languages or idioms of Palestine: how the Persians ruled for a time in Egypt; how Alexander and the Romans next. And last of all the Arabs? Now, all these languages are known to linguists in the great universities of Europe, and what need was there of a miracle to decipher? The hieroglyphics are more ancient and the way to read them discovered; consequently I do not see the need of an angelic visitor to teach us how to read them nowadays. You thought doubtless you were impressed for good, but have you considered the precedents for murdering taught in the first chapter of the book of Nephi?" I stated the circumstances of Nephi being commanded by God to murder his uncle at night in the streets outside the walls of his house in Jerusalem. When he said that then looked bad his tone is to be understood. I had observed this wickedness in his book, witnessed by himself and recommended by his angel to the world. He had an honest, simple look, and my impression, which I think to be as good as his or his angel is, that he ought to reconsider and contradict his former testimony to an illusion, or perhaps cunning scheme being a fact, which has resulted in so much woe to many; and as he seems to be nearly eighty years old, he ought not to delay."

**John Murphy.**

The editor of the Times endorses the writer, apologizes and explains for him, and seeks to give him character and credibility—qualities which "Mr. John Murphy, of Polo," evidently needs. The editor says:

"We reprint on the first page of this edition an interview between Mr. John Murphy, of Polo, and Elder David Whitmer, of Richmond, respecting the angel who translated the strange language in which the Book of Mormon was written. The Interview was published in the Hamiltonian, January 21st, 188. April 18th, the same year, a denial from elder Whitmer, under the caption of 'A Proclamation,' was published in the same number, in which this language occurred: 'It has been represented by one, John Murphy of Polo, that I in conversation with him..."
last summer, denied my testimony of one of the three witnesses to the Book of Mormon. * * * I wish now, in the very sunset of life, and in the fear of God, once for all to make this public statement, That I have never at any time denied that testimony or any part thereof, which has so long been published with that book, as one of the three witnesses." Mr. Whitmer also furnishes the names of many prominent citizens of Richmond who had been interviewed for truth and veracity. The studious reader will fail to see wherein Mr. Murphy alleges that Elder Whitmer denies being a witness. He states in the interview that Elder Whitmer acknowledged that while in the presence of the angelic visitor he 'never saw nor heard anything as you understand it,' but had an impression. Now this impression may satisfy some persons in search for spiritual consolation and light, but it will not suffice in matters of a practical nature. Suppose, for example, Elder Whitmer were to go into court with such evidence, what would his impression be worth? Who would enjoy hanging or even ten years' imprisonment on impression evidence? Mr. Murphy's report is of great value. Had he interviewed Elder Whitmer in the capacity of a newspaper reporter, he would have seen that the first writer would have a suspicion of coloring, embellishment or exaggeration. He went with a desire for knowledge. Being a student of the Bible and well versed in languages, his purpose was quite unlike that of a reporter on the hunt for a sensational topic. He approached the Mormon elder with a burning desire to ascertain definite statements respecting the angel, and after reading carefully the result of his efforts, the wonder is that there should be any other than doubting 'Thomas' on the point of Elder Whitmer's impression.'

In the next issue of the Times, December 27th, Elder Joseph R. Lambert, in an effective, pungent manner, lays bare the deception and falsity of Mr. Murphy, as follows:

THE OTHER SIDE.

In the last issue of the Kingston Times appears what purports to be an interview between John Murphy and Elder Whitmer, with an editorial comment thereon. The interview is said to have taken place in June, 1883, and was published in the Homestead Times. The Times admits that David Whitmer published a lengthy account of an interview with Elder Whitmer, from which we extract the following statement:

"Mr. Whitmer, knowing that you are the only living witness to the translation of the Book of Mormon and also that you were a resident of Jackson county during the troubles in 1833. I believe that you will not fail to get from your lips the true statement of facts in regard to these matters. For nearly half a century the world has had but one side only, and it is now our desire to present to our readers for the first time the other side."

The object of the foregoing quotation is to show the apparent fairness of the Journal. Surely, after publishing one side only for nearly fifty years, it is not out of place to give the other. I quote again:

"When did you see the plates?"

"It was in the latter part of June, 1829. Joseph Smith, Oliver Cowdery and myself were together, and the angel showed them to us. We not only saw the plates of the Book of Mormon, but he also showed us the brass plates of the Book of Ether, and many others. They were shown to us in this way: Joseph, Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light, but a few feet from us, appeared a table, upon which were many golden plates, also the sword of Laban and the directors. I saw them as plain as I see you now, and distinctly heard the voice of the Lord..."
The Saints' Herald.

Regrets are profitless; but it remains for us to hope that all our citizens will profit by this visitation, guard their interests effectively, make it far less possible for fires to occur, and be better prepared to extinguish them readily when they do come. Besides this we hope that western pluck and enterprise will soon erect on the ruins of this burnt district far better and safer structures than the former ones. If this is done, present losses may result in solid future gain.

Editorial Items.

Pres. John Sums wrote from Salt Lake City, January 7th: "The weather has been damp, snowy, cold, and severe; the walking slushy and very slippery, and it has been as much as one's legs were worth to walk on the sidewalks." His congregations been rather small, but "essentially attentive," he writes.

Sr. Mary L. Gilkey, of Liberal, Missouri, desires preaching there when any elders pass that way.

Bro. Z. Winn of Kansas City, Missouri, sends us a clipping from the Star of that city, giving facts, it alleges, relative to "Christian Science" as taught and practiced there, by its "five hundred followers" who it claims are badly deceived and humbugged. Bro. Winn says: "I know some of those scientists, and they tell me the system is a fraud, and that it cost each of them near one hundred dollars to "possess the art." Brother Foss, he writes, preached twice in Kansas City of late, and that the Saints there are feeling well.

We find in a late Scott county Blade, published at Buffalo, Iowa, a lengthy obituary of Sr. Eliza, wife of Bro. E. Ladner who resides near that village. The dates of her death and burial are not given. Sr. Ladner was a most excellent woman and a steadfast, devoted Saint. Herself and husband delighted in entertaining the servants of Christ, and they aided liberally in forwarding the interests of the Church of Christ by exemplary living, wise and kindly words, and also by their temporal means. The church and neighbors will miss Sr. Eliza Ladner.

Sr. J. Tilden of Beatrice, Kansas, in a late letter asks the Saints to pray for the conversion of her husband. She thinks if a capable, spiritual elder would preach there good would result.

Bro. Wm. Davis was preaching Sunday's at Echo, Michigan, and having large congregations. So he wrote the 7th inst.

Bro. J. D. Erwin, writes from Silver Hill, Arkansas, that he had preached at Walnut Springs, and was blessed in presenting the word.

Bro. Robert Oehring was at Saginaw City, Michigan, inquirers, he writes, to know of any members there or near there. He says: "I have a good number of Germans almost persuaded. Prospects are very good, thank God."

Bro. Philo Avery writes from Snicarte, Mason county, Illinois, and says that the worthy, capable elder call there and preach. He says also that his wife desires baptism.

Bro. A. L. Whitaker in a late letter explains that sickness prevented holding conference in the Western Wisconsin district last fall, and says times are very hard.

Bro. E. W. Depue in his letter of the 6th inst., says that at Tiff City, Missouri, where he resides, the Saints now have a branch of nineteen members, are looking for more soon, and are using fifteen copies of the Voice of Warning sent him by Bro. J. H. Peters.

Sr. Eunice See, of Adams Center, Wisconsin, asks that an elder call and labor there. Bro. Adam See, her husband, has been afflicted much of the time for the past six years, also that the drouth nearly ruined crops there last year, and therefore times are hard and money scarce.

Bro. E. L. Kelley wrote of late from Los Angeles, California, that he intends to visit Kansas and Missouri in February and March. He says the rainy season had set in and that the chilly, damp, rainy weather and bad roads hinders church work just now very much.

Questions and Answers.

Q. Is it lawful for a teacher, or one of the laity, to pass the sacramental bread and wine? A. Not, as the law says: "The elders or priests are to have a sufficient time to expound all things concerning the Church of Christ to their [members] understanding, previous to their partaking of the sacrament." And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord. And the elder or priest shall administer it."—Doc. Cov. 17: 18, 22.

Q. Is it legal for elders to sit in judgment on a case where they are the accusers? A. It is not proper, for the reason that "in no case, whatever, should a branch or district presiding court try a case in which he is to be a party, either as complainant or defendant; or in the issue of which he is directly a party in either complainant or defendant, may not be one of its members, then no other officer, when either appoint a court nor in the issue of which he is directly a party in either complainant or defendant, should either appoint a court nor liable to the charge of personal prejudice and self-interest, and that its decisions be not made in ignorance of their names at an early date. All who attend such meetings should the order of the General Conference has been that none shall be so enrolled except by their own solicitation. Therefore that the five quorums of Elders and the one quorum of Priests that are organized, and if enough are present at the coming General Conference, will organize other quorums, it is proper that they will be done. Therefore all who desire to be thus enrolled are hereby requested to send or authorize the sending of their names at an early date. H. A. Stebbins, Church Sec'y.
The breaking waves dashed high
On a storm and rock-bound coast,
And the woods against a stormy view.
There was woman's farless eye.

Amidst that pilgrim band;
What thou dost seem.

The dream though short left a deep
Imprint on my mind, and it has almost seemed as if
It is to-day the strong

When touched by her magic hand,
She has indeed entered salvation.

It was his will that we
Should go to Utah.

In answer to our prayers
We prayed earnestly to God, asking

I and my husband and self, the left service, thinking to unite with the main body of the true church in America. We prayed earnestly to God, asking him to show us whether it was his will that we should go to Utah. In answer to our prayers I received the following dream: I was looking out of the front window of our house, when a cart was driven up, loaded with coffins draped in black, and stopped opposite to the place where I stood. The dream though short left a deep impression on me, and we did not pray to go to Utah again.

Much unrest continued amongst the Saints in this country, until at length polygamy was openly taught. Numbers left the church, but others, like ourselves, clung to the faith, not knowing where to go; for we knew nothing of the Reorganization. Things went on from bad to worse until at length the climate was broken, and we did not pray to go to Utah again.

She was summoned home to see her mother, who was seriously ill, and whilst she was making the passage between New Orleans and Liverpool our beloved prophet and his brother were martyred. Their death affected her deeply and cast a gloom over all.

Soon after entering the Kingdom the following scene was presented to me: A city of considerable size lay before me, the buildings of which were very irregular. The top of the largest one was a tree, with spreading branches and thick foliage. The whole city lay in the deepest gloom, was deserted, and an unearthly stillness reigned. While I was gazing on this singular scene a sheet of fire descended from heaven and consumed the leaves and branches of the tree, leaving the blackened trunk. My attention was then turned to the distant horizon where a small but brilliant light appeared. It advanced towards me, increasing in size and brightness, until at length the former scene entirely disappeared from view. The glorious rays were around me when the dream closed. I related the circumstance in a testimony meeting, when a brother warned me to give heed to the small light or I would be thrown out of the church. (The dream was literally fulfilled when I joined the Reorganization about twenty-six years afterwards.)

A number of prominent elders now came to this country, among whom was the late John Taylor. He stood high in the estimation of many here, especially after his discussion at Boulogne. I questioned him about certain rumors that had been out with reference to polygamy, but he evaded the point by asking me if I was not afraid to talk to big folks like him upon those matters. Many offers were made to induce me to go to Utah, but my suspicions of something wrong having been aroused, I declined to go until I learned more. I soon after married a sergeant of Her Majesty's army, but not before he obeyed the gospel. A branch of eleven persons was soon formed in our regiment, all of whom, with my husband and self, left the service, thinking to unite with the main body of the true church in America. We prayed earnestly to God, asking him to show us whether it was his will that we should go to Utah.

In my young age I have stood high in the estimation of many here, especially after his discussion at Boulogne. I questioned him about certain rumors that had been out with reference to polygamy, but he evaded the point by asking me if I was not afraid to talk to big folks like him upon those matters. Many offers were made to induce me to go to Utah, but my suspicions of something wrong having been aroused, I declined to go until I learned more. I soon after married a sergeant of Her Majesty's army, but not before he obeyed the gospel. A branch of eleven persons was soon formed in our regiment, all of whom, with my husband and self, left the service, thinking to unite with the main body of the true church in America. We prayed earnestly to God, asking him to show us whether it was his will that we should go to Utah.
ment, might lift up their heads with stronger wills. Then I earnestly pray that any who may feel it their duty to send in their letters and pieces to the Hope, Herald and Autumn Leaves, will not delay. The reading of the Home Column has given a new impetus to my life. Let us all remember sister Frances in our devotions to God. Her task is no small one, and while we enjoy reading her I shall feel so much, let us bear in mind she is in want of God's special blessing to enable her to perform her responsible duty.

"Oft a little word soft spoken,"

"Fallen on the ear,

Throws a passing ray of gladness,

Or heart's desire is won with sadness

And dispels the fear.

"Gentle words, they cost so little,"

And such power hold To impart to others pleasures,

Why not greater make their measure

Many thousand fold.

Your Sister in the gospel,

MRS. G. S. HYDE.

HOLDEN, MO., Nov. 11th.

Dear Sisters of the Home Column:—It has been a long time since I greeted you, but not because I have not had you in my mind. I have often thought how greatly we are blest in having a medium through which we may communicate one with another. I have read with intense delight the "Column" from time to time; and wished that my time were not so limited, that I might be able oftener to send greeting: but, like many others, my time has been occupied in discharging household duties devolving upon me, and I have found myself so engrossed with the cares of this life, together with my poor health, that it has seemed impossible that I should do more, though I love this latter day work better than any thing else. I have often thought how greatly we are blest in having a true and faithful sister in Christ, with the earnest prayers of the faithful Saints, to the end that we may be blessed and strengthened to live "Godly in Christ Jesus." We have trials of our faith as all must, but then I thank God we have our triumphs through Christ who strengtheneth us.

I went out last night to hear the celebrated Dixon Williams, Evangelist from Canada. I came away disappointed, as I had expected to hear something edifying. He made a few remarks, slashed right and left at the sinners and then called for written questions, stating that if he could not answer them he would be honest enough to say so, but before he left the floor he said that people need not send in questions on doctrine, as he would not answer them; then came the altar service, when, after the old Methodist fashion, a number of penitents gathered forward, and men, women and children gathered round and prayed for them; and since then they all said they were converted. When the words came to me, "See that thou do all things according to the pattern which I have shown you." And I said "Oh, Spirit of Christ, if needs be, take all else I have, but ever give me the testimony of Jesus, and I shall be rich indeed." Nay, I would rather be a door-keeper in the house of the Lord than dwell in the tents of the uncanny.

Pray for me, dear sisters, that God may work in me a good work. Ever praying for the welfare and prosperity of Zion, I am yours in the one faith.

EMMA W. SIMPSON.

HOME COLUMN MISSIONARY FUND.

Sr. Sarah Baldwin, San Bernadino, Cal. . . . . 50
Sr. Nellie Holt, San Bernadino, Cal. . . . . 50
Sr. Ridley, San Bernadino, Cal. . . . . 50
Sr. Siella Small, San Bernadino, Cal. . . . . 50
Sr. Mattie Paulson, San Bernadino, Cal. . . . 50
Sr. Mattie Harris, San Bernadino, Cal. . . . . 50
Sr. Vida Smith, San Bernadino, Cal. . . . . 20
Sr. H. W. Patterson, San Bernadino, Cal. . . . 40
Sr. Laura J. Cook, Frederic City, Md. . . . . 50
Sr. Ruby M. Thompson, Goody, Kas. . . . . 20
Sr. Ellen Christensen, Weston, Ia. . . . . 50
Sr. Hannah Beardsley, West Point, Cal. . . . 50
Sr. Carrie Sund, East Portland, Oregon . . . . 75
Sr. Effie Adams, Logan, Ia. . . . . 50
Sr. Mary H. Wind, Council Bluffs, Ia. . . . . 50
Sr. Mary Mader, Lamoni, Ia. . . . . 10
Sr. Ann J. Charles, Madison, Wis. . . . . 20
Bro. and Sr. Joseph Leeky and family, Plum Hollow, Iowa . . . . 3 75
Sr. Minnie Nicholson, Lamoni, Ia. . . . . 10
Sr. Margie Little, Mecosta, Ia. . . . . 50
From two sisters, Galien, Mich. . . . . 10
This last was written 80 cents, but only 40 cents in stamps was in the letter.-(Ed.)

LAMONI, IOWA, January 11th.

Correspondence.

PAPUETS, Tahiti, Nov. 2d.

Bro. Joseph and William:—On to-morrow morning we expect to leave on the steamer "Richmond," for Auckland, New Zealand; and then to Melbourne, Australia, and back. I do not expect to stay in Sydney only long enough to exchange steamers. You will please publish our address at Hastings, Victoria, Australia. We were greatly disappointed in not being able to go to the Island of Manhi to the October conference. I hear that there were fully three hundred members of the church there, from the Islands of Manhi Nui, Manhi Maui, Parava, Anaa, Rorola, Makemo, Tauga, Arurat, Apatai, Taros, Tapoto, and Rairoa; in all, eighteen branches. Their disappointment in not seeing us was great; and as they expected that we would leave by the middle of October, they supposed we would leave before they could reach here; but when they learn that we have been here till November 3d, they will feel sorry again.

Bro. Ellis writes that he will pay our fare from Auckland to Sydney—when we reach Auckland, and telegraph to him; but by paying our fare through from here we shall save considerable money, and save some trouble. But we both need clothing and other things. I have succeeded in having built a nice frame church in the city of Papuets, costing us $50. The carpenter work was done by Tapuni and Patoro; and myself; while Mutuare, Tepopua, Harvates, Tikaviu, Tevii, Pat and others, helped a great deal in various ways. I did most of the painting, and by my personal labor I have saved the church here $150; and paid out for expenses six dollars more than I have expected, so I have not been making money of any people to any great extent.

I have been here three years, and have not received over $100 from the church here, and not a penny from the Bishop, and but twenty dollars worth of provisions from the Bishop's Agent in San Francisco. We have plenty to eat, and sufficient clothing. (If not as fine as we could have wished) I am satisfied with the work that we have done, and leave with a clear conscience.

We opened the new church here last Sunday, and I preached the first sermon in English that has ever been preached in Papuets since the days of Pratt and Grouard, (that is, of our faiths). I had a crowded house, and fully fifty people outside. I had splendid liberty, and traced the history of the church for the past eighteenth centuries, with a few words, about the Book of Mormon, the Reorganisation &c. I supposed that as the congregations had been used to half hour dissertations, that they would be weary; but after services were over, I heard on all sides the question, "Why did you not keep on, we could have listened an hour longer cheerfully."

A great amount of prejudice has been removed. We have now a new building in the city of Papuets, 2442 feet, and a missionary of our faith can get a hearing in Papuets, which has not been the case for over thirty years. I did hope that the steamer would not get in before Saturday next, so I could have another Sunday here. The church at Avatoru, Rairoa, are going to build a new house of worship, and also a house for the missionary; and as it will be in the center of this field, it will be the best place for one missionary to locate. I hope that the next conference will send out two elders at least. I will never do to abandon this field now. It ought not to have been revived if it is to be left alone now. It will take no harm to be without a missionary for six months or so. I assure them that you will send one or two at next April conference, who should reach here by last of June. Send two efficient men to Australia. Two or three can be sustained here, and a half dozen in Australia. The work is in quite good condition all around now. The United States mail has not got in yet, and I fear that we will leave before it arrives. Address all mail matter to Hastings, Victoria, Australia, until further notice. Your brother in Christ,

THOMAS W. SMITH.

JEFFERSONVILLE, Ills., Jan'y 7th.

Editors Herald:—I have just returned from Lake City, Arkansas. I began preaching there Thursday evening before Christmas and remained there debating and preaching until Friday before New Years. I removed a great deal of prejudice and left a few believing. I would have remained longer, but the weather was cold, and when the Court-house was closed against us we had to hold meetings in a private house, and the people did not turn out well, and those that came were uncomfortable. Whoever goes there should go in warm weather and stay in the neighborhood as much as possible. I worked so hard I think a few there might obey the gospel.

I came by Kenton, Tennessee, on my way home, preached there to an attentive audience, and left a promise that I would return and preach till they were satisfied, when I could spare the time. Bro. Rosson would gladly entertain an elder that would labor there. It is on the Mobile and Ohio railroad, about forty miles south of Cairo, Illinois. Sister Rosson paid me fifteen dollars thinking that she had made the last year from her butter, chickens, and eggs. If we could

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all do that well proportionally, there would be an
increase in the treasury. I still desire to do all I
reasonably can, but the outlook for me to go
much is not flattering. Praying for the prosper-
ity of the church, and desiring to labor for the
same, I continue in the confidence of God.

G. H. HILLiard.

Des Moines, Iowa, Dec. 29th.

Dear Herald:—We send you the wherewith to
visit us another year. In the past you have
brought us many words of cheer and comfort
from faces you have made us familiar with in our
fancies, and can recognize them before we see
their names at the end of their letters. We pray
God to speed you on until every foe is van-
nished. We have, like many of your contribu-
tors, seen many changes and passed through
tribulations, and have found that all things work
gether for good to them that love the work
you are engaged in and shall endeavor to hold
fast to the rod of iron that leads to the tree of
life.

We have been highly edified by your defense of
the work against apostates, and your liberal views
on all topics in dispute, also In your great histori-
ical researches, in “Persecution and Its Causes”
and your direct answers to all questions pertain-
ing to the gospel. Therefore we shall feel proud
to introduce you to our neighbors and friends as
a safe, reliable guide in the paths of truth and
righteousness. Hoping you may still come with
your good counsel and your gems of light and
truth, we are yours in the bonds of the everlast-
ing gospel.

THOMAS HULL.

EAST PORTLAND, Oregon, Jan. 6th.

Bro. Blair:—I send you my letter to the Vikdi-
cator here; as an inducement to other brethren to
do likewise, for I find no trouble in getting a con-
clusive statement of our position printed in almost
every paper I have tried; they seem perfectly
will to give it room. I think it would be well
for our elders to get such a statement before the
people through the papers everywhere, if they
will go to the editors in a genial manner, telling
them the truth, I believe that with few excep-
tions they will succeed. I have received seven
papers with articles similar. A hundred
dollars expended this way would reach a hundred
papers, and about a hundred thousand people.
Would that not be better than putting out money
on interest? or hoarding it up? I am doing all I
can under the circumstances, and my main work
here will be in the papers, and I expect to reach
several more. My health is not good. There
are five of the Saints here, and we hold prayer
meetings and are blessed. The weather is very
cold.

A. HAWS.

“Editor Vikdicator:—Your columns being a
place of defense and I having a defense to make,
give please give place to the following vindication of
the character and rights of the Reorganized
Church of Jesus Christ of Latter Day Saints from the unjust calumnies and misrepresenta-
tions that have so largely obtained among min-
isters, public speakers, the press and the people
at large, chiefly because the difference is not
known between us and the apostate Mormon
church at Utah, who falsely and unlawfully
claim the name of Latter Day Saints, and who
have by an apostasy from their original faith and
practices under which they were organized and
had their perpetuity for over fourteen years,
brought this reproach upon all who bear that
name. Cruel, unjust, and unmerciful has been heaped
upon the law-abiding, christian members and
representatives of the true Church of Jesus Christ
of Latter Day Saints by the press and from the
mouths and by the people, who through ignorance and a too hasty belief and ac-
ceptance of these reports, and not having the
fear of the Lord always before their faces they
have ‘Taken up (this) reproach against (their)
neighbors,’ Ps. 15:3, for which they are repre-
hensible.

Now that these ministers, editors, public speak-
ers and the people at large may be left without
an excuse and have an opportunity to do us jus-
tice and draw a distinct line between us and the
Mormons at Utah, I will state our grievances,
correct misrepresentations, and ask my readers to
prove all things; hold fast that which is
good. Our grievances are first, this reproach was
brought upon the true church by the aposta-
ye Brigham Young and the faction that fol-
lowed him to Utah, who tried to force polygamy
and other false and unchristian doctrines and
practices upon the church. But in this they
failed, for the great majority of the church re-
pudiated Brigham and his followers as usurpers
and heretics, and remained true to their original
faith and practices. None of these are not allowed
to the righteous common to all other churches
and societies of declaring our faith, doctrines and
practices, nor are we allowed to write our own
history, but are judged, ostracized and maligned
without a fair and impartial hearing, from his-
tories written by our enemies, a large portion of
which had no foundation in fact up to the time of
the apostasy of Brigham. This is not the first time
that this reproach has been made. Third, we are held up before the public as being Mormons by name and also
in the practice of polygamy and other false, un-
lawful and unchristian doctrines and practices
and as law-breakers.

CORRECTIONS.

First.—The members and representatives of this
church are law abiding, honorable Christ-
ians.

Second.—This church utterly repudiates the
name of Mormon, as it never was its name, but
was a nickname given by its enemies and never
accepted.

Third.—This church never at any time nor
under any circumstances taught, practiced, nor
instructed others to teach or practice polygamy,
or any other unlawful and unchristian doctrine
or practice contrary to the laws of the land, but
has always maintained an uncompromising war-
care against this and all other false doctrines,
both in and out of Utah, by preaching and prac-
ticing the faith once delivered to the Saints, be-
lieving that “Whosoever transgresseth and abideth
not in the doctrine of Christ hath not God.”—
2 John 1:9.

Fourth.—This church was the first church that
brought the Utah question relative to polygamy
before Congress by sending memorials and dele-
gates there to meet and withstand Utah’s dele-
gates in their false claims of biblical authority
(the bible being the standard of religious worship
in the United States), for under it they claimed
constitutional right and protection to practice
polygamy and to have and hold with many
wives as did David and Solomon, and by these
and other false claims they held Congress for
over twenty-five years from passing any effectual
prohibitory laws against the unlawful relief of bar-
barism until this church brought their standard
books, the Bible, Book of Mormon and Book of
Doctrine and Covenants, to bear in the following
passages and proved that polygamy was not a
tenet or practice of the original church.

“We believe that marriage is ordained of God
and that the law of God provides for but one
companion in wedlock, for either man or woman,
even in cases where the contract of marriage is
broken by death or transgression. Gen. 2:18,
Matt. 19:4-6. 1 Cor. 7:1. Heb. 13:4. Doc. and
Cov. 4:27; 49:3.

“We believe that the doctrines of a plurality
and a community of wives are heretical, and
are opposed to the law of God. Gen. 4:19, 23: 24;
We believe in a plurality, and not a community of
wives, and are opposed to the law of God.
We also believe that the doctes of a plurality
and a community of wives are heretical.

Latter Day Saints.

Elder A. HAWS.

KEWANEE, Ill., Jan. 5th.

Dear Herald:—From letters received from my
family, also from Bro. John Chisnall notifying
me of the low state of the Saints at Utah, I
have been highly edified by your defense of
our elders and brethren from the impressions of
the Holy Spirit, I bid a brotherly goodbye to all the
dear Saints in my native nation, Wales, and embarked on board the ship
Alaska of the Glison line from Liverpool, Novem-
ber 26th, 1887; and in about seven days reached
New York, and home the 5th of December, hav-
ing met with kind hearts by the way and a
warm welcome. I have been at home a good
longer, instead of returning so soon. My heart’s
desire was, and is, to toll with that people for
Zion’s cause, knowing as I do from actual ex-
perience among them that they are (generally
speaking), a kind and loving people, having the
“latter day calls” at heart, so far as their knowl-
dege extends. It is meat and drink to me to do
my Maker’s will, ever toiling on here or else-
where for Zion’s cause, for in it my treasures
lie.

With love in Christ,

John D. JONES.

UNDERWOOD, Iowa, Jan. 25.

Brother Blair:—Bro. J. C. Foss has preached
of late in our neighborhood, and I am thankful to
say, has done much good. The Lord has blessed
his labors, and nine have embraced the bless-
ged gospel. More are investigating. The Lord is stir-
ring up the minds of the people. My heart re-
joices more and more in this work, and I feel
thankful to our heavenly Father for sending Bro.
Foss to us. Oh how I wish we had hundreds of
such men in the field. We did have such good
meetings, with houses crowded. Our branch
meetings are held at Underwood now, and Bro.
Foss organized a Sunday School there. I think
we will have better times than we ever have had.
The Saints seems wakened up to a sense of their
duty. I do not know how we would have got
along in the past if it had not been for the Herald.

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How do so many get along without it? We could not, and keep alive—or at least it seems we could not. I think Autumn Leaves is a splendid work for both young and old, and I feel thankful we have such a work started and hope it will meet with good success.

We have been looking for you to come here and hope it will not be very long before you visit us. Henry Cook said if we wrote you to give you his best respects, and said he wished you would come and preach here a week or two to them if you could. Your sister in Christ,

M. BRADFORD.

San Bernardino, Cal., Jan. 31.

Dear Herald:—After writing you in September last I preached twice In the Presbyterian church in Santa Maria to small but very attentive audiences. The first night the minister, Mr. Beard, was present; but though very cordial in his manner he refused to sit in the pulpit. The second night he came not. I next stopped with the San Benito Valley branch near San Lucas. I preached in the School-house once and in San Lucas a few times, and baptized a young lady. From Long Valley I accompanied Bro. Asa Davis to San Benito, where we arrived in time to be in attendance in the Central district conference. We had a pleasant and I hope profitable time. Had good attendance, and a very good feeling was manifested. Bro. John B. Carmichael was ordained an elder and was subsequently chosen president of the district. Bro. J. F. Kingsbury was sustained secretary, Bro. J. W. Range Bishop's agent, and Bro. Daniel Brown assistant president. Thence I went to San Francisco, where I had the privilege of meeting Bro. E. L. Kelley, of the Bishopric, and was glad to welcome him to the Pacific Slope, as he came to labor with us for a season. We attended the Northern California district conference, at Oakland, October 6th. We had an interesting session and enjoyed the Spirit in our ministrations. Bro. Kelley and I labored in that district the most of the time after adjournment of conference until early in December. The Saints received us cordially, but serious troubles which we found to exist in Oakland, Sacramento, and Stockton branches marred our joy. In each case we did what we thought wise, so far as circumstances would allow, and left our work to the Master's care, humbly praying God to bless his people. In this arduous work I found Bro. Kelley an excellent helper and was more than ever convinced that his visit to the coast was opportune.

Leaving the Northern district we spent a week in the Central district, in Tulare county. We had not time to visit all the Saints, but found what we did see alive In the work, and we rejoiced greatly. We had quite a fair interest at Alta, near Pixley. I had the pleasure of baptizing Bro. William Clapp and wife. Bro. Clapp is a brother of Bro. J. C. Clapp. December 15th, I left Bro. Kelley in Los Angeles, and came home, where I spent the time since. At last advices Bro. Kelly was yet in Los Angeles.

Bro. Mills at last report was sick, but I hope it is not serious. Bro. Gibson is laboring in this vicinity: Bro. Badham is laboring in Los Angeles: Bro. Haws at last advices was in Oregon: Bro. Daley is in the field, making his objective point Stockton, California; Bro. Holt labored as long as practicable with the tent, and is now at home for a season; Bro. Harris did a good work In Santa Barbara county and is now at home; Bro. David E. Landor, a young man whom I have recently appointed to missionary labor, Is, I suppose, engaged In Monterey and San Benito counties.

Our hearts have been made sad of late by the deaths of two of our branch leaders. Two veterans have stricken down, and sadly we feel the loss. One, Elder D. J. Phillips, of Oakland, has been long and favorably known in California, and his honesty and unflinching devotion to the right endeared him to all. At the time of his decease he was president of Northern California district, and had also been appointed to missionary work. Immediately after his appointment he entered upon active duty, labored for a few weeks at Stockton, where he accompanied good; returned home sick, from which sickness he never recovered. We mourn, but not as those who have no hope. The other, Elder John Eams, of Santa Monica, had not been so long among us; but in his short stay he impressed all who met him as being an honest and determined man. We have no fears for these brethren. It is doubtful well with them.

At the Oakland conference Elder James H. Parr of Sacramento was chosen assistant president, and he will consequently succeed Bro. Phillips in the presidency of the district. I trust the Saints in the district will receive Elder Parr with approval, and give him humility, wisdom and strength for his work. All is not sunshine here, but I never felt stronger in the faith or more confident of its final glorious triumph.

Herman C. Smith.

Mt. Washington, Pa., Jan. 6th.

Bro. W. W. Blair:—I have been home from my mission a short time, and during my stay have enjoyed it pleasantly. Have preached occasionally, and have enjoyed excellent liberty of spirit in presenting the word, and hope all may be comforted and encouraged in the way of righteousness and peace. The work here is in a fair condition, so far as I know. The officers are united and are striving to encourage the Saints to duty. I have baptized six—the children of the Saints of this branch—a son and daughter of Bro. Jacob Reese; son and daughter of Bro. E. Thomas, son of Bro. Rogers, and a son of Bro. Barrett. The oldest was eighteen and the youngest eleven. They were the fruits of the labor of the parents and of those who preached here. We were greatly blessed in the confirmation meetings by the Spirit's presence, giving assurance that the Lord was well pleased with the offering made. I have preached twice at Mansfield, being invited to go there by Bro. Jacob Reese, who has charge of the branch there. I enjoyed excellent liberty in presenting the truth to the Saints and friends. Bro. Richard Salyards is here helping to defend the Master's cause. I delivered a lecture on Salt Lakeism, and there were two reporters present, and the lecture received a favorable notice in two of the leading papers of Pittsburg—the Post and Dispatch. Privilege was granted Bro. Salyards to write an article on the same subject, and on the history of the church. By this means we hope to remove prejudice so the truth may not be hindered in its onward march.

I have received good news from my co laborers in the Canada Mission. New places are opening for the preaching of the word, and a number have been baptized. While I am writing this the postman brings me a letter from Bro. John Shield's with the news of twenty baptisms of late in a new place, and they are expecting more to-day, or soon. Bro. Shield's is a young man, and has a small family. He is just starting out In the gospel field, and hopes to take it permanently. I expect to return to my mission on the 10th inst. I am well pleased with the reports in Herald coming from afar, of the spread of the truth in the world. May the Herald live long, and be strong to bear the gospel tidings to the Saints and to the nations of the earth, to prepare the way for the coming Savior.

The Autumn Leaves is good. May it be blessed and prove a success, and be as leaves of light falling upon the minds of the young to instruct and comfort In the ways of truth and peace.

Yours in hope of endless life In Christ,

John H. Lake.

Big Spring, W. Va., Jan. 3d.

Dear Herald:—The Lord has been gracious to me. Five years ago the eleventh of December last I came into this "marvelous work" that God has brought forth in these last days, being enlightened by the teaching of Elder L. R. Devore. Since that time I have been alone, but prayed that God in his due time would send the good word to me. This is the first time I have had the privilege of hearing the word from the pulpit over two weeks sounding the gospel trumpet by the Spirit, and to the understanding of quite a number. There are some bitter enemies to the work, some honest at heart believe the doctrine is true; one has applied for baptism and more will follow. Doors are opening all around with calls on every side. I wish we had another elder here as able as Bro. Devore, for there is much work to do. I am enjoying the Spirit of God. I love the work, and rejoice that God is moving it on rapidly. Pray that Bro. Devore may have success here and win many souls.

Yours in Christ,

Mary A. Lebron.

Chase, Kan., Jan. 7th.

Bro. Blair:—In our conference notice in Herald of the 7th should be A. H. Parsons instead of A. H. Harrows, president of the north west Kansas district.

I came here a week ago; some are deeply interested, while prejudice is hard against us. What will be the result of our labors time will tell. The calls are on the Increase for preaching. We have had a very pleasant winter so far—quite changeable—but the cold waves do not last long.

A. H. Parsons.

Clinton, Mo., Jan. 17th.

Bro. W. W. Blair:—"The pebble has dropped in the water, and the waves circle round with a shock." Our quarterly conference held at Independence is over, and we had a good time. Bro. Joseph L. Pritchard gave a "rounding sermon" Sunday night. Bro. John A. Robinson gave us one of his pithy sermons Saturday evening; and I tried to cheer the Saints Saturday at the mission school. Bro. Warnky is President of Independence branch and seems to be trying to do his part to keep the work up. Bro. Eteenhouse's calling was rushed upon him, and he as a wise man manfully stepped forward into the active ministry again. May God bless him in his effort. Bro.
Curtis and Foss will go to Bates county and commence a series of meetings. Had I time I would like to give you some testimonies I have collected in favor of the Book of Doctrine and Covenants. Some Saints having been aroused in Cedar and Vernon counties by Whitmermen and through leadersubsidies, said prices, caused them to go to God, for a witness in the divinity of the Book of Doctrine and Covenants. None have failed to get unmistakable evidences in favor of it.

The work is moving all along the line. I am glad Joseph has gone to the West. We are living at a time when his efforts will be felt for good. May God be with him.

Your's, I N. White

Original Poetry

REMEMBERED.
Respectfully Dedicated to President Jospeh Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints, on the Fifty-Fifth Anniversary of his Birth, November 6th. A. D. 1867.

By a Mountain Friend in Utah.

Calmly they stand, like the mountain shades From peaceful slumber in the snowy vale, In the white-bright lily of the mountains white On which the clouds—God's pearly charies—rests.

Oh, there is pleasure pure, and sweet, and deep, In viewing the beauty of the winter snows; And watching the sky grow bright beyond the veil Of silvery mist, in ethereal beauty spread; Whilst love the mist the benignant morning star Shines gloriously, as thus ordained of God.

There's holy joy in viewing Nature's scenes, The earth in snow that God hath, wisely sent, As a precious treasure to be safely kept.

In the frozen bosoms of the hills 'ill Spring, And then disclose in crystal ribbons to glide Down to the valleys for the good of men. And cause again the fairest flowers to rise. And trees to blossom fair and white as snow.

There's holy rapture, listening to the sound Of the mountain groans from the north, On whose voiceless wings God walketh as of old, When Israel's Psalmist said of God's great power.

There's the refreshing wind That shakes the snow's white blossoms from the trees. And the gleaming crystals floating to the ground In tender music mornings to my soul.

Yet, from the snowy valley of the west That mountains guard, decked with their crystal crowns, And where, like warelock rays and solid dew, The mountain peaks the genial sun enshroud.

My thoughts speeds through the white and misty vale, Post snowy mountains on whose northern sides The frozen cataracts in beauty gleam. Like glittering pearls, in winter's brightening dawn— And rests on thee whose natal day again I recollect and greet with sober joy.

And early from the God, creator of all things. Who makes the glorious morning star to shine, And who controls the countless suns in space, And limits even the rapid comet's speed; And causeth fire, and water, and dry lands With their variable degrees of heat and cold; And causeth storms and pleasant calms to come, And winds that are not still upon the sea; And who knoweth the instincts and the minds of all The various creatures everywhere exists— I render thanks for the wisdom He hath shown In preserving still thy life upon the earth; One yet engaged in man's noblest aim, Of guiding others into better ways, And seeking moral progress, like bright gems, For any, to gain and profits from their wealth.

Ah, How like jewels of a clear white snow

The years upon the earth to me appear! Thou've on them sorrow's deep shadows cast, Like night's bright stars they have the clearer show. In all the years since childhood that are past. Thou, when by trials and by sorrows bowed, Hast humbly, and in faith sought God in prayer To give thee grace for a true charactert to wear. And thou hast triumphed over the tempter's wiles, And held to fairest gems of priceless worth.

Shines virtue, and shines God's glory. Among the jewels thou hast polished bright. Thou hast maintained the sanctity of home An unblemished record of thy moral crown, And hast revered the goodly uprightness. Believing thus the gospel to obey.

O Friend, Large sealed and charisable, I pray Thy years be long blessed filled; friends lovingly surround thee, and thy home Be filled with love, and constant joy and peace. And present thou live to reap the harvest bright From all the goody seeds that thou hast sown, And mildly wail the sword of truth in love, And never wound, except to safely heal. To thee may earth its best treasures yield, And future health and happiness be thine—

Zion, In all her beauty and her joy. Peaceful blessedness by thee be found, And the ministration of the gospel. The glory of her fair, eternal light —

The Nature of God and His Works of Creation, also His Law Concerning Predestination.

MUCH learned labor has been spent in vain attempt to search out the nature and character of God, and to pry into the attributes of the Almighty. As though poor, sinful man, in his fallen and depraved state, were able, by his own wisdom and understanding, to trace out those qualities which constitute the essence of Almighty God. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"(Job. 11:7.)

The infinite and invisible God can be known only through the medium of Divine Revelation. As far as God in his wisdom sees fit to reveal his true character to man, so far it may be known but no further. And it is certainly most reasonable and consistent, as well as most just and equitable, that a being who is infinitely just and righteous, should make the greatest display of himself to those who, by faith, believe according to the nearest to Him. Therefore, it is not to the learned theologian that God deigns to reveal himself in his true character, but to those who deny themselves of all ungodliness; who walk in the paths of righteousness and peace, and that are not merely knowers of the word, but doers of his work. Such and such only have a just right to look to God for a true knowledge of his character.

God-having constituted man a reasonable, intelligent being, capable of knowing and doing his will, he addressed him and said such: "Come now and let us reason together, saith the Lord. If ye be willing and obedient, ye shall eat the good of the land."—Isa. 1:18, 19. Man is not required to believe on and practice that which is contrary to the plain and obvious dictates of right reason. In all the works of God there is a perfect consistency, and all his manifestations to man are perfectly reasonable. Many arguments have been given to prove that God is unalterable in his decrees, and without any respect to faith and good works, has elected a certain portion of the human race to eternal salvation and repudiated the remainder to eternal damnation. But it is clear and evident there are so many in this enlightened age who minister questions rather than godly edifying which is in faith; desiring to be teachers, yet understanding neither what they say nor whereof they affirm," (1 Tim. 1:4-7), who presume to maintain doctrine so contrary to the liberal and righteous principles of the gospel, and so inconsistent with the true character of God.

As it is through divine revelation that the true character of God is made known to man, so a true knowledge of his decrees, as far as they relate to the dispensation of man, are only known through revelation. But those decrees by which in the beginning God established the law of creation, and by which the works of creation and providence are governed, though they are beyond the reach of man, yet their existence is readily ascertained and confirmed by their visible effects; and by these effects the rational mind may easily be led to believe what none can deny, that God works by an unalterable plan of wisdom, which necessarily produces an unchangeable order and regularity in all his visible works; and hence we must rationally conclude that all his invisible works are under the same established laws, and that they must and do operate with the greatest order and harmony, and in the end will most certainly accomplish all that he purposed in perfect wisdom and righteousness. The decrees of God, so far as they are made manifest either by Divine Revelation, or by their visible effects in the natural world, are of two kinds. The first are those which respect God's own established laws and purposes, what he relates to or to any other part of his creation. The second are those which God has given to man for his protection, and which are calculated and designed to prove his faithfulness and obedience.

First.—Those decrees which respect God's own established laws and purposes comprehend not only the works of creation and providence; but the final event of whatever he has designed. In the works of creation it is obvious that God has established laws which are unalterable except by the same Almighty power which first established them. Among these we may reckon the established order, courses, and relative situation of the sun, moon and stars, together with the whole planetary system; the order and courses of the seasons, and the laws of nature by which the earth, heavens, and darkness; the laws of gravitation, attraction and repulsion; and everything which depends upon the established laws of nature. These are known by their visible
efforts. Also God's determinate purposes relative to the operation of his divine attributes with respect to man. Among these may be mentioned the decree of his power in giving him a fair trial, he might prove himself in the choice of good or evil, without any influence on either side more than he was really able to resist or follow, according to his own free choice. And also the decree of his goodness by which he determined to extend his blessing to all his creatures in their obedience; and after the fall to extend mercy to man and send a Redeemer to redeem him from his fallen state, and raise him to a heavenly paradise, of which the earthly paradise from which he fell was but a figure. And he endowed with the faculty of free agency, notwithstanding his fall by which he was brought into darkness or bondage, God who is the source of light decreed to afford him a sufficient degree of light to see and appreciate in some degree the benefits to be obtained by accepting the offer of salvation through the medium of the Redeemer, that he might be at no loss respecting his duty or privilege in choosing for himself, nor respecting the course of life to be pursued in order to obtain salvation through this medium. And in his righteousness and justice he decreed a crown of righteousness as the just reward of all who would walk in the way of righteousness and peace. And his decree necessarily excludes the disobedient from any inheritance in the Kingdom of Christ. These are unalterable decrees of God, and all who are willing to accept the benefits of them in the line of obedience are freely entitled to them; but God has willed that they shall not be obtained in any other way. The fixed and unalterable laws of nature and man himself, it means renders them unreasonable, but rather the contrary. Even those which more immediately respect man show forth the unchangeable goodness of God by their permanence, and are rendered infinitely valuable by being unalterable. When we consider that God is infinitely wise and powerful, that "He is righteous in all his ways and holy in all works," and that he is perfectly free and independent, it must appear perfectly consistent and reasonable that he should create man a moral agent, free to choose and act for himself, independent of any supernatural control. Herein appears man's divine origin. And where is the man who is willing to have his moral freedom and independence taken from him, and be compelled to think and act according to the dictates of some other being, without any choice or will of his own, and at the same time to be made accountable for his actions. But this can not be, for God has endowed man with moral agency and it can not be taken from him. It is fixed by an unalterable decree. And though intelligent ones and powerful agents have been attempted it, even by the power of fire and sword, and every implement of torture, yet they never could control the moral powers of man, nor deprive him of his free agency. They may indeed bind, imprison, or kill him (the body), but they can not fetter the thoughts nor destroy the soul. As well might they attempt to arrest the sun in its progress or change the course of the stars.

Second.—Those decrees which God has given to man for his protection, and which in civil life he may exercise his own free agency to obey or refuse; because he did not ordain the man of the trial of his obedience, and of accountableness, by fixing an insurmountable barrier to prevent in him the power of transgression. In this case man never could have been the subject of praise or blame; he never could have known the power or extent of his own free agency; he never could enjoy the glorious reward of faithfulness, nor have felt the dishonor of blame for unfaithfulness, having no law which he could of his own choice obey or disobey, his conduct in all cases must of course have been like the stars in their courses. This would have deprived man of the power of self-action and rendered him a mere machine. Man was created a moral agent in the beginning; that is, he was endowed with free agency, capable of acting according to his own voluntary will without any compulsion either of good or evil; and his having good and evil set before him was that which constituted his state of trial. God assumed no compelling power over him, and the devil could have none without violation of his independence in this sense, left entirely without control.

Some will argue that, because God is omniscient, and knows all things, even before they come to pass, he must of course foreordain that they should come to pass; but this consequence does not follow. It is taken for granted, that which can not be proved, namely, that God can not know that such an event would come to pass without foreordaining that it shall come to pass; thus making his foreknowledge to become the cause of the event. It is manifest that if God can not foreknow without foreordaining, is to limit his power and wisdom, and subject them to his decrees, making his decrees, which are evidently the effect of his power and wisdom, superior to both. This is in reality making the effect superior to the cause, and placing the common absurd doctrine of predetermination above his divine attributes. The power of God and the wisdom of God must extend infinitely beyond all human conception. This truth may be illustrated by a comparison. It is well known that a clock, being constructed on certain mechanical principles, is able to keep time without the maker's assistance, and though the maker can not confer the power of intelligence and volition on his clock so as to enable it to go right by keeping of its own choice, yet it is capable of keeping in the line of its construction, independent of the maker, even if he was a thousand miles away. And since it is admitted that God can and does confer the power of intelligence and volition, why should it appear unreasonable to suppose that he, as an Al
might Creator, can render that intelligence perfectly free and independent of his influence, or the influence of any other being co-equal as a God can be made to keep time independent of its maker.

Although man is indebted to God for his power of intelligence as well as his faculties of every kind, yet without the power to exercise or improve all these gifts, to good or evil, according to his own choice, as a free agent, under any external influence, he could not be accountable for his conduct. But being honored of God with this most important and highly exalted trust, he is therefore highly responsible to his Maker for a faithful discharge of his duties, and herein appears his great accountability.

The doctrine of particular election, and reprobation scalled, which maintains that God, by his omnipotent decrees has from all eternity elected some to everlasting punishment and doomed others to eternal damnation without any regard to faith and good works, is here confirmed by certain passages of scripture, which its advocates, contrary to all truth and reason have found fit to interpret in that sense. But it appears evident from all I have seen written or published on this subject by its most strenuous adherents, that they are entirely ignorant of the true sense or import of these passages. Certainly it is that nothing recorded in the scriptures on election and predestination has any reference to the final lot of any souls without a special regard to the works of righteousness. This is not a passage of scripture advanced in support of that doctrine but what will admit of a reasonable explanation; but for brevity's sake I will only mention the following: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."—Deut. 30:19.

Here is a positive declaration of God through Moses to the children of Israel, that he has set before them the free and uncontrolled choice of life and death, blessing and cursing; that the reward of life or death depended, not on any predestination, but on their good or evil works, freely done; for God is a God of righteousness and truth. But to say that God has before determined to fix their choice by any secret decree, is to make this declaration a most glaring imposition upon their faith and understanding, which is wholly inconsistent with the righteousness and goodness of God. "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."—Ezek. 18:2,3.

This proverb is founded on the same principle with that which maintains the doctrine of particular election, because Adam partook of the forbidden fruit, it is just and right for God, by an arbitrary decree, to damn all his children without any regard to their works, or, rather, works that they were impelled to do by irresistible necessity; and that if any are saved it must be through a partial election by the same arbitrary decrees; but if this be really the case we still have occasion to use this proverb, notwithstanding the great discrepancy of the two, Jehovah to the contrary. Thus we may see that this preposterous doctrine has a direct tendency to impeach the character of the God of justice and truth. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall fall upon him." Yet to say, The ways of the Lord are not equal. Hear now, O House of Israel; Is not my way equal?—Ezek. 18:20-25. What can render the way of God more unequal than the doctrine of unconditional decrees? On the other hand what can be more equal, just and reasonable, than to reward all souls according to their works—whether good or evil? "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."—Ezek. 33:11. What can be more plain and positive? It is impossible that God should foreordain anything that is contrary to his own will and pleasure. If, therefore, God has foreordained that man should commit sin, for his own sake it is certain he must have pleasure in the death of the wicked. Here then we may see that the forementioned doctrine not only charges God with the height of injustice, but with the grossest deception and falsehood towards his rational creatures. But it may be objected by some, that as these declarations were made under the law, they only concerned the life and not the final state of the soul; and that unconditional election was in Christ which respected the eternal state of all souls. But, I would ask, Are God's ways more just and equal to men in their temporal than in their eternal state? Is he more favorable to the bodies than to the souls of men? Even this supposition can by no means remove the inconsistency of the doctrine nor strengthen it in any sense. It only advanced in its support. But the declarations and promises under the gospel are equally plain and positive. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls."—Matt. 11:28,29.

Here is a positive call and promise to all who obey it. Where then is the law that can hinder the fulfillment of this promise, aside from mankind being unwilling to comply? how the God of grace decreed they shall not be willing to comply? Then the call must be a mere mockery, a vain pretense to deceive souls into a belief that the gospel was intended for all when in fact only a part was to be saved, while the rest after being mocked with the promise, the promises of life were for all, and that the call of Christ extended to all without exception, were to be eternally damned! Such are the natural and necessary consequences of that blasphemous doctrine of unconditional decrees which have been forged in the tyrannical school of Antichrist and palmed upon the God of righteousness and truth. "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, worketh righteousness, is accepted of him."—Acts 10:34,35. This testimony of the apostle Peter is directly to the point and shows plainly who will be elected, and what the conditions are, "He that feareth God and worketh righteousness, he shall be accepted by him and have a place among the righteous."—2 Tim. 4:8.
does it exclude other citizens from the privilege of participating in the affairs of the government, or of enjoying its benefits. There must be public offices to every well regulated government, and suitable characters must be elected and appointed to fill them. The Union has not been organized to be an association of equals, but to have a number of states, not all being presidents nor secretaries of states; all can not be senators nor representatives in congress, yet all may enjoy the blessings and privileges of a good government; for it has fore-ordained or predestinated that such and such offices; consequently their designation the characteristics and inings and privileges of a good government; in congress, yet all may enjoy the bless­-ing of heaven it was decreed and estab­-lished, or of enjoying the government, or of enjoying their service. And it must be obvious that such and such characters, possess­-ing such and such essential qualifications, should be teachers, prophets, elders, &c., in accordance with the purpose of God according to election. It did not save Judas, although he was elected and chosen one of Christ's apostles, yet he proved himself a traitor and was therefore disinherited and cut off, and another was chosen to fill his place.

The case of Jacob and Esau is often advanced as an argument in proof of the doc­-tine of predestination, which is supposed to be fully confirmed by the following passage of scripture: "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau."—Mal. 1:2, 3. And again: "for the children be­ing born not of will, but of the will of God, and were chosen not because of their good works, but of him that calleth them."—Rom. 9:11.

But what does this prove? What was the purpose of God according to election concerning them? As before observed, election implies choice. The purpose of God therefore in the choice of these two individuals was to typify the worldly part, and the spiritual part, and to show where the love and blessing of God would finally rest, and where his hatred and displeasure would fall. It is written the elder shall serve the younger, but though we have no account that ever Esau served Jacob, personally, yet this prediction was evidently fulfilled in the two nations that sprung from them, which rendered the figure still more complete. God therefore selected these two nations, first, because they were born, and of course before they had done either good or evil by which they might be judged as to their own merits, for the very purpose of displaying them in and in their posterity a representation of the wide difference between the children of the world and the children of the kingdom. But in this election there is nothing which could decide their future state as to their salvation or damnation. The final lot and happiness of the children of God is not decided at the time of election; this matter of the individual of them, was yet to be proved and decided in a future day of greater light and spiritual power, and by a more unerring rule of judgment than could be given in that day. Therefore the election or choice of these two nations is not intended to decide their eternal state, but inten­-ted to represent, in a figure, God's hatred of sin and his love and blessing to those who will wisely distinguish themselves by their faith and obedience to the call of the gospel. The instance of Phar­-aoh is produced as another argument in favor of the doctrine of predestination, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."—Rom. 9:17. This text is supposed to be an unanswer­-able argument in favor of the doctrine of predestination; but, to the contrary, it is a very fallacious one. For how did God raise up Pharaoh? He undoubtedly raised him up as he raises up all other men, and for a similar purpose, only he was in a more distinguished station. In the order of his divine providence he raised him first to a child, then to a man, then to a king. Hence by God's providence his power was made known and his name declared through the earth according to his exalted station. Again: How did God harden Pharaoh's heart? I answer: He sent his commands to him to let Israel go. This aroused his selfish feelings and he refused to obey. God then sent judgments upon him and hardened his heart. Pharaoh continued to rebel against God's will. He hardened his heart so that he promised obedience. Being left to himself after the judg­-ment was removed, he still refused to obey, and by his rebellion he hardened his own heart still harder than before. Hence God's conveting power proved the mean­-est and his own disobedience the greatest being hardened. So that in consequence of his continued rebellion he finally brought upon himself a just judgment, which termi­-nated in his own destruction. This is in accordance with the word of Christ: "If the light which is in thee be darkness, how great is that darkness." God displays light to man and requires him to follow it; and though this light can not be turned into darkness, yet if he refuses to follow the light he will fall into greater darkness than before; and this will continue to be the natural effect so long as he resists the light, until by final rebellion he will be left, as a just judgment, to fall into eternal darkness. The Spirit of God never did or never can operate to harden the heart of any man; it is inconsistent with his nature and his office. "For God calleth not evileither tempteth he any man."—Jas. 1:13. No; the direct tendency of his Spirit is to soften the hearts and draw souls to obedience as evidently appears even in the case of Pharaoh. And if they will comply,
LEAVES FROM THE TREE OF LIFE.—No. VIII.

THE AIDS PROMISED IN THE GOSPEL TO ENRICH THE BELEEVER TO SECURE ETERNAL LIFE.

The sixth gift of the Holy Spirit as mentioned by Paul, is, “prophecy.”—1 Cor. 12: 10. The pretended Orthodoxy of the day not having this gift and therefore seeking to destroy the force of our claim that this gift, with the rest was to be perpetuated, make the counter claim that the word which is wended through by “prophecy,” and hence they claim they have this gift, “because they preach or expound the scriptures.” It is true they all profess to “preach or expound” the scriptures, but instead of making plain God’s will to man, they mystify and confuse the mind, and thereby only “exound” or lay bare their own folly and darkness by their conflicting and contradictory teachings, which proves that their prophesying is not one of the gifts of the Spirit of God. Then, when driven from the above subterfuge, they deny the prophesying after the apostles’ days, and in their blindness even quote Matthew 11: 13, to prove it: “For all the prophets and the law prophesied until John.” If their “expounding” of this text was correct, it would dispense with most if not all of the New Testament, and would make him of whom Moses and the prophets prophesied an impostor; for he prophesied long after John the Baptist. Another scripture referred to by them is I Cor. 13: 8, but they discern not the fact that these prophecies shall not fail until the perfection spoken of in Ephesians, chapter 4, and referred to in I Cor. 13: 10, is brought about in all the children of God. Then, indeed, the perfect child of God, having attained “unto a perfect man, unto the measure of the full stature of Christ,” may no longer need the helps that have brought him to that condition of perfection. They also refer to I Timothy 3: 15, 16, and try to make it appear that “as Timothy had enough scripture in his youth to make him wise unto salvation, therefore we need no more.” They forget that Timothy, in his childhood, only knew Moses and the prophets; for the New Testament was not then penned; hence they sweep away with one fell stroke the brightest gem of truth, and would leave the world in utter darkness. Paul does not say “All scripture that was intended of God has been given.” He conveyed the idea that “all [holy] scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly garnished unto all good works,” thus establishing the fact that we “must live by every word of God.” Their last stronghold, as they think, is in the Revelations, 22: 18. But they are not warranted in the conclusion that which they well know, viz., that John’s revelation was not the last book written even by John himself; hence he could not mean that no more would be given or written, if he did he permitted himself to become the subject of the terrible curse uttered in the text, to fall upon all who should presume to add their views and palm them off as the word of the Lord. Furthermore, the text does not intimate that He will give no more. He simply forbids man to add his own vain thoughts and claim that they are divine, and hence of binding force upon humanity.

Thus briefly reviewed the objections against modern prophecy, I will now return to the word of the Lord in support of it, but first permit me to show that not only were the apostles thus inspired, for there were many prophets in the early church. Elizabeth was a prophetess, Luke 1: 44; Zechariah was a prophet, Luke 1: 66, 78; Simeon prophesied, Luke 2: 25, 32; also Anna, the “prophetess,” mentioned in verse 36. A number of prophets came from Jerusalem to Antioch, Acts 11: 27, 28; Judas and Silas, Acts 15: 32; the twelve Ephesians, Acts, 19: 6; Apollos was a prophet, Acts 18: 25, and Paul had received the Holy Ghost, had thereby the “testimony of Jesus, For the testimony of Jesus is the Spirit of prophecy.”—Rev. 1: 9, 10.

We have in former leaves shown that, without the Holy Ghost, no man can know Jesus, and without that knowledge eternal life can not come unto man. The word of the angel to John above quoted is, that the testimony of Jesus is the Spirit of prophecy; hence the Spirit of prophecy is the testimony of Jesus to every believer, advancing him on to the divine knowledge which is “eternal life.” Isaiah declares, “The earth shall be full of the knowledge of the Lord.”—Isa 11: 9. Hab. 2: 14, and Joel shows how this knowledge is to be given.—Joel 2: 25, 28. And the apostle Peter, under the inspiration of the Holy Ghost, confirms it in the following language: “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaids I will pour out in those days of my Spirit; and they shall prophesy.” Has this ever been realized? Were the few humble followers of the Lamb that were in that “upper room” the “all flesh?” It is useless to claim that the unconverted Jews who rushed together, “and were confounded!” at what they saw represented “all flesh,” simply because they were “out of every nation under heaven; for had that been true they could not in their unconverted state receive that Spirit; for they were of the world, and Jesus says “The world can not receive him.”—John 14: 17. Hence the prophecy of Joel was not then fulfilled; but Peter declares “It shall come to pass in the last days, and the prophet,” Isaiah indicates the time as the day of “universal peace and rest,” which shall be enjoyed in its fulness. See chapters 11 and 65. All the prophets are in harmony with him. But he is referring to the glorious results of the outpouring of...
THE SAINTS' HERALD.

this Spirit upon all creation, while Joel and Peter shew its immediate results upon man, preparing him for the blessed conditions in the reign of Christ on earth. The former Spirit of Light, or Holy Spirit, follows the introduction of the gospel to the world. Such were its blessed effects in the days of the apostles and such must follow the introduction of that gospel in the last days. And as John the Divine when on the Isle of Patmos was shown things “that are and that are about to be” (Rev. 4:11); and as he afterwards said, “I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people;” (Rev. 14:6), the outpouring of the Holy Spirit must follow the preaching and obedience to the gospel; and thus as many as accept it will be made the sons of God, and will be endowed with the gift of prophecy as they were on the day of pentecost; heavenly visions will illuminate their minds; pure and holy dreams will open to them the boundless stream of prophetic light; every ray of truth; every throb of hope, and every impulse of saintly divine that has ever gladdened the human breast was inspired of thee! And yet the world despises thee, and would rather grope in darkness than see thy glorious light. When thy great Author came to earth, surrounded with the halo of thy glory, men closed their eyes and blindly pointed to what appeared to them thy retiring form, as though of the past alone, but would not own thy advancing steps, because “they loved darkness rather than light because their deeds were evil.” It is to-day; “Men will not come to the light, lest their deeds be reproved.” But the wise will understand and receive the injunction of the Apostle,— “Follow after charity, and desire spiritual gifts; but rather that ye may prophesy.”—1 Cor. 14:1. Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues.”—v. 40. “Quench not the Spirit, despise not prophesying.”—1 Thess. 5:19, 20. “And the wise will always remember that the testimony of Jesus is the Spirit of prophecy.”—Rev. 19:10.

Is it not a comfort indeed to know that “the secret of the Lord is with them that fear him;” and that “he shew to them his covenant.” (Ps. 25:14): that “he will guide the meek in judgment, and teach them his way?”—v. 9. Thus this gift is an evidence of the close intimacy with Christ, for he says: “Henceforth I call you not servants; but I have called you friends; for all things that I have heard of my Father I have made known unto you.”—John 15:12. Take away this sweet communion by prophecy, revelation, visions, dreams, and you rob us of many evidences of sonship toward God, and of friendship with Christ, while here we remain in the flesh.

(9). To another discerning of spirits.” From this we learn there are different kinds of spirits in the world, some of which are evil. King Saul was troubled by “an evil spirit.”—1 Sam. 16:14, 23. A “lively spirit” was in the mouths of Ahab’s prophets to lure him on to destruction. 1 Kings 22:21. A “false prophet” is one in the days of Christ. And the apostle John says, “Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.”—1 John 4:1. Jesus warns against false Christs and false prophets who should come before the destruction of Jerusalem, (Matt. 24:5-9), and also prior to his second coming. He says, they “shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”—Matt. 24:24. “That woe! whose coming is not after there cometh a falling away, by the working of Satan with all power and signs and lying wonders.”—2 Thess. 2:9, 10.

In a previous article we have referred to John’s vision in which he says: “I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.”—Rev. 16:13, 14. In view of this astonishing array of evidence respecting evil and delusive spirits seeking to destroy mankind, is it not reasonable that our great Author should provide his disciples with some means to detect the false from the true? Would he leave us exposed to the wiles of the enemy without any means of detection? No! He has made ample provision in order that the weakest may be shielded from the fiery darts of the evil one. In the high privilege of the first-century saints, he gave gifts unto men, and the gift of “discerning of spirits” was among them. There was a time when the name of Jesus was so unpopular in the world, and was such a subject of hatred, that no man, except he that was born of God, dare be found confessing that name. To-day that name has become the most popular under heaven, and, I am sorry to add, almost every false doctrine assumes that name as its insignia of authority and that, almost every dark and damning deed of cruelty and fraud has the name Jesus as the seal of divine sanction. Hence the more confession of that name is no longer a test by which we are to try the spirits, whether they be of God. Millions are led away by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, hence the necessity of the discerning of spirits. The Holy Spirit gave that key, nor can the Church of Christ be perfect in its organization, or effective in its work, without it.

If it could, the Almighty would never have placed it in the body. It is just as essential to the spiritual body, or church, as the discerning, detective powers of our physical nature are to the preservation of our physical beings. Is it not a comfort indeed to know that God has given for the protection of his children “Covet earnestly the best gifts.”

“To another divers kinds of tongues.” Among the gifts promised by Jesus to the believer was this,—“They shall speak with tongues;” (Rom. 12:6). When the apostle Paul received this gift, on the day of Pentecost, the gospel was preached to men from every nation under heaven. Acts chapter 2. And from this we learn that preaching of the gospel was one of the purposes for which it was given. But from the tenor of Paul’s teaching that was not its only use. It appears to have been used, with the gift of interpretation, as a means of comfort and instruction in sacred assemblies. In preaching the gospel to men of another tongue, in their peculiar tongues, the hearers would understand the word of God, and would be edified and hence would need no interpreter; but Paul says, “To another is given the interpretation of tongues.” And in chapter 14 of this epistle he enjoins not to speak with, or in, other tongues unless there be an interpreter present. He does not, as some think, speak lightly of the gift of tongues; he knows too well its divine origin, and its sacred benefits to the body; but he recognizes the dependence of the one gift upon the other, and he desires them used in harmony with the well-being of the church. “How is it, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.”—1 Cor. 14:26. “Wherefore, brethren, covet one after another the manifestation of spiritual gifts, and forbear not to speak with tongues.” “Let all things be done decently and in order.”—v. 40. “In the law it is written, ‘With men of other tongues and other lips will I speak unto this people; and yet not one word shall go forth from my mouth, but that the Holy Ghost shall speak.’ Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe.”—Ver. 22.

In concluding the enumeration of these nine gifts, Paul says: “But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.”—1 Cor. 12:11. In all candor let me ask: Since Christ placed all these gifts in the church for the purpose as expressed in Ephesians, chapter 4:1, as an injunction in the body with that they were to be taken away until the purposes for which they were given were answered and attained, (except in case of departure from the faith and doctrine of Christ), are we safe in despising them? Can the body (Church) of Christ exist without them? Are they not the means by which we are to express the life, any more than the body of a man could exist when disembodied? If it could, it would be a useless trunk, devoid of power and sense, without form and comeliness, hence unfit to b
"the bride, the Lamb's wife." Christ spurns such a body, a shapeless trunk! and declares, "They draw near me with their lips, but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." "These words are an abomination in my sight." The modern Church, with its many creeds and conflicting doctrines, and having restored the ancient holy order, he is looking for "a glorious Church," fair as the moon, clear as the sun, and terrible as an army of banners, "without spot, or wrinkle, or any such thing; but that it should be holy and without blemish." He will accept of no other. Reader, if this galaxy of blessings adorned the church established by Christ, eighteen hundred years ago, was not that church to retain its beauty and symmetry until he should come to claim her for his bride? If she has not retained them, but has torn away her bridal robe and cast her heavenly jewels beneath her feet, and, in her rebellion, trampled them in the mud and mire, will he recognize her as the comely virgin, whose purity bespoke the glory of God, upon whose head the diadem of her internal dissensions and vicissitudes they came to Barry in the fall of 1823, of Quaker parents in the year 1823 at Morristown, New Jersey, where they lived until she was born June 24th, 1823, in Franklin township, Summit county, Ohio; united with the church November 20th, 1837, under the ministry of her kingly spouse, could she not then so anxiously looked for his return? If these were given to her retain unsoiled her virgin purity, and to increase her loveliness and render her more and more worthy of her kingly spouse, could she throw aside these divine helps and still retain that purity and loveliness? Compare the "Christianity" of the last seventeen centuries with that of the first century, and the soul sickens at the sight! Instead of the comely virgin, whose beauty surpassed all human loveliness, whose form was the perfection of beauty—the conception of infinite wisdom—and whose garments were woven of the tares of eternal light, radiant with the glory of God, upon whose head was a diadem of glorious light beset with twelve stars, shining with heaven's own brightness, while beneath her feet the stars, shining with heaven's own glory andloviness? Compare the "Christian" who knew her, combining all the qualities that Christ set in his church; that by believing in him, repenting of his sins, and being baptized for the remission of them, then cast off the vain and empty creeds of men. Despite no longer the means ordained of God, to heal that which the laying on of holy hands and fervent prayers, and ye shall receive the gift of the Holy Ghost, for the promise is unto all. And having received this divine seal of your adoption, endure faithfully to the end. For it is written: 'Be thou faithful unto death, and I will give thee a crown of life.'—Rev. 2:10.

CHURCH AND STATE.

Kewanee district.

To the Saints of the Kewanee District, Greeting.—Having been recommended at our last district conference by the Bishop of this church to be his agent in the Kewanee district, and the Bishop having approved the same, I therefore take pleasure in this epi"d to you, by which means I hope to call your especial attention to the subject of tithes and offerings for the benefit of the general church treasury and missionary work, the sustaining of the families of missionaries, together with the care of those who, by reason of age or other untoward circumstances, may have a just claim on our bounty, to the end that you may become personally interested in the same.

It is a source of regret that our district is not keeping step in the march with the general church in this important matter; and in view of the fact that many members of the church have the wealth to arise themselves from this lethargy and assume at once a personal pride in bearing the burdens of the church to the extent that God has blessed them, I ask all officers of branches, in their reports to the conference of this district, to give to the Bishop of the church a full report of all such as have been tangible help to the church. And to all such I appeal, that they make a personal effort in tithes and offerings, that by doing so you may soon see our district take her place in the front ranks as of old.

And to still further advance this needed help, the district organization, and while a few have come to swell the aggregate still larger. I am confident that ye, being rooted and grounded in the faith, meekness, temperance, and patience; and the heavenly grace, long-suffering, kindness, and love, with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Eph. 3:17, 19.

Reader, would you teach this divine excellence, and thus permit the eternal purpose of God to be fulfilled in you, namely, "that you might have eternal life, through Jesus Christ his son?" If so, cast off the vain and empty creeds of men. Despite no longer the means ordained of God, to heal that which the laying on of holy hands and fervent prayers, and ye shall receive the gift of the Holy Ghost, for the promise is unto all. And having received this divine seal of your adoption, endure faithfully to the end. For it is written: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

JOHN CHISNALL.

Miscellaneous.

To the Saints of the Kewanee District, Greeting.—Having been recommended as of our district at our last district conference by the Bishop of this church to be his agent in the Kewanee district, and the Bishop having approved the same, I therefore take pleasure in this epi...
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Lamoni, Iowa, Jan. 28, 1888

A SPLENDID OPPORTUNITY.

There is now before the Utah church one of the best opportunities to put themselves right on the record of American citizenship that has been offered them in more than a decade of years.

John T. Caine, delegate to Congress from Utah, has presented to that body a petition for the admission of Utah to the sisterhood of States, accompanied with the draft of the constitution upon the basis of which the proposed statehood is demanded. This constitution virtually admits plural marriage to be a wrong, and declares it to be a misdemeanor. It assumes the functions of a statute and provides a punishment for an infraction of its provisions.

Simultaneously with this action of Delegate John T. Caine, Mr. W. H. King, Representative from the nineteenth district in Utah, introduced into the House of Representatives in session at Salt Lake City, January 13th, 1888, a bill declaring against polygamy and its correlative, and providing penalties for the things made misdemeanors by it. Mr. E. D. Hoge of the twelfth district also introduced a bill for the "regulating of marriages" in Utah.

The general feeling outside of Utah is that the protestations of the Utah Church to divest the church of the obnoxious feature of polygamy, are not sincere. A suspicion has everywhere obtained that all that has been so far done is of a doubtful Jesuitical character, and that if statehood is accorded to Utah upon it, there will soon be a complete reversion of the apparent assurances of acting in good faith, the constitution be disregarded, and all statutory enactments be left as dead letters on the statute books of the Territory. It must be apparent to the most dull of comprehension among the leading men of the Utah Church, that with such a state of feeling obtaining all over the United States, something of a completely satisfactory nature should be done.

The opportunity is now offered that portion of the Mormon faith in Utah and elsewhere, who are of the opinion that plural, or celestial marriage, or polygamy is not vitally essential to the existence and continuance of primitive Mormonism, to come to the front and emphasize the action of their votes lately given in favor of the constitution now presented by Delegate John T. Caine as the representative of the whole church, by an assertion of their power as a majority of the people, and openly refuse to be longer compromised by that which sits at the doors of the promotion of their interest and bars them from the benefits of their industry, devotion and sacrifice. They can now far more safely do this than ever before. The action of their leaders has given them due notice that when the matter is pushed to a choice, there will be no personal safety from arrest and punishment to the consequences of a manly standing by their professed rights, according to claims made in the past.

If the movement for statehood originated with the leaders now in hiding, and was intended by them as a device to blind the American people and hoodwink the nation's law-makers, it is directly within the lines of the law of compensation for the sufferings majority to avail themselves of the legitimate consequences of the Jesuitical performance and compel their unwise brethren to abide the result, by holding them to their action as if it had been done in absolute good faith. If the movement did originate with the leaders, and was the result of a desire to act in good faith with the Government, and to be freed from the further disabilities of polygamy, then the opportunity to the monogamous element, which alone will ultimately be recognized by the nation to be entitled to citizenship and its privileges, should be seized as a golden one and be improved and enforced by such direct and wholesome legislation as will set the matter at once and forever at rest. If the leaders were in earnest in urging the action for statehood upon the people, it ought to be taken for all that is worth by them who are involved in the evil workings of polygamy, without having been permitted to enjoy its pleasures, if there be any.

To us of the Reorganized Church this move for statehood means much. In its inception we see a willingness upon the part of some to let events take their course, and the law decide for the loss of the lash. To us it means further, that the long, persistent and uncompromising adherence to, and advocacy of the monogamic principle as found clearly revealed in the Bible, Book of Mormon and the Book of Doctrine and Covenants is to be crowned by at least a partial success. This has been accorded in the fact that the constitution of which Delegate John T. Caine was made the bearer to Congress, was submitted to the votes of the people of Utah, thirteen thousand voted for it and some five hundred voted against it. If the so-called Gentile population of the Territory acted in accordance with their refusal to join in the convention to frame the constitution, they did not vote when it was submitted to the people; hence the vote was essentially Mormon. This is significant; and if it shall at any future time be claimed by the so-called polygamists that this vote was simply the subterfuge of subtle men to gain a political advantage, it will stamp with still deeper characters the opinion already obtained abroad that the men who did it have hitherto had and now have one face and one tongue for the world, and another tongue and another face to their people, the one directly the opposite of the other. This claim once made, and this conclusion sure to follow, would be fatal to the faith of many; and if properly presented in the conflict of church opinions would drive hundreds to desert such leadership. Jesuitism and its methods may have done in darker times than these, when it was popular to force conviction by fraud, deceit and the sword; but now, in the days when "freedom and reason make us men," they are out of place—what can not stand the light of fairness and truth are unworthy of credence and support. The two-faced god should have no worshipers among Latter Day Saints.

THE LAMB-ELVIN DISCUSSION.

The discussion mentioned elsewhere in this issue in regard to the Book of Mormon reminds us that this is the last one heard from, and that should it result as discussions usually do on that topic, the scholarship, effrontery, audacious cunning, blind zeal, falsehhood, and money-making motive will be found on the side of him or them who attack the book; while on the other side there will be exhibited a firm reliance on the pertinent facts of prophecy and history contained in the Bible, on the testimony of credible witnesses who, within the past sixty years, personally had much to do with the coming forth of that book, both with respect to seeing and handling the plates from which it was translated, the direct origin of the translation, with their words translated and wrote it, also with the witnesses whose names are appended to the book. And besides this, its defender will exhibit an overwhelming amount of corroborative evi-

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dence from the writings of reliable anti-
quarians, archæologists, and travellers in America, adding thereto both the history and some of the political and social disturbances of the reigns, also the exalted moral precepts of the book, the exact and very notable fulfillment of many of its unique and marvelous prophecies, its general harmony with the Bible in doctrine and principle, its special but very favorable disagreement with some of its errors and errors of the Ancients, its conclusion from the personal spiritual testimony of hundreds of thousands of witnesses who have lived in this century and obtained testimonies from heavenly sources confirming their confidence in its divinity. Its defender may not have the profound learning of the schools, the polish of the universities, nor have the profound learning of those who have written the book, the exact and very notable fulfillment of many of its unique and marvelous prophecies, its general harmony with the Bible in doctrine and principle, its special but very favorable disagreement with some of its errors and errors of the Ancients, its conclusion from the personal spiritual testimony of hundreds of thousands of witnesses who have lived in this century and obtained testimonies from heavenly sources confirming their confidence in its divinity. Its defender may not have the profound learning of the schools, the polish of the universities, nor have the profound learning of those who have written the book, the exact and very notable fulfillment of many of its unique and marvelous prophecies, its general harmony with the Bible in doctrine and principle, its special but very favorable disagreement with some of its errors and errors of the Ancients, its conclusion from the personal spiritual testimony of hundreds of thousands of witnesses who have lived in this century and obtained testimonies from heavenly sources confirming their confidence in its divinity.

From what we have learned of Rev. Lamb and his works, it is evident that he has searched, gleaned, raked, scraped, dug and sifted from all the anti-Mormon books and papers obtainable, and to this has added what inventions and crafty theories he could originate, combining and condensing the whole into a somewhat plausible but false and bewildering system which he peddles out from pulpit, platform, and press, causing those who receive it to be "drunken, but not with wine;" to "stagger, but not with strong drink." It appears that Mr. Lamb dare not hold a fair and equitable joint discussion on the subject with a representative minister of our church. He has been challenged a number of times to do so, but always refuses, so far as we have learned.

The people have said that Joseph Smith was a fool, but no man of that kind ever did or ever could produce the Book of Mormon and its marvelous harmonies with the facts of ancient prophecy, ancient and modern history, archaeology, tradition and the sciences. And what is true of Joseph Smith in this, is likewise true of all those immediately connected with its coming forth to the world. The crafty, but baseless theory, so long kept in stock by anti-Mormon lecturers and book-makers, that a Rev. S.Lamb wrote the Book of Mormon, or any part of it, is now proclaimed an unmitigated falsehood by this same Spaulding in his writings which of late have, in the wonderful providence of God, risen out of their hiding place, which, when compared with the Book of Mormon, sets forth matters of morals, history, principle, social and domestic economy, and in their general and specific plans, there is no likeness whatever between the two, and that the Book of Mormon is as much superior to Spaulding's "Eloquences" as Holy Scripture is superior to dime novels. But with fat-salaried preachers, mercenary book-makers, sordid minded lecturers, and the like, "Anything to beat the Book of Mormon," has been their battle cry; and so they have found a way by every means, whether fair or foul, to degrade and destroy them. But they live, and flourish! Every sweeping blast against them but adds to their strength, their widening influence and conquest. We pity the blind bigots who in their delirious fury kick against the pricks, and we are led to conclude they either think their "craft is in danger," they love the applause of men more than the honor that comes from God, or they hope by their efforts to make money for themselves by playing upon the prejudices and credulity of the masses, even though it be at the expense of truth and the interests of their fellow men.

HERALD AND HOPE.

The following table showing the circulation of the Herald and Hope from 1879 to 1888—nine years—will give the reader a pretty fair idea of the gain made by them during that period, though we have not carried for the last three years the number of delinquents before, proportionately. When we bear in mind the general depression in financial matters, the gain will be regarded as very fair.

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THE END OF THE WORLD IN 1897?

It is claimed by some that Joseph the Seer prophesied February 14th, 1835, that the end of this world—age—and the second and glorious coming of Christ would occur as early as 1891, and they pretend that this prediction is found in some part of the Divine Word. In an article in the Millennial Star, vol. 15, page 205, by the Utah Mormons, which reads as follows: "And those who went to Zion, with a determination to lay down their flutes, to make more money for the glory of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene." The facts are as follows:

1. This statement does not claim to be either revelation or prophecy.
2. It does not necessarily relate to the end of this world, nor to the glorious coming of Christ; for it is neither unscriptural nor unreasonable that the Lord may come to his people before his public and glorious advent. And "the winding up scene" of preaching the gospel to the Gentiles—those to whom these ministers were to be sent—may occur a long time before the final and glorious appearing of the Lord.

From what we have learned of Rev. Lamb and his works, it is evident that he has searched, gleaned, raked, scraped, dug and sifted from all the anti-Mormon books and papers obtainable, and to this has added what inventions and crafty theories he could originate, combining and condensing the whole into a somewhat plausible but false and bewildering system which he peddles out from pulpit, platform, and press, causing those who receive it to be "drunken, but not with wine;" to "stagger, but not with strong drink." It appears that Mr. Lamb dare not hold a fair and equitable joint discussion on the subject with a representative minister of our church. He has been challenged a number of times to do so, but always refuses, so far as we have learned.

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Paul says to the Saints that, "the day of the Lord so cometh as a thief in the night" upon those not in Christ; but of the worthy Saints who shall be living at the glorious advent he says: "But ye, brethren, are not in darkness, that day should overtake you as a thief. Ye are all the children of light, and of the day." Christ had previously taught the same idea when he said: "But of that no man knoweth, no not the Son, but the Father." "No man knoweth the Son, but the Father; and no man knoweth the Father, but the Son, and those to whom the Son will make known him." The days of Noah and of Lot were blessed with and by the revelations of God and the ministrations of angels to those who loved and served God. And the parable of the ten virgins, (Matt. 25:1-13), reveals further the fact that God will by the gospel and its light and power (Matt. 24:14) call the church—("virgins")—to prepare for the coming of the Lord, and that the "wise" ones will have the needed light to prepare them for that august and joyful event. All that the "midnight" cry comes from the angels of God to them. Yet, with all the teachings given by the Master and the apostles in respect to that event, there was, nevertheless, no little strife and misunderstanding among the former day Saints about it, and there are many among the Latter-day Saints who perhaps have never had the needed light to prepare them for that august and joyful event. And the Lord has said: "The wicked will attack the "virgins" and say: 'What will ye? for we have light.' But the "wise" will say: 'Our light is of the Lord; and if ye have not light, let it be given you.' And many will say: 'Give us light.' But the "wise" ones will say: 'It is given to you, and if ye have not, it is your own fault.' And the Lord Jesus will say: 'Depart from me, ye cursed.' And they will be cast forth into outer darkness: where there is weeping and gnashing of teeth. For many are called, but few are chosen. And I say unto you, Prepare ye the way of the Lord.'"
misstated, misquoted, or falsely interpreted the teachings of both Jesus and the apostles on the subject.

As Jesus and his apostles have foretold, this is claimed by Joseph the Seer and his faithful fellow servants, is a time of divine "light," of heavenly "day," of angel ministration, of revelation from God to those who humbly and faithfully seek Him, and that God is giving "line upon line, precept upon precept, precept upon precept," both in respect to "the glorious appearing" of our Lord, and also upon all essential subjects proper for His loving, dutiful children to know in this dispensation.

If people could use the same charity and wisdom and fairness, in criticizing and considering the teachings and doings of Joseph the Seer that they ask for Bible teachers and writers, there would be but little grounds for complaint and strife. Beware of false teachers. Beware of busy-bodies.

EDITORIAL ITEMS.

PARTIES in Michigan and Kansas have written to us asking if Elder L. D. Hickey is a member and minister of the Reorganized Church. To these and all others wishing to know, we reply that, he is neither that we are aware of. He claims to be a Latter Day Saint, is somewhat friendly to the Reorganization; but so far as we are informed he holds to some theories, doctrines, and principles of church government, and church methods, quite at variance with those obtaining in the Reorganization. We wish all men well; but, "can two walk together, except they be agreed?" On the 8th inst., he wrote from Topeka, Kansas, that he was there seeking to do good.

President Joseph Smith reports very cold, stormy weather at Salt Lake City, in his letter of the 14th instant, and concludes the weather there is equally cold with that of Iowa and surrounding states. He is happy in hand in hand in congregations, and says prospects are favorable for additions to the church by baptism at an early time. He notes the fact of kind treatment accorded him by all, and of very cordial greeting by some. This is as it should be. People should not be bigot-ed, self-righteous, nor quarrelsome about religion, but the reverse of that.

Bro. Thomas Whiting writes from Brockton, Massachusetts, January 14th: "I am doing what I can for the advancement of the truth. The prospects in this district are good.

Sr. Mrs. Clara Bassford, of Franklin county, New York, is anxious for any of the elders passing that way to stop there. She says the branch there is inactive, although the few remaining members are all firm in the work. Her post office box is 717, Malone, N. Y.

Bro. J. C. Clapp wrote from Farmington, Kentucky, the 9th instant, that he would begin a course of lectures in that place, beginning the 22d instant. He further says: "Weather bad; health much better, and plenty of preaching to do."

Bro. John Shields wrote from Grand Valley, Ontario, January 12th, that brethren J. A. McIntosh, W. J. Smith and himself, had succeeded in baptizing twenty-two in the last of October, that the interest continues good, and that he is laboring there "with good prospects."

Bro. Ethan Barrows, of Salt Lake City, an old-time member, says in a recent letter that his heart is pained over the blind loyalty to the Reorganized Church. He notes that the "false prophets," and he expresses deep regret that they all do not seek to hear Joseph, the son of Joseph the Seer, who, he is confident, could and would point their way out of present and prospective perplexities and tribulations. He says also that the "Josephites" in the city make some progress.

The Tama, (Iowa) Herald of the 90th ult., draws a very clear line of distinction between the faith and practices of the Saints from 1830 to 1844 and what obtained under the rule of Brigham Young after 1844. It further says that the "Josephites" adhere closely to the original faith, and quote the Book of Mormon and Doctrine and Covenants in proof. It demands for the "Josephites" the same rights and privileges extended to other religious societies and bears witness to their high standing in respect to citizenship.

Bro. N. Stimm wrote us from Adel, Iowa, the 16th instant, that he is having good liberty in preaching the word in that region.

Bro. S. K. Sorensen, of May, Nebraska, writes of late that but little interest is felt in that region to hear the Latter Day Saints. Bro. J. Caffal had done some preaching in that vicinity, creating a seeming desire to hear more, but on the return of Bro. Caffal later, he found "the enemy" had been there "sowing tares" and harming the good seed sown.

Sr. M. E. Lowe, of Plano, Illinois, widow of the late Doctor Lowe of that city, renews for the Herald and says: "I thank God for the many testimonies he has given me, and I am willing to do what I can and shall do all I can to spread the good news." Sr. Lowe was one of the faithful little band who stood by the work of God in Plano from its first planting there in the sixties, until now. May heaven bless and prosper such mighty Saints.

Please do not send for "Rules of Order" till some time after next General Conference. The present issue is exhausted, and none will be printed before that time, when it is probable important changes may be made in it.

EXTRACTS FROM LETTERS.

Pres. Joseph Smith wrote us from Salt Lake City, the 16th instant, as follows: "Yours of the 11th was received last night. Was much of use to me. I have a large box of books to return to me. My health has improved very much, and I am able to write better now. I received some money this day, and I am well pleased with it."

Bro. J. C. Clapp wrote from Farmington, Kentucky, the 9th instant, that he would begin a course of lectures in that place, beginning the 22d instant. He further says: "Weather bad; health much better, and plenty of preaching to do."

The attention was most excellent. "The effort will have a good effect, I am persuaded. I presented the law as found in the three church books, diluting upon the revelations as found in Doctrine and Covenants and the duty of Latter Day Saints under them. I was impressed to discuss the question. The result must appear further on. There is, very apparent, a much more cordial feeling among those of the church here that I meet, than I ever experienced before. If it is commutation for me in my erronious and misguided condition? I am grateful for it; and if it will be a means of diffusing the light of events and the truth, I thank God for it, as it evinces the dawn before the coming spiritual day. May the good Lord send comfort to the needy and poor in spirit, enlightenment to the blinded ones, and punishment upon the willfully wicked who seek to continue the yoke upon the down trodden. I had seen Mr. Abram Hatch sometime before leaving home, in a dream, and knew him the first time I set eyes upon him here. . . . The weather has been bitterly cold for the time I have been here. Yesterday the mercury was down to 15, 16, and in some places even lower below zero. All the praises of Utah climate have frozen on the lips of those uttering them. The snow cracks under the wagon wheels this morning, and the air blows severely.

Some in the discussion going on between Rev. Lamb and Elder R. M. Elvin of late may be gathered from the clipping below which we take from the Salt Lake Herald, of January 11th.

MALAD CITY, Idaho, Jan. 3d. "Malad is wild with the lecture fever. People of all denominations flock from their homes and trudge through blinding snow storms to listen to the Revs. Lamb and Elvin from night to night. The large and spacious court room proves to be utterly too small to accommodate those desiring admission, and it is safe to say that if the court room was as large again it would be packed from night to night. The Rev. Lamb held forth again to-night, and conducted his lecture in a very genial, gentlemanly style and manner, but it was very noticeable that he had put all the cream and force of his arguments into his first attempt (that of Sunday evening), and his attempt to-night was indeed very weak compared to that of his first evening. To-night he produced new and different maps, and dwelt upon the geography of Central and South America, and his lecture was too much the same as his first evening, thereby proving himself to be at a loss for new material with which to make his fight, but he succeeded in proving to the Book of Mormon was of modern origin rather than ancient, but somehow or other he didn't touch upon the modern origin of the book whatever, but dwelt upon his old theme entirely, occasionally referring to his brother speaker (Elvin) as misquoting him last night. "Judging from the way this thing is going, it will last for some time. The Rev. Elvin is to take the stump again to-morrow (Wednesday) night, to defend the authenticity of the Book of Mormon, and try to convert the Lamb to the other side of the question.

Among the Mormons and Josephites here, these two gentlemen are referred to as the Lion and the Lamb, and it is easily seen that the Lamb is far the better scholar, whether he be right or
wrong; and I am very much inclined to believe that outside of Lamb's well-learned lecture, which he has studied for so long, these three years, he would have been able to offer a great argument against the authenticity of the book.

"Lamb said to-night he did not wish to promis­e whether not he would face Elvin again, but thought probably he would."

To which we add this from President Joseph Smith, dated at Salt Lake City, January 14th:

"Bro. R. M. Elvin, who has been at Malad, Idaho, reviewing lectures delivered there by Rev. M. T. Lamb, author of "Golden Bible," the latest, and for that reason the most subtle work against the Book of Mormon, is ably defending the faith. In a note to Bro. R. J. Anthony, now at Salt Lake City, he said: 'There are from three hundred to five hundred in attendance at the lectures every night; snow two feet deep and the mercury at twenty-eight degrees below zero.' Bro. Elvin feels much encouraged."

PLEASANTON, IOWA, Dec. 26th.

Dear Sr. Walker,—We are delighted with your magazine, both as to matter and form. We think its get up especially neat and tasteful, and we have the surplus money in the treasury belonging from the tree of poetry. Pres. Joseph would have passed from this first death unto life, at the last judgment day.

"And it shall come to pass, when all men shall have passed from this first death unto life, asomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel, and then the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, which shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end."—2 Nephi 6:6.

"And now behold I say unto you, that mercy hath no limit, and therefore there is no God, and the Lord shall come; yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat; yea, in that great day when ye shall be brought to stand before the Lamb of God, then will ye say that there is no God? Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him un­knowledgeable of your guilt? Do ye suppose that ye could be happy to dwell with that holy being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws? Behold I say unto you, that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you. O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found upon the second best; yea, we do not believe in Christ. Behold, will ye believe him? For the Lord has said that he that believeth not is accursed. Amen."—Book of Mormon 4:5.

QUESTIONS AND ANSWERS.

"...in Revelations: 20: 10; 15: 21; 8; etc., a "lake of fire and brimstone" is mentioned. Are we to understand this to be literal and material? Ans.—We understand this to be figurative, and yet most real. If the reader will examine the following texts it will be seen that "fire" is not always of a physical kind: 1 John: 3: 5; 6; 1 Pet.: 4: 12; Rev.: 19: 15; 20: 10; 15: 2; 8; etc. Ezech. 30: 8; Zech. 2: 15; Lam. 2: 3; Mal. 3: 1; Matt. 27: 11, etc., etc. Of the finally irremediable at the last judgment day the Book of Mormon has this to say: "And it shall come to pass, that when all men shall have passed from this first death unto life, asomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel, and then the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, which shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end."—2 Nephi 6:1

"And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do believe in yourselves and in your God, that ye may have no place in you to guide you in wisdom's paths, that ye may be blessed, prospered, and preserved. I say unto you, that the man that doth this, the same cometh out in open rebellion against God; therefore he believeth to obey the evil spirit, and becomes an enemy to all righteousness; therefore, he has no place in him, for he dwelleth not in unholly temples. Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awake his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which he cannot bear; and therefore, so many of whose flame ascendeth up forever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, his final doom is to endure a never ending torment."

"And now, I have spoken the words which the Lord God hath commanded me. And thus saith the Lord: They shall stand as a witness against these people, at the judgment day: wherefore, they shall be judged, every man, according to his works, whether they be good, or whether they be evil; and if they be evil, they are consigned to an awful view of their own guilt and abomina­tions, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment; from whence they have no return; therefore, they have drunk damnation to their own souls. Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall, because of his partaking of the forbidden fruit; therefore, mercy could have claimed them from misery and woe; for their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen."—Mosiah 1: 11, 16.
And as a fitting close on the question we give the following:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and deny my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received thereof, and known my power, and have been made partakers unto themselves, and put him to that end. These are they who shall go away into everlasting punishment, which is eternal contradiction, and have put down our own natural feelings and desires for the sake of those in their behalf.

The Saints' Herald.

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Oh, more than thine blessed relic, more Than solemn rite or sacred love, The holy life of one who trod The footsteps of the Christ of God."

SLEEP.

"Go He giveth his beloved sleep."—Ps. 127:2.

He sees when their footsteps falter, when their hearts grow weak and faint; he marks when their strength is failing, and listens to each complaint;

He hides them rest for a season, for the pathway has grown too steep;

And folded in, fair, green pastures, He giveth His loved ones sleep.

Like weary and worn-out children, that sigh for the day-light's close;

He knows that they are long for home and its sweet repose;

So He calls them in from their labors and the shadows round them creeps;

And, silently watching o'er them, He giveth His loved ones sleep.

He giveth it, oh, so gently! as a mother will hast to rest

The babe that she softly pillows so

But, when the lungs are sick with fever;

Nor call, nor chmor, can rouse

To rest again;

So He giveth His beloved sleep.

But He touches the drooping eyelids, and placed the features grew;

Their foes may gather about them, and storms may roll their waves upon them;

But, guarding them safe from danger, He giveth His loved ones sleep.

All dread of the distant future, all fears that oppress to-day,

Like mistle that, clear in the sunlight, have necessarily passed away;

Nor call, nor chmor, can rouse them from slumbers so pure and deep;

For only His love can reach them who His giveth loved ones sleep.

Weep not that their toils are over, weep not that their race is run;

God grant we may rest as calmly when our work, as theirs, is done;

Sshall we not bear them?"—"Bear ye one another's burdens, and thus fulfill the law," is the voice of Holy Writ, and is borne to our ears from time to time by faithful teachers; and yet, how slow we are to hear and comprehend the full meaning of the sentence. Have we done all when we have lent a helping hand to those in distress; or have watched with, and waited for the sick; have ministered in kindness to the afflicted? Are we free when we have done all of these things? True they are labors of love and require a little self-sacrifice sometimes to perform them; but are they really burdens? One would be almost inhuman not to attend to duties like these: and then, the grateful smile or the heartfelt thanks of the sick or afflicted ones repay in a great measure the trouble or pains taken in their behalf. So instead of being weighed down, we feel happy in the consciousness of having relieved suffering or sorrow, and we can bear that quite easily; and too often feel that our duty is done. But should a real burden be placed upon us by the busy tongue of another, how ready we are to hurl it back to where it belongs, feeling that we have no right to rest under any such burdens. Or if from envy, jealousy or malice, we have been misrepresented, or false reports circulated concerning us, how happy is it then to obey the injunction, "bear ye one another's burdens." We wish to go and tell all our friends that we are free; we can not rest under such; our minds are weighed down; we feel it to be a burden. Yes, a burden always requires an exercise of strength. But are we required to bear such burdens? If so, what for? For Christ's sake, who bore our sins, and by whose stripes we are healed. So if we bear one another's burdens, by our patience and love, they also may be healed; and though our hearts may be wounded and sore, there is more balm in the one thought, "I will bear it for the sake of others," than in all the re­dress that can be got by maintaining our rights—as we put it—and clearing ourselves. Christ has borne our sins, and we should, and we must as his followers, bear one another's burdens.

The Unfulfilled Law.

"The unfulfilled law to make men free;"—Sister Emma.

"SLEEP:"

SISTER "FRANCES."—Please permit me to send a few words of thanks through the "Column," to an unknown friend.

To L. L. L.:—I take this mode, dear friend, of acknowledging the receipt of the Christmas package, and to show you more by the same. I prize the contents highly, especially the cabinet photo; and to know that some unknown friend so far away remembered, months beforehand, to make our Christmas-tide happy, was pleasing indeed. May the Lord bless you and all of Zion's children, is my desire.

www.LatterDayTruth.org
Dear Sister Frances,—I have been a member of the Church of Jesus Christ of Latter Day Saints since 1843, and my faith has never been shaken in the latter day work; but when I look back on my past life, I see many times where I have erred and gone astray, which causes me to mourn, not that I have done anything to incur any one, but the trials of life have not been borne as patiently as they should have been; and I also see many things that causes my heart to rejoice when I recall them. When I have been among the people, when dark clouds have hung heavily over me, he has bid them disperse, and given me comfort and joy, that has caused my heart to be glad; and I have then been strengthened to press on, knowing that only those who continue faithful unto the end, can be saved.

I don't know how long I would get along without the Herald; it comes to us every week filled with such good cheer, it is meat and drink to our souls in this salt land. While reading it many times my thoughts are carried back to the time I joined the Reorganized Church in 1853, and the testimony and promises I then received have been a strong incentive to me ever since. I can see the watch-care that has been over us when the waves of trouble have run high; then I have seen God's power made manifest in our deliverance. I have been led to exclaim, Thanks be to God for all his blessings to us. I have four children, three sons and one daughter, all are members of the church, and are living near me. This letter is long, but I have so much to say.

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Pleasant Grove, Utah, Nov. 20th.
We are still alive and trying to get well. My papa was taken away when I was twelve years old, he was eighteen when he was called away. I have a step papa. He, mamma and I are all the Saints around here that I know of, except uncle and aunt.

Your sister in the one faith,

MAMIE ZENOR.

HOME COLUMN MISSIONARY FUND.

George Clark, Milton, Oregon....$ 25
Sr. E. Yoshell, Milfield, Mich. 1 00
Sr. Mary E. Yoshell, Milfield, Mich..... 50
Sr. Jennie C. Eldridge, Brockton, Mass. 50
Sr. Jennie C. Eldridge, Brockton, Mass. 17
Sr. Emma and Ella Randall, Petersburg, Neb 1 00
Sr. E. and L. Russell, Fountiin, Mich. 65
Sr. Inger Anderson, Lamoni, Ia...... 53
Sr. Zelita Twaddle, Tulare, Cal..... 50
Sr. Jessie Allen, Kansas City, Mo...... 1 00
Lord, have mercy upon us.

Correspondence.


Dear Brother Joseph:-We, a little band of Saints in this large city are trying to hold up the gospel banner in our feeble way before the people; but find there is not enough attraction to draw the masses from their comfortable cushioned seats, singing attractions, and many other of the modern entertainments connected with popular churches of the day, which are indeed, especially to the young, very fascinating. They have such a very pleasing way of tickling the ears, and pleasing the senses of the people from the Christian rostrum, that anything like the plain and simple story as taught by Jesus the Christ; and his immediate followers, seem to have no charm for them. And when we by chance get one or two strangers to hear us, it is sometimes of that kind known here as church tramps, who go from one place of worship to another, who believe all things in general, and nothing in particular. They seem to have a propensity of agreeing with everything they hear, and seem to be as much at home with the "Salvation Army's" bang and blast of drum and trumpet, as with the quiet, patient, mute Quaker, who will sit gavel for an hour for the moving process. Yet at times we have the honest of heart to hear us, who receive the word with joy and gladness, and among such are to be found those who have the testimony of Jesus received through obedience to the true and everlasting gospel.

We have had Bro. E. C. Briggs with us a little, but we feel his labors among us as a branch, and if I included this district it would only echo the sentiments of the district, in saying wise counsel and timely advice has been fraught with much good. We would fain have kept him in this city longer if we could, but his eastern district is so vast, the calls for the labors of "wise master builders" so many, and the laborers so very few, that perhaps our desire to retain him has been somewhat selfish. We are patiently awaiting his return from Maine and Nova Scotia, where he has been laboring.

We often wonder where that grand young elder is who was so called to labor with us. Perhaps Bro. E. C. has him "way down east." I pray the time may speedily come when there will not be such a lack of good, live, hard-working, wise, spiritual men in this great harvest field. Saints, awake to your duty to the Lord of the harvest! Send in your tithes and offerings, that there may be meat in the house of the Lord, and the bread of Life dispensed to the hungry—those who are hungering for the "true bread which cometh down from heaven." Let it never have to be said of us through the prophet of the Lord, "Ye have robbed the Lord your God;" but let us live to receive the blessing, and not the curse, that the devourer may be rebuked, and our fields bring forth plentifully through our faithfulness in observing the temporal as well as the spiritual law, which is perfect. In doing this, brethren and sisters, we shall be pushing forward this glorious work; and the quickener bring to a completion the work to be done before He comes whose right it is to reign. Praying for greater success to our grand "Herald" of truth, and a speedy triumph of this glorious cause, I remain yours in Christ.

H. BULLARD.

FORD, Iowa, Jan. 13th.

Bro. Blair:—The work is moving along in this district, slowly but surely. I left the Sheridan branch, and went with the Saints feeling well and striving to live right. Bro. W. C. Nirk, district president, went with me to the Valley branch, and Bro. Nirk spoke to the Saints, comforting them, and admonishing them to faithfulness. We administered to Bro. S. Longbottom. On the 9th we proceeded to Bro. G. M. Jamison's with whom we soon made arrangements for night meeting, at the Robert's Schoolhouse. Bro. Nirk leaving I and Bro. Jamison in charge, he went to Percy, ten miles away, to fill appointments there. Notwithstanding the most severe snow storm, we have had good and seemingly interested congregations. The Lord is good to us, and we feel to labor while the day lasts. 

GEORGE SHIMEL.

XENIA, Ill., Jan. 16th.

Dear Herald:—We are still alive and trying to do something for the Master. Am sorry that I cannot report as encouragingly as many of the immediate followers, seem to have no charm for them. And when we by chance get one or two strangers to hear us, it is sometimes of that kind known here as church tramps, who go from one place of worship to another, who believe all things in general, and nothing in particular. They seem to have a propensity of agreeing with everything they hear, and seem to be as much at home with the "Salvation Army's" bang and blast of drum and trumpet, as with the quiet, patient, mute Quaker, who will sit gavel for an hour for the moving process. Yet at times we have the honest of heart to hear us, who receive the word with joy and gladness, and among such are to be found those who have the testimony of Jesus received through obedience to the true and everlasting gospel.

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H. BULLARD.

CORRESPONDENCE.

WEST SURREY, Maine, Jan. 5th.

Bro. Joseph:—I have been a constant reader of the Herald for a year. From it I derive much benefit and encouragement. I wish I could have it said of me as we heard from Mrs. Shoults, "That is the way to live; let others see our good works and be led to glorify our Father which is in heaven." It seems as if I was born to believe the gospel, while others say they try so hard to see it. I do.

The gospel seed was first planted in this place by Elder W. G. Pert, and was watered by Brn. F. M. Sheehy and U. W. Greene. We are eight in number, and are trying to live faithful. As a teacher, I have tried to observe section 17:11, Doctrine and Covenants, and in this way I have tried to blind the people's hearts together in love. With us, we have been faithful, we have had some of the gifts with us to witness that the work is of the Lord. I wish all the officers in the church observed section 17, I think we then would see more of the glory of the Lord manifested in the church; for if the officers are not faithful, it is not likely the members will be.

Bro. Briggs met with us on the first of December, and we listened to a number of able discourses from that worthy brother. Quite a number in the place are interested, and I think some of them will unite with the church in the near future. I feel to bear my testimony to the truth of the gospel. Saints, be faithful; for we are engaged in a great and glorious work.

V. E. CUNNINGHAM.
THE SAINTS' HERALD.

LITTLE SIOUX, IOWA, Jan. 17th.

Bro. Blair: I am still working for the Master in various ways, and feel blessed of God in my labors. The following significant language of Daniel March has often engaged my mind:—

"You may seek after riches, and have success in your search. You may aspire to lead in the giddy whirl of fashion and frivolity, and receive for your reward the flattery which you love. You may climb to the higher places of power, and look down with proud superioritv upon your fellow men. And all such success may give you self-reliance, courage, increase of power; but nothing can give you such greatness of soul, such a true and exalted estimate of the dignity of your own work, of the value of your own being, as to feel that you are a co-laborer with the infinite God in filling the world with good. You bear a commission from the Most High; he looks to you for work that no one else can do. * * Whoever follows Christ shares with him in the divine work of doing good."

While humble the work may seem, yet there accompanies it always, in every place the consciousness of God's presence in the work you do; that the Master's authority is invested in you. I think of it, often do I wonder why he called one so weak as I to do a work for him. Still, I have the assurance he has called me. My mother, who now sleeps in Jesus, once told me of the appearance of an angel in glory, to her, before I was born, and spoke to her of me. When I was a few months old an angel appeared to my father in a dream filled with resplendent glory and spoke to him of my work for God. It was repeated in 1875. And four years before that, the Savior appeared to the writer in night vision, telling me of my call to the ministry; and the very words he spake to me were uttered in prophecy during my first ordination prayer, nine months after the vision. All these years has the Lord stood by me in power. I have recognized his presence while administering to the sick—and in remarkable power—in the setting of dislocated joints; the righting of stiffened joints; healing of consumption; removing of bronchial goitre; restoring sight from partial blindness; rebuking fevers; removing gravel; restoring hearing, and in many other cases. These things I have never written of before. These, with peculiar revelations of his will that have been in perfect accord with the records, have been a stay and strength to me through the many trials I have had. All through them have I known one thing—God knows my heart, my desires, my efforts; and I leave them all with him. The continued prosperity of his work rejoices my heart. I am especially ministerial duties in connection with others. Our Sabbath School is large—the largest ever had in this town, so friends say. Good Interest, and good attendance at all the services. We have an enrollment of eighty-six names. Our attendance ranges from fifty to sixty-five. The writer received some substantial tokens of regard, in useful presents, from a number of merchants for Christmas. One merchant—a member of no church—sending a very complimentary letter of appreciation of our work, containing a few dollars. For these we felt grateful. In December the writer collected money from the merchants with which to treat the town children. We went to the public schools, obtained names of all children between five and fourteen years of age, and on the evening of the 23d ult., one hundred and forty children were made happy with a treat of candies, nuts, oranges, apples and popcorn, each receiving alike. We had also, in connection, an entertainment which netted the school $26.40. We were pleased to do them good. And every body was pleased as well.

We feel encouraged in the good cause, and are assured that every effort put forth for good receives the divine approval. We are here to do good at all times, and to seek opportunities, so that the effects of the work may be brought to light by its blessed presence all who seek God's will to do. We need his help every day; every hour; and as we live for it we get it.

Our prayers are for Zion's welfare.

J. F. McDowell.

STANBERRY, Mo., Jan. 11th.

Dear Herald:—I rejoice in this glorious gospel of Jesus our Lord; and though we are as it were alone here, we have God's Holy Spirit to comfort. We contemplate holding meetings here in the near future. Bro. J. W. Johnson, of McFall, was here doing some work for the Master, administering to the sick, for we have all been brought down with bronchial goitre. Brother died, yet we do not mourn as those without hope. We know he has gone where pain will be no more, and if we live faithfully we will meet him in the sweet by and by. What is our loss is his gain.

J. P. CURTIS.

BIG SPRINGS, W. Va., Jan. 18th.

Bro. Joseph:—I left home on the 28th of November for West Virginia. I began meetings at Oak Grove, some four miles from Corwallis, a station on the Baltimore and Ohio rail road, on the 29th; delivered nine discourses to a people who seemed to appreciate what was said. I never was treated better anywhere. The door was open through the efforts of Bro. Thomas Smith, of Sisson's Mills. We were requested to return, of which we anticipate doing if favored with health. We then came to Sisson's Mills, where that part of the world was turned upside down last fall by the introduction of the gospel, at which time I baptized four of the most influential members of Disciple church here that place, Bro. Thomas Smith and wife, and Bro. Jonathan Hoffman and wife. Bro. Smith had been a licensed preacher in the Methodist church, before he joined the Disciples, Bro. Hoffman was the only ordained elder they had in their society in that place. The result was, they closed their "synagogue" against me; but a school-house was opened near by, and I continued to dispense the word with liberty, until the gospel was well spread. By the time I returned there in December, the enemy had sowed tares, and we were closed out of the school-house, after speaking twice on Sunday, the 11th, thus making two houses closed against me on Indian Creek. I then rested a day or two and moved on to this place, which is an entirely new field. St. Mary A. Lecoes lives here; she obeyed the gospel some five years ago when I was in boring in Doddridge county, this state. She was on a visit there at that time. I commenced preaching the next evening after my arrival, and have delivered seventeen discourses; the result is a wonderful uproar among the people, and another house closed against me. Some have threatened to shoot me, others spoke of stoning, others of egging me, and to crown all, on the morning of the 5th inst., the following remarkable (?) notice was found posted on the bee-house, in plain view of the front door of the house where I was staying. "Lodge No 23 Box—Smithville W. Va. [35-38] Mr Desorve We Under Stand that you have been Preaching Up Mormonism & that Joseph Smith was a Profit and you have been condemned at this our last SesSion Now we will give you until Friday night to leave this Country if not you may expect to be visited by us in person & know the effects of our power. Respectfully Secretry of United Brother Hood of Red Men."

The above is a verbatim copy—spelling, punctuation, etc. Friday night came, and I did not leave the country—am here yet—and have not yet been molested. While sleeping soundly on the Friday night referred to in the notice I dreamed of having a pleasant interview with you on Daniel 2:44. You encouraged me very much. On waking I was under the influence of the Spirit which has bade me to be humble, and the Lord would lead me by my hand and give the answer to my prayers. On the 30th ult., I took a severe cold which has compelled me to stop speaking; but I am recovering slowly. A number of doors are open, and I am impatient to be at work, but I must move as my health permits. I have written Bro. Beatty to come and aid me. One has given her name for baptism; others are seemingly near. I wish them to understand well what they are doing before they demand baptism of me. I think the Herald is growing better all the time.

Let the brethren continue to raise your voices against tobacco. Brethren Griffiths and McDowell, let us hear from you again on that subject. This section exceeds any I ever was in for using snuff. If the Saints all over the world would stop the use of tobacco in any form, and take the amount they spend in one year and respond to the "Christmas Call" of Bro. Luff for work on Zion, the temples of Zion, it would be a step in the right direction; God would bless the sacrifice, the heavy burdens of some would be lightened and all would have occasion to rejoice.

There once lived a class of men who had more zeal than knowledge; and to-day I believe their class is more to be reformed than to be professed, as I do not mean all, who have more knowledge than they have zeal. Let such read James 1:25, and then act. This morning there was a bunch of witches and a notice at the door, threatening me therewith if I did not leave the country.

May the Lord speed the right.

L. R. DEVORE.


Dear Herald:—I have learned a good deal from your pages, and hope to profit thereby. It is only eight months since I united with the church, and from the first time that I heard the gospel by the Lord's humble servants I was convinced of its truthfulness. Before becoming a member I attended the Congregational church, but never found that peace which the gospel brings. Being young, I have many things to learn, and hope, if faithful, to be a sower of the good seed in the Lord's good time; and I have resolved, from advice given by a worthy servant

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of God. Bro. Dewsnup, to study and learn all I can that I may be prepared to give an answer for the hope that is within me, when asked for. During my short experience in the work, I have had a few grand testimonies which have confirmed me in the faith, which the outside world can not rob me of. I am the only one of my family in the church, and wish many times that they could see the gospel in its true light. I have presented it to them, and leave it with God that they may yet be brought into the fold, which is my heart's desire.

I ask the faith and prayers of every dear Saint, and have a desire to continue in the good work.

G. H. ARBEE.

UNION, Dak., Jan. 2d.

Bro. Joseph and William:

—I feel it is my duty to give my testimony to the world, that God's name may be glorified, and that all men may come to see the goodness of God, that he is indeed the unchangeable God in whom there is no variableness nor shadow of turning, but a rewarder of them that diligently seek Him. I do not want to boast, but with the help of God I shall do better in the future than in the past. I feel my inability in writing in English. In the month of November our boy got seriously ill. We thought he was going to die. We prayed to God to heal him. Whenever we prayed, he seemed to be relieved; but he soon turned worse. He could neither walk nor stand. One Sunday morning, in our family prayer, it came to me that I should fast, which I accordingly did. The night following he was worse. He turned cold. That was the critical moment. I was ever in fear of his death. But thanks be to God, the fever left him at that moment. All this time we used no medicine. A year ago last April, the same boy was very sick with diphtheria—was in danger of being suffocated. We removed all medicine, prayed to God to heal him, and in about a half an hour after prayer the boy was up to play sick.

Ever praying for the welfare of Zion,

HENRY M. RICHESON.


Bro. Cockran:—At a recent meeting in Cass county, after a lecture on the distinction between the Reorganization and the Utah Church, to about three hundred hearers, I sold six copies of the Voice of Warning, faster than I could make the change. I believe I could just as easily have sold one hundred copies. The severest storm of the season is upon us, and you know what a snow here is. I have just been examining the reasons of D. M. Camright for renouncing Seventh Adventist principles. I have been reading in The Michigan Christian Advocate, an M. E. periodical published at Detroit, for July and October, 1887. A review of them may be necessary and do good, for he gives the "Mormons" a stroke occasionally, and a "bee" knows something of work. I have after the truth is widening in adjacent counties.

C. SCOTT.

SPRINGFIELD, Neb., Jan. 10th.

Dear Herald:—Some of your readers, it appears, do not like to see in your columns much on Utah affairs; but if they had ever been of the deceived ones, and had left their son, daughter, grandchildren, brother, sister, nephews, nieces, kindred, and friends, to play sick of them still in darkness, they would be glad as I am to see plenty about Utah in the Herald.

ELIZABETH G. HOOD.
CHOOSE YOUR ASSOCIATES.

WE desire wisdom and the Spirit of Christ to aid our thoughts, and to direct our pen, while we set forth not only the importance, but the necessity there is in a wise compliance with the advice of our caption. The importance of making a proper choice of associates with a wise selection of reading matter, especially for the young, is second to nothing save the true, more especially for the rising generation. [By the word love, as above used we mean a decided choice, a standard and periodicals, and the books that he reads, and I will describe to you his traits, his character and period.]

That a compliance with the conditions of the gospel will enable us to obtain the pearl of great price; (see Matt. 13:46;) or in other words, eternal life in the mansions of glory, none who read and love the truth will deny. In this age, in which we are so inexcusably in the dark, the importance of the gospel of Christ, the plan of salvation. This being true, all that is in its nature and tendency lead to an acceptance of said gospel, is of the utmost importance.

It has been truthfully said: "Show me the man, and I will show you his associates;" and the books that he reads, and I will describe to you his traits, his character and profession.

The man who loves the society of the Saints, and who loves to read their "three standard books," and their church papers and periodicals, is almost sure to become a Saint himself, if he is not one already; and this is especially true of the rising generation. [By the word love, as above used we mean a decided choice, a preference.]

Who will deny that a wise selection of associates has a decided influence over man for good, during all the walks of life? In marriage this is especially true, as he is most likely to select a wife from the society with which he is most intimate. We know there are exceptions to the general rule here, as well as everywhere else. Then as the apostle admonishes us not to be "unequally yoked together with unbelievers." (See 2 Cor. 6:14.) Then let us take heed how we form our associates.

In the book of Doctrine and Covenants, we find this on the marriage question: "We believe that it is not right to prohibit members of this church from marrying outside of the church if it be their determination to do so, but such persons will be considered worthy in the faith of our Lord and Savior Jesus Christ."—D. C. 11:1.

This, although not claiming to be a revelation, we think is of vast importance on this subject, harmonizing as it does with the teachings of St. Paul, as quoted above. There are many passages of scripture in the New Testament that have this to say: instructing Israel never to marry outside of the seed of Abraham, as such a union would tend to lead them away from the true God, and to lead them into idolatry. Here is one of them: "And when the Lord thy God shall deliver them before thee; thou shalt smite them, the seven nations of Canaan, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them: thy daughter shalt not give unto his son, nor his daughter shalt take unto thy son. For they will turn away thy son from following me, that they may serve other Gods: so will the anger of the Lord be kindled against thee suddenly."—Deut. 7:2-4.

This shows the importance of the paragraph that we have quoted from the Doctrine and Covenants, although many of the Latter Day Saints seem to ignore it both in theory and in practice. Read 1 Kings, 11:1-4, and see if there was not wisdom in the text.

We will now quote some of the passages of Scripture (and may refer to others) that we think has a direct bearing upon our caption, "Choose your associates."

"But now I have written unto you not to keep company, that ye might manifest your love; but that a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an exorter; with such an one, no not to eat."—1 Cor. 5:11. Of course it is not necessary for us to prove by the dictionary that to associate with a fornicator are synonymous; and if we are not to associate with "a brother" of the above description, we certainly should not with one who makes no pretensions to goodness or godliness. As for eating with such a brother, Paul doubtless had reference to the Lord's supper, and not to the eating with those for whom we work or labor. Here is a very important injunction: "My son, if sinners entice thee consent thou not."—Prov. 1:10, and here is another: "Would God, that all might heed. Enter not into the path of the wicked and go not in the way of evil men. Avoid it, pass by it, turn from it, and pass away."—Prov. 4:44.

O, flee from their path. And this is, O how dangerous and how true: "For he saith, Not except they have done mischief; and they shall be kept in safety; unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the just is as a shining light, that shineth more and more unto the perfect day. For the way of the wicked is as darkness; they know not at what they stumble."—Prov. 4:1, 12.

Here is another admonition from the wise man of Israel: "Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief."—Prov. 24:1, 2.

But why multiply either words or proof upon so self-evident a principle as that contained in our caption. All parents who have been at all observing through life, have seen the evils resulting from associating themselves indiscriminately with whomsoever they like. Has this not been one of the most prolific sources from whence they have learned to gamble, to curse and swear, to drink, to chew and smoke? Yes, and many other evil habits. O, that every Latter Day Saint, could and did but realize the importance attached to a wise selection of reading matter and of associates for the rising generation. Yes, and for themselves, and thus teach their children by example as well as by precept.

W. B. CALHOUN.
dition. There is, and has been disturbing causes in several of the branches; but, with each years experience, the ministry and the people are coming to consent to deal with such matters as they arise. A wiser application of the law obtains, and consequently a higher degree of spiritual efficiency. We have Sunday Schools established in several of the branches, besides an efficient system in connection distributing in one or more of them.

The Manchester branch has, in addition to such agencies, a "Band of Hope" temperance society. I believe that the great majority of the membership of the district are total abstainers from all kinds of alcoholic drinks, while a still larger number are non-smokers also. I mention this, because to some extent it indicates the progress we are making under the beneficial influences of gospel teaching. The ministry are, with very few exceptions, alive to the importance of our God-given work, and are faithfully co-operating with those in charge, in the effort to uphold the banner of the cross high above the contention of sectarian influences, and the contaminations of the worldly minded. There have been various enterprises established in connection with the before named branch, conducted by district officers; one by Elder Henry Greenwood, the other by Elder Wm. Armstrong assisted by other officers and members. The work already accomplished is of a very encouraging nature, and will give impetus to other movements of a similar character.

"The Manchester district Latter Day Saints' Burial Society" has been a very successful movement, considering our numbers. It has been established about eight years, during which time there has been paid in claims, etc., about £20, leaving us at the close of 1887 with a balance in hand of near £20, the result of a subscription of one half-penny per week for each member. As a movement in the direction of this society has proved a successful one.

"Brahmanism" is practically defunct in this neighborhood. The only effort that its representatives seem capable of is the one mentioned and condemned by St. Paul in 2d Timothy 3:6. Elder Woodruff had abundant reason, from his own point of view, for the "wait sent up by him in reference to their work in this country as mentioned in his epistle of October, 1887. I am not surprised that their position is as such mentioned by him, but I should be much surprised were it not so. In fact, when men fear to defend their position against all comers, it can not be otherwise. That these men are so afraid, must be self-evident to all who know how they permit the past and present challenges of the elders of the tribe of Saul to go unanswered, merely sheltering themselves behind the unmanly subterfuge—"Our church does not permit us to discuss with apostates." "How are the mighty fallen!" they have become more "boasters," uttering great talking about vanity, they exult in the back of the flesh, a ungodly, those who are just escaping from them that live in error; promising them liberty, while they themselves are bond-servants of corruption."—a Peter 2:18, 19. (Rev. 3:14, 17.) If old, they can not escape the just retribution of an offended God: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge: I will also reject thee, that thou shalt be no priest of me: seeing thou hast forgotten the law of thy God, I will also forget thy children."—Hosea 4:6. Spiritual cowardice, failure, and chaos, must follow in the trail of a system promulgated by duplicity and fraud.

I may here mention a matter that I believe to be important to the work in this country. I allude to the occasional appearance of letters in your pages from brethren on this side of the water, and others who pay us a visit now and again, and then give your readers the benefit of their opinions to the disparagement of the country in general, and our present government in particular. I do not endorse the sentiments of such writers, and deprecate such statements when they take the form of political bias. Personally, I do not like to see the church paper used for the propaganda of this character. I love the Church of Christ enough to enable me to sink myself politically, having no desire to see membership of the church wrecked upon the rock of current politics. Let every man exercise his rights of citizenship in that manner which he believes to be best calculated to benefit his country and most likely to enhance the interests of our God-given church, leaving others to do the same, without imputing stupidity or unworthy motives to any one. We want a non-political pulpit, and a non-political press so far as present politics are concerned.

Retrospectively, we have great cause for thankfulness. The past year has been the most successful one that we have heretofore experienced in connection with the Lord's work in the Manchester district, while prospectively we have commenced the year 1888 with higher anticipations of progressive work in behalf of the Master than we have ever had before. Reports from every side are encouraging, and we ask for the prayers of the faithful Saints to enable us to obtain that measure of proficiency in our work that shall receive the approval of our heavenly Father, and the approbation of his servants and people, whether he be as president of the district or as door keeper in the house of the Lord. In the advent of the day of the Lord's cheesing will attend the weak efforts of his servants in the cultivation and adornment of the true Christian character and the establishment of the kingdom upon earth, I remain your humble assistant in the behalf of the Recorder in charge of Jesus Christ of Latter Day Saints.

Joseph Dewsnup, Pres. Manchester District.

40 York St., Chelsea, Manchester, Eng., Jan. 4th.

Cowbery Letters.

Concerning the late death of a relative in the name of Joseph the Son, the Discovery of the Foundation of the Book of Mormon, the Angelic Fostering of the Priesthood In paper covers 6 cts. each, per dozen 50 cts. Postage paid.

Selections.

RABINOWITCH AND THE JEWISH MOVEMENT IN SOUTH RUSSIA.

Joseph Rabinowitch is about forty-seven years of age, though, as the result of study and work, he looks a little older. He is five feet eight or nine inches in height, of fair complexion, and has a ruddy countenance. He has a short grey beard, though the greater part of his hair has fallen from his head. He walks with a stick, being lame on his left foot. In ordinary conversation on Divine things, he spreads his arms and hands like eagles' wings, and then, loudly and rapidly, he pours forth his sentiments in torrents, compelling the attention of his listeners. Every muscle of his face and every member of his body seems to aid him in expressing his meaning. His eye is as full of fire as love for God, the truth, the life, and the way; and Jesus says: "I am the Way, the Truth, and the Life." On the same Cabalist principle, the first three letters of the Hebrew Bible teach the doctrine of the Trinity, both, Resh, and Aleph, being the initial letters of the words Son, Spirit, and Father. We, however, showed our friend that, ingenious and interesting as this system might be, it was not of equal evidence with either the Bible, or the love of Jesus is the topic. He has a strong will, a sanguine temperance, a simple faith, a gentle spirit, and a kind and tender heart.

Rabinowitch is a thorough Jew of the Eastern type: and though perhaps not a model leader for German or English Jews, he seems admirably qualified for a leader of Jews cast in his own mould. He has been steeped in Rabbinism; and his thought and form of expression will long run in Talmudical and Cabalistic lines. For instance, the Lord Jesus Christ is designated "Son of Man," the word man is *Adam*—Adam, and is composed of three letters—Aleph, Dalet, and Mem. The three Hebrew letters form the initials of Abraham, David, and Moses. From Abraham, kings were to come: from David, was to come the King Messiah, who was to be the prophet like unto Moses. In dealing with this passage, "Hear, O Israel, the Lord our God, the Lord is One," the word One is *echad*—echad, and the three letters form the initials of the words, Truth, Life, Way; thus we have the One God, the truth, the life, and the way; and Jesus says: "I am the Way, the Truth, and the Life."
of Rabinowitch was baptized by the late Dr. Ewald, about thirty years ago. Though not a regular solicitor, Rabinowitch says he was licensed by the Russian Government authorities to practice as a lawyer amongst his own people, and now, as a matter of course, all his clients have forsaken him; but if they had not, this Jewish Reform movement would occupy all his time and strength.

His mind was greatly exercised and agitated during and after the last Russo-Turkish war, as to the temporal well-being of his people. How could Jews be settled in Russia or Roumania, when houses could not be held in the name of a Jew. A Lutheran pastor had once called agitated forsaken him; but if they had not, this as a matter of course, all his clients have study Rabinowitch reflected, surely this is a parallel time of suffering and distress, and should not be interfered with by any church or society, with the idea of absorbing it, or controlling it. The leader should be encouraged and helped, but his independence should be strictly preserved.

It is in print that a Lutheran pastor has proposed to form a committee in London that Rabinowitch should be employed by their society as missionary to the Jews. We rejoice to see that the committee declined, though only on the ground that Rabinowitch was not then baptized. Rabinowitch has, however, since then been baptized in Berlin; but we trust that the society will not alter its decision. He has been baptized, not into the Lutheran Church, nor into the Anglican Church, but simply into the Church of Christ, by an American minister and any missionary society absorbing Rabinowitch would incur the tremendous responsibility of paralyzing the entire movement.

At present, Rabinowitch is in possession of a large pile of letters received from Jews from all parts of Russia and Roumania, inquiring into the movement, its rules and its doctrines, with a view to joining it, or starting another, and a similar one.

As to his projects, his heart seems much set on a school for girls, and he stated in conversation with me that there were plenty of children ready to come. He would himself be the teacher, and would teach Christ out of the Old Testament and New. He so rejoiced at the prospect of a school, that he exclaimed, "Oh, how I wish that every child shall live; it will seem that all is done."

His heart is also set upon an agricultural colony. He thinks that for the sum of 4,000 rubles (about £200) a year he could get land that would soon support about one hundred Jewish families. But for the school and the colony he would require the consent of the Government authorities, which he has not yet obtained.

All Christians would do well to pray
much for this brother, and render him all needed pecuniary help; but they would do equally well in leaving him absolutely free to carry on his work as the Lord may direct. The devotees of unmerited exception, and should be allowed to work itself out to the glory of God and the greatest possible blessing to the Jewish people. Rabinowitch possesses a very gentle, humble, loving spirit, and quickly responds even to the most unpardonable Christ. He is affection; but he does not desire to identify himself with any sect, but wishes to take his Christianity from the New Testament, and grow out of old habits and dogma into new ones, as this Holy Spirit may teach him in his continued and prayerful study of the entire word of God.

It would be premature and unwise to pronounce upon the issue of this movement; but it may possibly be that it—Alexandery into nature, restoration and blessing, and the return in glory of our Lord, should lead all Christians to watch it with loving sympathy and prayerful solicitude. As to absorbing or controlling the movement, the cry should be, 'All hands off.'

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NAPOLEON BONAPARTE'S OPINION OF CHRIST.

The conversation at St. Helena very frequently turned upon the subject of religion. One day Napoleon was speaking of the divinity of Christ, General Bertrand said:—"I cannot believe that the Supreme Being ever exhibited himself to men under a human form, with a body, a face, mouth, and eyes. Let Jesus be whatever you please—the highest intelligence, the purest heart, the most profound legislator, and, in all respects, the most singular being who ever existed. I grant it. Still he was simply a man, who taught his disciples, and deputed credulous people, as did Orpheus, Confucius, Brahmas. Jesus caused himself to be adored, because his predecessors Isis and Osiris, Jupiter and Juno, had proudly made themselves objects of worship. The ascendency of Jesus over his time, was like the ascendency of the gods and the heroes of fiction. If Jesus has impressed and attached to his chariot the multitude— if he has revolutionized the world—I see in that only the power of genius, and the action of a commanding spirit, which vanishes the world, as so many conquerors have done. Caesar, you, Sire, and Mohammed with the sword."

Napoleon replied:—"I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity. We can say to the authors of every other religion, 'You have an imitator, an imitation of the Deity. You are but missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin. Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism. Paganism was never accepted, but the greatest possible blessing to the Jewish people. Rabinowitch possesses a very gentle, humble, loving spirit, and quickly responds even to the most unpardonable Christ. He is affection; but he does not desire to identify himself with any sect, but wishes to take his Christianity from the New Testament, and grow out of old habits and dogma into new ones, as this Holy Spirit may teach him in his continued and prayerful study of the entire word of God.

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do this, it is necessary to be a metaphysi-
cian; and moreover, with years of study,
one must possess special aptitude. But
cian; and moreover, with years of study,
class in the world as
contrary to Christ; otherwise the everlasting
habitations would be unrighteous habitations.
The friends of God in Christ were not to render
an account of our stewardship in eternity; hence
the plain thought is expressed: make to your-
selves friends of God and Christ by the proper
use of the riches of this world, that when ye fall,
or, are brought to the time when the account
must be rendered in eternity, this proper use
shall be reckoned to your reward in eternal riches.
Hence God called them friends, not "servants".

Miscellaneous.

QUESTIONS AND ANSWERS BY
THE BISHOP.

Q.—A member having property, and having
paid a tithe of the same, leaves it at his death
to be divided among his children as are
members of the church. Does the law require
that the church alone shall receive it as a part
of their property when they pay their tithes?
A.—Yes. The law of tithes and offerings
imposes a duty upon individuals, which duty must
be paid to God and to be regularly discharged.
It does not attach to the property
on the principal of a tax, as has been
said, and paid to three church
societies. The law is a
spiritual one, given, as
a means of testing and disciplining God's people,
and relates to all individuals. The church
makes no estimate of property tithes, has no
record of it, knows not what special property
has been paid. Each individual who makes his own
estimate and render the account as he is able to
open his heart and affections to the occasion, and
that "without grudging." He is not only
to render an account in time, [here], but in 'eternity.'
The father does not answer for the son,
or the son for the father, but each for himself,
and by so doing they "lay up for themselves
treasures in heaven." This is one way
in which to become 'rich toward God.'

It is just as much a duty for a son who receives
an income or an estate from his father to render
an account of it as it is for the son who receives nothing from his parents to render
an account upon that which came to him by the
labor of his own hands. Each should regard the
meanings of these blessings as from their Heavenly Father, for it is actually Him who
giveth to all life, and breath, and all things that are proper for man to live.

Q. 2.—Does the text, "make to yourselves
friends of the mammon of unrighteousness," refer
to dealing with individuals, or properties?
A. —It is a statement made by the Savior
in illustration of the parable just given by Him
touching the manner in which the disciples
should regard and use the things of this world
which came into their hands. Those things we are
given here are only ours as stewardship of the Cre-
ator. We are not to regard and use the things for self, nor be riotous and
waste them. We
should seek to bless God's children in our deal-
ings, and neverretch that the unjust steward was commanded when he went and
deal leniently with his "lord's debt-
ors" who were stewards and children as he was.

"The mammon of unrighteousness" is the
riches of this world. These friends are not
the same as friends of God and Christ.
This promise, this proclamation of one miserably cursed, is literally accomplished.
And the mode of accomplish-
ment is perhaps more prodigious than the
promise. It is not a day, but a battle
which has decided it. Is it the lifetime of

CHURCH RECORDER'S NOTICE.

Presidents and clerk's of districts who have
branch reports in their hands which should come
to me for record are hereby asked to kindly for-
ward the same without unnecessary delay.
Also, I hope to hear from the Mission Secretary
of England, and from the branches in Australia.
Many of the letters sent to various branches in the United States,
and in other United States,
and in other countries, have not yet been answered, therefore I ask those writ-
ten to for corrections that they reply as soon as
possible, and present the same to me at the
first of March if many others would be prompt be-
side those that now are so.

H. A. STEBBINS, Church Recorder.

NOTICES.

Mrs. Charlotte Morrison, of No. 252 South 5th
East street, Salt Lake City, Utah, wishes to
learn the whereabouts of her sister Sarah Mc-
Bear Brown, who with three children and with-
out her husband, James Brown, emigrated from
England, and from the branches in Australia.
Any information of her or any of the children
will be gratefully received at the above address.

CONFERENCE NOTICES.

The conference of the Massachusetts district
will meet in Davenport, January 28th, at 2:30 p.m.
Brethren Briggs, Sheehy and Bond are ex-
pected to be present. The question of a reunion
of the district of Maine and ours, will come up
for consideration. Excursion tickets will be sold
on the Old Colors road at the points mentioned
January 28th to 31st. providing five or more per-
sons leave one depot. Attributions, $25; Pilgrim,$22:30;
Nanabow,$30; Mowhawk,$33; Bowenville,$23; Fairha-
ven, $20; Dorchester,$21; Stoughton,$23; Walpole,
$28; and Norfolk,$25. We can not secure any special
rates from Boston, but the Boston Saints can pro-
cure tickets at Brockton for all of Bostonians the
fare from Boston to Brockton is fifty
cents each way. Any further information can be ob-
tained by applying to John Smith, President.

JOHN SMITH, President.

I was authorized at last district conference,
held at Providence, January 14th, to announce
our next conference, therefore I appoint it to be
held in Brooklyn, commencing February 25th
1888, at 6:30 p.m. We wish all to attend, who
possibly can, and make it an enjoyable time.
The Saints of the Brooklyn branch will make ample
provisions for all those who come. We shall
honor those of the district who can not attend will
please send written reports. Those that would like to
come who do not belong to the district are invited.
Those coming must take the Elevated road at
Brooklyn bridge and get off at Atlantic Station,
East New York, and then enquire for Henry Average,
Hindley and Sheehy. Those who come can get
ours, or others of Mils' brush factory. Any of the traveling min-
istry are invited to call and give us all the help
they can. 

JOSEPH SQUIRRE.
Pres. of Dist.

HIGH PRIEST'S QUORUM.

The brethren of the quorum will please re-
note the rule that the quorum desires to hear
from every one, either in person or by letter, at
the annual meeting. Therefore please write in
season and not delay till the last.

H. A. STEBBINS, Quorum Spy.
MARRIED.

OF LOVE.—The solemn pledge these two have made, and may they still be blest to feel.

The obligations on them laid!

ROGERS.—HOOVES.—At the residence of the bride, Memorial Church, Providence, Rhode Island, January 12th, 1888, Mr. John F. Rogers to sister Eva Hooves. Elder Wm. Bradbury officiating.

DECEASED.

STANDEVEN.—At the residence of his son, Joseph H., 1311 Cass street, Omaha, Nebraska, Thursday, January 17th, 1888, the death of Elder H. A. Standeven, from a paralytic stroke. Deceased was a prominent and estimable church member wherever known, he was beloved for his sterling worth. About four years ago, his health was impaired, and provided for his needs with an affectionate regard. Howes. Elder Wm. Bradbury officiating. Funeral services by Rev. Dr. Mc- Knight, of the Episcopal Church.

HILL.—At Stanbury, Missouri, January 6th, 1888, of paralysis, Charles, son of Mr. and Mrs. C. H. Hill. Ten years, 7 months and 2 days old. Also that one so young and fair, and Beautiful, must die.

He who loved so dear and so well, his departure is mourned by many; but the sweet thought remains, "that they may rest in the most solemn peace and comfort of the Lord in the morn of the first resurrection.

Sensitiveness.

We have heard people talk about their sensitiveness sometimes as if it was a particularly meritorious quality—something to be proud of, indeed—until we have longed to understand them; for by sensitiveness they only meant that they were extremely quick to take offense and uncommonly apt to carry hidden meanings where none existed.

Such sensitiveness has other names not quite so flattering to its possessors, as touchiness, suspicious temper and even self-conceit.

Few people are more unconscious of the presence of others, so to speak, than these sensitiveness-haves; and too often they are the first to measure our words and adjust our actions to their capricious dispositions.

To be explaining or smoothing over the effect of a word to a sensitiveness-haive is the most wearisome task anyone will ever encounter. Few people are more irritable as well as tiresome and we feel as if it was an affectation. Sensitiveness is something to be ashamed of, and we feel that they do not follow their respective callings, to surrender their life into the hands of their respective officers, as the best of the saints will do when they learn the lesson of self-conceit.

Few people are more conscious of the presence of others, so to speak, than these sensitiveness-haves; and too often they are the first to measure our words and adjust our actions to their capricious dispositions.

In the song "the song of the old woods," the writer says:

"These are the woods, where the violets are so blue,

A wonder." Adjourned subject to the call of Bro. F. M. Sheehy, he to act with district president.
THE SINTS' HERALD

Farm for Rent.

A farm of Eighty acres, located one mile south and one half mile west of Lamoni. Two houses one—one good and one small, and a good spring is near by. Many trees, a good orchard. For further particulars, address Messrs. H. H. Curwen, 600 Ninth Ave., Lamoni, Iowa, or call at Joseph Robbins's blacksmith shop, Lamoni, Iowa.

Twelve Sermons for 25 cents.

In January, 1888.

The LAMONI GAZETTE

An eight column paper, devoted to general and local news, and will publish monthly supplements, containing full reports of the sermons selected or those delivered at Lamoni and at the various churches. Gazette, without supplement, per year $1. 25. Gazette, with supplement, per year $1. 50. Supplement not sent except with the Gazette.

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J. H. HANSEN, M. D.

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150 TOWN LOTS.

For sale at 50 cents a foot, with a bonus of 25 cents. Draw them on Lamoni, Illinois; or call at the office for arrangements. R. L. Gibson's Decline and Fall of the Mormon, 60 cents; per dozen. A complete history of Joseph Smith, the Prophet and His Progenitors, 80 cents. The Bible Text, 50 cents, per dozen; 500 for $25.

Rule of Order and Debate.

For all Deliberative Assemblies. $1.00 per hundred. Priced, post paid, single copies 10 cents; 10 cents per dozen.

Joseph Smith the Prophet and His Progenitors.

Since for sale at this office, in pamphlets, also, a Chapter on Branch Rules, and an Appendix on Branches and Districts; 150 cents, post free.

Voice of Warning.

The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portraits of the author. I want every branch, every money order office, or for single book $1 bill and 25 cents in stamps. Good goods to again.

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FEAR? OR MALICE?—WHICH?

We note the fact for present and future reference, that the only Engquirer, of all our Utah Mormon exchanges, has given the least notice of anything pertaining to President Joseph Smith's recent three weeks visit in Salt Lake City. Not that Bro. Joseph or his friends are in the least offended about it, for such courtesies are not really essential to their present or future progress and happiness, but it is well to display the fact that some of the Utah leaders who claim to have so much of the knowledge of God and so much of the love and light of Christ, who pretend to have such profound reverence for Joseph the Seer, are too wise (?), too holy (?), too angelic and godlike (?) to descend so low as to mention in their multiplied organs, big and little, that Joseph, the eldest son of Joseph Smith the prophet, has come to Salt Lake City, or was tarrying there, or had left there for California. If he had been a commercial "drummer," a stock-breeder, a fish culturist, a stock gambler, a quack doctor, a musical crank or a theatrical deadbeat, these same papers would have curtly and politely, mentioned his advent, tarrying and exiting, in laborced paragraphs and with studied journalistic amenities. But it happens that he is veritably Joseph, the eldest son of Joseph Smith the prophet, founder and wise master builder of the church up to 1844; and it happens also that he is president of the rapidly increasing Reorganized Church of Jesus Christ of Latter Day Saints, and is calling the people to build their faith and hope for time and eternity on the doctrines set forth in the Bible, Book of Mormon and Nau-voo edition of Doctrine and Covenants; and it further happens that he teaches that plural marriage, disloyalty, union of church and state, Adam-God, oppressive tithing, and taxation to build costly temples and to support the chief priests in luxury and in evading and resisting the laws of the land are all unwise, harmful and heretical, and should be honestly abandoned at once. He is one of an ever swelling band of pure hearted gentlemen, an active reformer, a model citizen, and a large-brained and large-hearted Christian, by those who know him well. And why should the Utah leaders fear him? They know he would not corrupt the morals of their people. Are they afraid of their craft! Dare they not let their people hear him! Are they afraid to have him discuss in their midst the doctrines of the Saints! Are these leaders the victims of servile fear? We have read of those whose fears, like fancied ghosts, were their tormentors and "cow'd their better part of man."

If these leaders ignore Joseph out of malice toward him, then they lack the very first and most essential elements of Christian grace, and therefore are utterly unfit to lead any one, no, not even themselves. Joseph differs with these men most radically in respect to what constitutes the religion of Christ—and that is his God-given privilege, and his natural and guaranteed right—but he has never harmed them or theirs by word or deed, and yet they treat him in such ways as indicate both bitter hate and vengeful spite. These men should remember that they are making history which they can not blot out at will. It will confront them both here and hereafter. This class of men, from 1860, have done all in their power to prevent their people learning the doctrinal and historical facts touching the Reorganization, and to prevent its ministers from reaching the ears of their people. They will, by and by, find out that in this they have been "cunning" simply, but not wise. Joseph Smith is making his record, and that, too, most publically, as in the sight of God and angels and men, that it may be known and read of all, leaving its issues with heaven and all fair-minded people.

We take the following from the Salt Lake Tribune of the 19th inst:

**PRESIDENT SMITH SUNDAY EVENING.**

*Rev. Joseph Smith, of Lamoni, Iowa, son of the Mormon prophet, Joseph Smith, delivered an eloquent sermon Sunday evening, at the Josephite Chapel, to a full house. He spoke guardedly, but to the point, and his arguments were full of force and power. The speaker cited numerous illustrations of Divine displeasure with polygamy, both in the Bible and the Book of Mormon, and made a strong argument from the fact that section 3 of the Doctrine and Covenants was cut out of the editions used in Utah in 1866. This section is on marriage and began about as follows:"

"Because of a certain reproach against this practice, people declare that a man shall have one wife, and a woman but one husband, except at death, when the survivor may marry again." Mr. Smith wanted to know why this section had been excised which had been in the book since 1835. Most of the congregation could have told him why, but they didn't respond. The organization of the Mormon Church under monogamic auspices, and in monogamous States, and how the revelations plainly showed that God intended to build up the Church under and in consonance with the laws of the land, were plainly shown. He that keepeth the law of God, keepeth the law of the land, is one of the principles of the Reorganized Church. If the prophet ever practiced polygamy, the speaker never knew it. Mr. Smith closed by reciting how he had successfully preached Mormonism in the very court room where Joseph and Hyrum were arraigned, and had bapized even in Bear Creek. After the services a number of the Utah Polygamous church members, who were present, shook hands with Mr. Smith pleasantly enough. Among these were Messrs. Woolley, Hatch and Olson, of the Legislature; Patriarch John Smith, and Proprietor Hall, of the Valley House. Mr. Smith goes to California this week."

NOTICE TO THE LATTER DAY SAINTS.

I have made various predictions, which I had printed in leaflet form and sent forth as purporting to come from a Seventy. These have received a somewhat extensive circulation among the Latter Day Saints. I desire to humbly ask the forgiveness of my brethren and sisters in the Church of Jesus Christ of Latter Day Saints for this wrong which I have done. I can only say, in palliation of my offense, that Satan deceived me and actually caused me to suppose I had a mission to circulate these predictions, and I verily thought I was doing the Lord's service in the matter. I now see my folly and wickedness, and wish my confession to be as public and as widely known as my pretended prophecies have been. And I humbly ask the forgiveness of the Lord for this grievous sin of which I have been guilty, and also my brethren and sisters, whom I have attempted to mislead in this way.

Trusting that I show a true desire for forgiveness, I remain very humbly,

ABINADI PRATT.

Deerest News, Jan. 30th, 1888.

We commend Mr. Pratt in his humble acknowledgment of wrong-doing in the matter confessed above, and we are led to think it would have been extremely well for Brigham Young and some of his associates to have made similar public confession in their last days or before. Brigham Young professed to "know" that polygamy was ordained of God, claiming that God "revealed" it to him prior to 1844.
when he was in England; and August 29th, 1852, he declared to the Utah people that he knew that polygamy would "sail over and rise triumphantly above all pre-judice and priestcraft of the day," and he said further, "It will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people." It perhaps is needless to say that only a very small number among enlightened nations profess to even tolerate polygamy and its ilk, that the vast majority loathe and detest it as altogether evil and vile while hosts of the Utah polygamists are fleeing from the wrath of our nation or are languishing in prison.

Brigham said further to his blinded people, "Your hearts need not beat; you need not think a mob is coming here to tread upon the sacred liberty which the constitution of our country guarantees unto us, for it will not be."—Mill. Star, Supplement, vol. 15, page 31.

"The very reverse of what Mr. Curtis has promised. The hour is come to pass in respect to the triumph and popularity of polygamy."

When Brigham led his people into his system of temple building, which has cost not less than $39,000,000 already, he did so by professing to be inspired and directed of God to engage in that work, and also by professing to "know" all about it. To prove that he had not even the ordinary wisdom of men, to say nothing of the wisdom and knowledge of God, both of which he claimed, we present the following from his letter of September 30th, 1852, as published in Journal of Discourses, vol. 1, pages 209-220:

"You may bring the stone from San Pete, which is a beautiful specimen of rock, and erect a temple here with it; then you may take this sandstone that is found in Red Butte Canyon, and build a temple of that; then you step over to the Emigration Canyon, and get this bastard marble, and build another of a kind of sandstone. Then right beside that, another of adobies, mixed with pebbles, and construct a temple of that; then right beside that, another of red sandstone. Thus, and be in moderate condition. The red stone and knowledge of God, both of which he claimed, we present the following from his letter of September 30th, 1852, as published in Journal of Discourses, vol. 1, pages 209-220:

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David Whitmer, who played an important part in the translation of the Mormon Bible, and who was one of the pillars of the church during the lifetime of Joseph Smith, was born in Pennsylvania, January 5th, 1805. During his early childhood he moved from Pennsylvania up into Ontario county in New York, and settled on a farm in the vicinity of Watkin's Glen.

It was during the early part of June, 1829, that David first heard that a young man named Joseph Smith had found an exceedingly valuable golden treasure in the northern part of the county. In company with his brother-in-law, Cowdery, young Whitmer set out to ascertain the truth or falsity of the story. Smith, who was at that time living with his father on a farm near Manchester, was indisposed at first to exhibit his treasure, but was finally persuaded to do so. The treasure consisted of a number of golden plates about eight inches long, seven inches wide, and of the thickness of ordinary sheet tin. They were bound together in the shape of a book by three gold rings. A large portion of the leaves were so securely bound together that it was impossible to separate them, but upon the loose leaves were engraved hieroglyphics which were unintelligible to any person who had seen them. With the tablets was an immense pair of spectacles. Smith announced that he had been commanded to translate the characters upon the plates as soon as possible, and stated further that the work must be done in the presence of three witnesses, Smith, his wife, Cowdery, and Whitmer then proceeded to the house of Whitmer's father, where the work of translation was carried out. Smith presented to the characters by means of the magic spectacles, Cowdery, Christian Whitmer, a brother of David, and Smith's wife acting as amanuenses.

The work of translation occupied nearly eight months. Smith carelessly tattled to the neighbors of the secrets which they were working out, and as a consequence the plates were taken from him by the angel of the Lord who in place of them gave him a Urim and Thummim of a different shape which he was to place in his hat and on covering his face with the hat he received straightway a direct revelation. After the completion of the translation David Whitmer became an ardent disciple of the new revelation, and for some time preached throughout the neighborhood on its behalf. His efforts, and those of Cowdery and some others met with such success that a Mormon church was founded April 6th, 1830, in which year the Book of Mormon was first published to the world. In the year following the church and its disciples moved to Kirtland, Ohio, where Brigham Young first joined the church. The original manuscript from which the Book of Mormon was printed has been in the possession of Mr. Whitmer from the time it was written. It is stated that the Mormon Church has of late years made strenuous efforts to induce Mr. Whitmer to part with it, but all offers made by them were steadfastly refused.

Leaving Kirtland, Whitmer set out as a missionary, preaching the truth as he saw it and urging all his hearers to come to Christ. He was very successful in this field, making many converts, and assisted in establishing the settlement in Jackson county, Missouri. When the church had been compelled to flee from Kirtland the members came to Jackson county, but trouble soon arising between them and the Missourians, the Mormons moved to Caldwell county. Whitmer then moved to Richmond, Missouri, where he has since resided.

And in the same journal for January 26th we find these words:

"A telegram received yesterday announced the death at five p.m., at Richmond, Mo., of David Whitmer, 83 years old."

And so the last of the three witnesses, David Whitmer, has passed into the presence of that God who called him by revelation through Joseph Smith, the translator of the Book of Mormon, in 1829, and as his last witness it has been his duty to decree, and Martin Harris, to be a "witness" to the divinity of the Book of Mormon, and as to the fact that Joseph Smith was a prophet, seer, revelator and translator, called and accepted and approved of God. He from first to last has maintained this testimony unshaken and undismayed, and that, too, under great pressure, temptation and trial. For this, all who are called to be Saints should honor him and hold his memory in veneration.

As to his views in respect to the ministerial labors of Joseph Smith, and as to his own ministerial policy and doings, they are quite separate and somewhat different matters. To us it is painful to think that, almost from his first acquaintance with Joseph Smith, David Whitmer held dissimilar views from him in respect to doctrinal matters and methods of church government, which gradually increased up to 1836-8, when it culminated, first in accusations being laid against him by Isaac Rogers, Artemas Millet, Abel Lamb and Harlow Redfield, before a High Council in Kirtland, May 29th, 1837; and afterwards before the "General Assembly" of the church in Far West, Missouri, February 5th, 1838; and finally in his being disfellowshipped in Far West, April 17th, 1838, after due trial before the Bishop and High Council.

In after times he was persuaded by William E. McLellin (who was expelled from the church by the Bishop's Court at Far West, May 11th, 1838. (See Mill. Star, 16: 151) to attempt to lead the church was baptized and ordained by him, accepting at the same time the strange ministerial work of William E. McLellin and others just previous at Kirtland, Ohio. But this movement failed to make progress. At different times after this, yielding as we believe to the persistent persuasions of disappointed, officious and meddlesome men, Mr Whitmer has displayed his views, opinions, explanations and interpretations relative to the teachings of the sacred books of the church in respect to church doctrine and government, and also as a witness wherein he argued with Joseph Smith in judgment, in policy, and in personal conduct.

As to the correctness and wisdom of Mr. Whitmer's opinions on these matters, all must judge for themselves. But out of all this seeming disappointment and unbelief, we still have the evidence that God will bring great good, for none can say that David Whitmer bore testimony to the divinity of the Book of Mormon and the inspiration of its translator because of personal fear, favor,
worldly interest, or those interests and influences arising from intimate church associations. God may have suffered the foregoing conditions to exist for wise and all-glorious ends to the church and the world. If all will carefully study the Book of Mormon with unbiased minds they will really learn what that book is and is intended for, and there, too, they will learn of the respective and diverse callings of Joseph Smith the Seer and David Whitmer, one of the “three witnesses” to its divinity.

Like all things marvelously and speak kindly of David Whitmer. His life-work is ended; and however much we may disagree with his views and opinions and statements relative to church affairs, his steadfast and undeviating testimony touching the Book of Mormon, even up to his dying moments, commands our admiration and our love.

EDITORIAL ITEMS.

A letter from Bro. R. H. Wight dated at Flora Vista, New Mexico, December 29th, states that the health compelled him to seek a more genial climate than Nebraska, and that he hopes he has found it, for many who came to that region invalids have attained good health in a short time. He found a few blemishes there, some of whom heard father Gurley over thirty years ago, and others who heard Bro. F. C. Warnky ten years ago. Bro. Wight intends to “lift the warning voice” among the people there and hopes for good results. He further says there are relics of the Aztec race in that immediate region, also that there are large tracts of land there which awaits the hand of enterprise and skill to make it “blossom as the rose.” He learns that about twenty miles south of where he is, on the San Juan river, there is a settlement of Mormons and that the Southern Methodists have an organization where he resides. He will correspond with any who write to him.

We are compelled for want of room in the Herald to abridge many of the letters we publish, to barely notice some, and others, for reasons, we consign to the waste basket. All should study brevity, plainness, and directness when writing for the Herald, either letters or articles. None should attempt to write till they have matured in their minds what to write, and never to write until they have something of value to the church generally to publish. Besides this, they should never ask us to publish petty private grievances, nor anything that reflects upon the personal character of any one, whether member or minister. And further, they should not ask us to refer questions through the Herald that reflects upon the personal conduct of the ministry or the members, for we usually detect those questions as soon as seen. All questions touching the administration and teaching of the ministry should be written referred to the ministry in the locality where the question arises, thus honoring those to whom honor is due. But all questions on doctrine, history, church government, etc., etc., which are not answered by the ministry at hand will meet with attention at this office when we have time and space to answer. Many questions now on hand will be answered soon.

Bro. and Sr. T. W. Smith reached Sydney, New South Wales, last November 29th, went thence to Newcastle, and from there went to Hastings, Victoria, Australia, from whence he wrote us last December 23rd. The latter place will be his address until further notice. A letter from him is likely to appear in our next issue, it coming too late for the current one. We have received, but too late for publication in this issue, a lengthy obituary of the late father David Whiter, published in the Richmond (Missouri) Democrat. It will appear in our next.

Bro. L. M. Sollenberger wrote from Moore Dale, Pennsylvania, the 18th inst., that he was seeking to exemplify his faith by his works among those who charged him with being “a disciple of Brigham Young.” He says the Dunkard Church in all that region is on the down grade, and he feels sad for them.

“Three witnesses” to a region that the Saints have made it. They are prospering there, and the Church in all that region is on the down grade, and he feels sad for them.

Bro. A. H. Parsons requests that Bro. E. L. Kelley meet with them in conference February 25th, at ten a.m., at the Andes’ School-house near Elmira, Mitchell county, Kansas.

Bro. E. C. Martindale wrote from Forestville, Michigan, January 21st, expressing confidence in the latter day work and a determination to press forward in the ministry. He exhorts the young ministers to put their trust in God, keep his commands, press forward courageously and humbly, and all will be well.

We hear by word of Bro. F. M. Cooper that the Saints in the vicinity of Lyons, near Burlington, Wisconsin, are having very spiritual meetings and that the gifts abound.

By request of the church secretary, we call the attention of presidents and clerks of districts to the resolution of the General Conference which requires them to make out annual reports of their districts early in each year. There should be given the names of the organized branches and those, with the total membership in them, and the number of officials with the total gains by baptism, by letter and vote for the year, and the losses by letter, expulsion and death. Those resident in the district, left out district, and those not enrolled in branches (providing they are not numbered in branches somewhere else), should be given as a total, together with a statement of the spiritual condition of the district, the labor done during the past year, etc., and signed with name of president and clerk, all should be sent up to Secretary Stetbins at an early date to be prepared for conference and for the published General Conference minutes. The time is short to forward the last matter till the last moment, nor want it to be sent by some delegate to conference, for it takes too much time during the rush of business to copy for publication at that late date. Blanks are for sale at the Herald Office, two for five cents. The ministry who are engaged in writing for the Herald, if they can, would also do well to make out their reports as much before the session as they can, so that they may be prepared and read early, all of them together, not scattering along through the session.

We thank the enterprise of the Journal of Leon, Iowa, for its kindly notice of the Herald Office, its editors and its work, in their issue of the 10th instant. The extended and complimentary comments in respect to President Joseph Smith, editor-in-chief of the Herald, also its flattering statements relative to the Latter Day Saints in this region, are hereby acknowledged and are highly esteemed.

The Fact, another one of Leon’s papers, not long since gave this office and its work a very flattering notice, for which it will please accept our thanks, if it can forgive our tardiness. Through press of editorial and other duties we deferred acknowledging the courtesy when due, and when we sought for that issue it was not ext. May the Fact remain—and flourish in the land as bright and newesy as ever.

NOT A "BLIZZARD" REGION.

While we read of extremely cold, stormy weather in nearly all places, from Utah, Idaho, Montana and Manitoba on the west and north to Virginia and the Carolinas on the south, the southern part of Iowa and the northern part of Missouri have been notably free from either “blizzard” or very low temperature, and now, as in the past, seem to be outside the great “storm belt” that mark so many regions of the North American Continent. The thermometer, in the region of the Missouri and Iowa line seldom indicates more than twenty degrees below zero, howbeit this year, in January, it ranged for a few days from 18 to 26 below. Snow has fallen generously, however, the “climbers and loungers” have swept it into huge heaps in the lanes, hollows, orchards and tracts of timber till the sleighing has been of a somewhat uncertain character and doubtful duration wherever there were smooth and unobstructed surfaces. A matter of first importance during the season of cold storms is plenty of fuel—coal and wood—and of this there is great abundance in the region of the Iowa and Missouri line. Besides this the climate is such that we seldom hear of any considerable loss or suffering among the different classes in this region.

In view of these things the dwellers in all this region have many things to be thankful for and to offset its disadvan-
QUESTIONS AND ANSWERS.

Ques.—Can a person who marries another who has been divorced by the laws of the land for other reasons than adultery, retain their membership in the church?
Ans.—Yes; provided such divorce was obtained when they were not members of the Church of Christ, and were therefore not under its laws. But if a person has left his or her companion before entering the church, and did so for the sake of adultery, he or she being the offender, such person "shall be cast out," if such companion whom he or she put away is still living.—Doc. Cov. 42:20.

Q. Can the crime of abortion be forgiven?
A.—Under some conditions, Yes. But we may surmise conditions under which the church would have no authority to forgive such a deed and retain such an offender in fellowship. The character of such an act should be determined by the motives which lead to it, and by all the conditions connected with it.

Q.—Is it time for the ministry to teach the celestial law? and does the Doctrine and Covenants teach that such is the only law by which the Church is to be governed?
A.—Yes. Read Doc. Cov. 76:5. 7, with section 85:4, 5, 6. These texts teach that the gospel, including the law for the government of the Church, is the celestial law, and that the Saints possess that law, and that they must be perfected by it if they attain to celestial glory.

Q.—Do the Scriptures teach that the Holy Ghost was ever given before the laying on of hands?
A.—Yes. See the case of Cornelius and his household, Acts 10:44-47; 11:15-17.

Q.—Should a minister be supported in the field who spends time and money attending dime museums, theaters and the like?
A.—The church makes no provision for such expenditures. We think the minister could find employment in these fields, but by the aid of his earnings, and the support of his church, and his attendance at the dime museums and theaters would be out of place.

Q.—How was the Prophet Joseph baptized, and by whom?
A.—By immersion, by Oliver Cowdery.

EXTRACTS FROM LETTERS.

Bro. Willard J. Smith wrote from Cadillac, Michigan, January 20th:

"I left Ontario by permission of Pres. J. H. Lake, on the 17th inst., came here to Cadillac and expect to labor in Michigan the balance of the winter. I have appointments here for Sunday afternoon and evening in the Opera Hall. If we can only get people interested we will try and unfold the gospel banner to the breezes, and do the best we can."

Sr. Ella Myers, of Fairbury, Nebraska, renewes for the Herald and says:

"I think the Herald just splendid. Can not afford to do without it. I am one of the scatter­ed members of the church and feel a great source of instr­uction and pleasure. The Herald Columns have been a great benefit to me. We had Bro. Caffall and Dr. Anthony here last August. Think we could now have more to come to hear if some of our ministers would hold meetings here. We will try to have preaching here again soon."

Bro. M. R. Scott writes from Bird’s Eye Dubois county, Indiana, the 15th inst., that he was pleased in the Grand Arm’s hall there, with interesting and increasing audiences, and had received pretty fair treatment thus far. On the 23d he wrote:

"Our meetings here closed last night with one accession, bringing our numbers up from 200 to well attended. Last night the audience was the largest of any. The men who attacked our faith all skipped when we came. We go this evening to Riceville, by request of some of the citizens of that place. I have enjoyed good liberty and am feeling well."

Bro. William Thompson wrote from Dawson, Dallas county, Iowa, January 24th and says:

"I thank God that my desire is to study the sacred books of the church, and that I have the opportunity of doing so, having made time with some of the Methodists of this place who oppose my humble efforts by all the means in the power of the world. I have been reading the standard books of the church. I propose to defend the cause so far as I can."

Bro. J. C. Carpenter is laboring at Five Lakes, Michigan. He wrote us January 23d:

"I baptized one yesterday, and many more are about ready for baptism. I never saw the time when so many seem ready to hear and receive the gospel. Some who were once our worst em­emies here are now believing, and some of them have said they intend to be baptized soon. I go to open a new field to-day."

MOTHERS’ HOME COLUMN.

EDITED BY SISTER "FRANCES."

"Man who wallops in a show,
Sees before him, and to fro,
Shadows and illusions go;
All things flow and fluctuate,
Not to attract but to deceive.
In the welter of this sea,
Illusions and delusions.
Nothing stable but this:
"Be still!"

PARENTAL AUTHORITY.

The very height of human wickedness is described in the Holy Book as "lawlessness." Sub­jection to the holy, just, and good law of the universe is the path to God. To renounce obedience to the holy law of heaven is the road to death, and is the stepping stone to the other.

I can not doubt that the great idea of the long­pipe line of man is just that the principle and habit of obedience, of submission to authority, may be wrought into his utmost nature, that, taught to obey an earthly parent, even from infancy, he may pass from subjection to the earthly one to subjection to the heavenly one. Reverent obedience of the child to parents is the preparation for reverent obedience of the child to God. The one is the stepping stone to the other. It is asked in the Epistle of John, "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" In the same spirit and with at least equal emphasis it may be asked, "If a child honor not the father whom he hath seen, how shall he honor his Father whom he hath not seen?" There is rebellion against God in our most evil nature. Well train up a child in willfulness and independence, and what must you expect as the result of nature’s tendencies and such a training commenced? Law is everywhere here. There is law in the Bible. There is law in our souls. There are laws written with a pen of iron upon our bodily frames; there are laws upon earth and sky, and to send forth from your home a lawless creature, is to send forth a blind man to walk among pitfalls and precipes; to offer up an immortal nature to the god of miscalculation. In a religious point of view it seems to me just of the first im­portance that the parent should exercise over his children a sovereign authority. There must be no permitted resistance to his will. Obedience must be the primary law of the family. Does this have a sound of harshness? But it is the Bible way!

The confidence in regard to Abraham was that he would command his children after him. Chil­dren are hidden by the apostle to obey their par­ents. It is the essential requisite of a ruler in God’s house that he should be able to rule in his own house, having his children in subjection. And authority is not tyranny, neither is the authority of a parent, rightly used. If it is rightly used it will be used under the feeling of tender love and affectionate interest. The children themselves will more and more come to feel that. We par­ents should rule in love—in Christian love—but we should rule. Parental authority, like all au­thority, needs a wise hand to wield it. It is not needed especially great wisdom in the exercise of it, when the boy is passing into the man. At that stage of human life, when you have the feel­ing of independence beginning to come—when you have so often the passions of manhood to deal without manhood’s checks and sense—no one can tell what the blessing of having, say, a father who has a wise hand to wield it. The habit of looking with submissive reverence, and who has the wisdom to use his influence aright.

But altogether, we may depend on it that there is nothing more ruinous than disobedience allow­ed in our little ones. I may even venture to say that it is great cruelty and great sin in us to per­mit it, out of, it may be, an indulgent easiness of mind, or an unwise softness of disposition. The parent is to rule in home, the world of childhood, as the great Parent rules in the world, the home of manhood.—Selected by E. Elliott.

Dear Sisters.—I have been thinking to day of how temptations double as soon as we become wives. It seems as soon as we enter the stage of married life we are given the keys of death and life; and how broad is the road to death, and what multitudes travel it. Let us look and see why. We find pleasure on every hand, and all the time we have we are to be spent in the enjoyment of it. Under any way we may be led. It is nothing to keep us awake at night but our pleasures. Nothing to keep us awake at night but our pleasures and our own guilty conscience; and after that conscience has become seared it will trouble us no more. But where is the end of all this rob,

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bbery of life; or what does it profit us if we gain the whole world and lose our souls? On the other hand we find a very narrow path, very rough and steep, and with but little communion with the outside world; darkened by the scoffs of the world, and with a work for almost every hour, and only an hour in which to accomplish it. And how we are tempted! Sometimes my heart is made to cry out, "Oh that mother Eve ever slipped the tree of knowledge," for if we knew not how to do wrong, how easy it would be for us to do right. But it is not all darkness. There is the light of love; the love of little children the purest affection on earth, innocent and undefiled. The pleasure that we can derive from this is surpassed by any thing except the love of God; and as we enjoy both at the same time, we should consider ourselves truly blessed. Dear sisters, let us give the little ones a welcome; they should consider themselves truly blessed. Dear Sisters, in the one faith. I often wish I could have had the good instructions when raising my children, and I can not help but ask many of the questions that I am sure my young sisters have to-day. May the Lord guide you and teach it to them and may he bless you all.

See "OUR OWN." The light and truth more than ever. I took some tracts and gave them to some who had gone forward. One poor man threw himself on his face and lay there sobbing until the crowd began to go home, and all they did for him was to sing a piece, "Jesus comes and fills us now." Now I wish some of our Elders could have been there to have told those poor souls what to do; they wanted to do more than believe. They seemed to make it a point not to say anything about doctrine. They claimed a man would get to heaven if he did differ in that point, and to illustrate said he knew a man and he believed that man had been to heaven, and the Lord had been there for many years before he died and didn't know now what church he belonged to. One of the Reverends who had a seat on the platform stepped down beside a repentant girl, where they sang, "Jesus comes and fills us now," and I heard him say, O, all you have got to do is to believe," then he talked a while in that strain and then he prayed for her and talked and after awhile gave it up for that evening. As soon as I had a chance I asked him, "Is to believe, all you have got to do? haven't you got to repent and be baptized?" He took a good look at me for a minute, (he was a big fellow, but I did not waver) and said, O, you can if you want to;" I replied, "The Apostles always preached "Repent and be baptized," and I thought the remission of sins." He said, "Yes," and left me abruptly, but before he left the ball he came up where I was sitting and says, "Baptism is only a sign any way, and not essential," and I answered, "Jesus said it was to fulfill all righteousness." And if we are to follow Him, we ought to follow Him into the waters of baptism, and I would said more but he began to move on, and said, that's so, and that he had been baptized so he had got that straight. As much as to say he had got it straight to my way of thinking, whether he considered it essential or not. O, let every one of us let our light shine that those who are earnestly seeking for light and truth may find it, and thus glorify our Father in heaven.

Sister Lottie.

Harper, Missouri.

Dear Sisters in the Lord:—I drop you a few lines to let you know that there are some scattered in the mountains of south-west Missouri that call upon the Lord and think upon his ways, yea and enjoy some of his blessings and are also in hopes of meeting with you all when Zion shall have been redeemed and all the Saints of every age and nation are gathered to receive their everlasting inheritance. Your sister in the one faith.

Susan C. Lanch.

EXTRACTS FROM LETTERS.

Sr. Anna Robertson, Hartford, Michigan, writes:—"I can not tell you how much strength I receive from the letters in the "Home Column." The Herald has doubled in value to me since its introduction. How much strength and patience we need to go on and teach our children. I should become discouraged entirely but for the fresh supply God gives me daily."

Sr. Mary Prettyman, Knox, Indiana, writes:—"I do rejoice in the gospel of the latter day, and that there is more than one way of sowing the good seed of the kingdom. We can distribute tracts and back numbers of the Herald. I intend by the help of the good Lord and his Spirit to..."

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We are deprived of the society of the Saints, and wish very much that some of the travelling ministry when passing this way would call on us. My health is poor, but I desire to live faithful, for I know there is nothing better on earth or in heaven than to become made perfect in suffering. J. L. T. M. Y. S.

Sr. Mary Gilespie, Kirkland, Ohio, writes:—)

I would like to say a few words to encourage those who have often encouraged me. Sisters, be of good cheer, for though the cares of life weigh heavily for a time, it will not be forever. Jesus has obtained the victory, and will give us His Spirit to help us overcome. Let us be brave of heart for our trials all over, we shall at last enter into rest.

Sr. Ruby M. Thompson, Ellsworth, Kansas, writes:—

I am strong in the latter day work, and my heart rejoices in the Lord. Pray for me that am trying to do my duty and to live faithful to God, and trust that I may be found worthy when the summons shall come.

Sr. Laura S. Cook, of Frederick City, Maryland, writes:—

I wish to bear my testimony to the truth of this work. I know that God hears and answers prayer. I have been healed of the asthma in answer to prayer. There are four of us here. We wish an elder would come this way and call on us.

A sister writing from St. Louis gives an interesting description of the bazaar given by the Sister's Mite Society of that place to help the branch there in raising money to build a house of worship. All passed off harmoniously and in every respect the entertainment was a success. We would be pleased to give the letter entire, but for the crowded state of our columns.

Sr. Mary Brittain, Garden City, Kansas, desires the prayers of the Saints, that her health may be restored to her, If it is God's will.

Sister Jessie writes from Kansas City, Missouri:—

I have been in this work a little over five years. I was opposed by my relatives, but was not left alone, for God was with me. There came to me a time of trial, when feeling that I must know of my acceptance with God, I strove earnestly to obtain a witness for myself. Being in a testimony meeting I was struck with the remark made by a brother that, The Savior was always pleading for us. I earnestly asked myself the question, Can He be pleading for me? To my astonishment I heard a voice answer distinctly. Yes, I am pleading for you. Dear sisters, I shall never forget the sound of the voice nor the words spoken, and I ask you to pray for me that I may prove faithful.

Sr. Kate C. Morrison, Buttsville, Missouri, writes:—

We are still trying to serve God to the best of our ability. We have not had any preaching since Bro. Lambert was here, and we would gladly welcome any of the brethren to declare the good tidings of salvation to us.

Sr. Mary E. Pooler, Central Point, California, writes:—

I cannot render praise enough to God for all the blessings He is constantly bestowing upon me. I send in my mite for the Missionary Fund, and wonder that I do not see more names from Independence, Missouri. I know there are many good Saints there.
THE SAINTS' HERALD.

WESTON, IOWA, Jan. 17th.
Editors Herald.—In the latter part of November I visited Wheeler's Grove, in company with Bro. J. C. Foss, where we held several meetings with some interest; but as Bro. Foss was anxious to commence labors at Underwood according to previous intention, we did not stay long. There is a noble band of Saints at Wheeler's Grove, and they yield an influence for good among their fellow-men. They had the misfortune to have their house of worship demolished by a cyclone some time ago, and have not been able to rebuild as yet. The work is not so strong numerically as when they first builted, owing to the fact that several have removed to other parts, yet I understand that they intend to rebuild. I hope they will succeed, for they need a house in which to worship. Saints in other localities have a great opportunity to manifest some of their brotherly love, as well as love for the work, by extending unto them a helping hand.

In the first part of December I went to Fontanelle, in Adair county, where I preached six times in the Christian Chapel, held a few meetings in a private house, and baptized two, a man and his wife. There are only about twelve members at this place, but they seem interested and alive in the work. I think if more labor could be performed there, others would come into the fold. Bro. Briggs Alden, or, "Grandpa Alden," as he is called, is in his ninety-second year, feeble in body, but heart and soul in the work. He says it is Mormonism that keeps him alive. His companion has an affliction on one of her limbs, causing her much suffering and distress. May the Lord comfort and bless them according to their wants. There are other old-time Saints there, some who had been led away during "the dark and cloudy day" that came on the church, but are now indorsing the Reorganization; and when I beheld the interest manifested by them I was satisfied they had not lost the Spirit of the latter day work. It does my soul good to see the old Saints who have stood the severe trial and disappointment, and have been tossed about 'til almost disappointed, still clinging to the faith, and now replying that the church is reorganized.

Since my return home I have labored some about ten miles north of here, where there seemed to be a good opening for the presentation of our faith. A few Saints live there, and they are anxious for labor to be performed, while friends outside are willing to hear. The Brighamites have been working there and made a few converts to their institution. One of their missionaries was at our meeting the last time I was there. I endeavored to show the difference between us and the Utah church, which seemingly did not suit him very much. He got the privilege to speak, and explained much of the treatment they had received from the "Josephites," and what they go among them. He claimed we were apostates, while the church in Utah was all right. I challenged him to discuss the question, but he thought that would do no good. Now I wish to say right here that though this man complained of the treatment received from the Saints, I am satisfied the Saints have treated them well—just as I claim they ought to do. They may close their doors against our brethren in Utah, but we must not retaliate, but do to them just as we would that they should do to us, whether they do it or not.

While at Fontanelle I was presented a copy of "Mormon Portraits," a book claiming to be written by one Dr. W. Wyl, against Mormonism. It, like most Anti-Mormon works, seeks to blacken the character of "the first elders of the church;" but it overdoes the matter, so much so that none but Mormon haters can begin to believe it. While thinking of the many works of a similar nature that have been circulated, together with newspaper articles and public lectures against the faith of the Saints, the question arose in my mind, How is it that the work has not been destroyed long ago? It surely appears as if God had his hand in it.

This was considered a wise saying by the Saints; in the days of the apostles, when speaking of the work of the Lord then performed: "if this council or this work be of man, it will come to naught; but if it be of God, ye can not overthrow it." Apply this rule to the latter day work and it certainly looks as if the work must be of God, even if we had nothing more to confirm us in the faith.

I am glad to be able to say that the condition of the Pottawattamie district is improving. Some have been added to the church, and the Saints feel encouraged. Calls for preaching come from every quarter—many more than we can fill. The labors of Bro. Foss were highly appreciated, and we hope he will be able to return again soon. Some few of the local elders are doing well; but we need more help. The field is large, and the laborers too few.

H. N. HANSEN.

HERSEY, Mich., Jan. 18th.
Bro. Blair.—Since I last wrote I have continued to wield the "Sword of the Spirit!" till I have begun to see some of my labors in this part of the field. On the eighth instant I led two precious souls, middle aged men, into the waters of baptism. They are heads of families and bld fair to become useful in the latter, day work. Several others are believing, and will obey in the near future. Last Thursday my brother Joseph W. Shippy went with me on a short preaching tour to Wilton Junction and vicinity. We had fair congregations, good attention, and good liberty, and blessed two children. Some said they would be baptized before long. The work is onward here and the Saints rejoice in hope. I expect to leave for Canova next week.

JOHN SHIPPY.

KINGSLAND, IOWA, Jan. 13th.
Editors Herald.—After my last communication I continued the discussion, which lasted, in all, fourteen nights. After its conclusion I learned on the Book of Mormon, and on Saturday night the minister's son lectured on Mormonism. I answering him on Sunday. From certain developments I concluded it would be in keeping with my position to throw out a challenge, and as a consequence proposed to discuss the merits of the respective churches, either between ourselves, or have the liberty to choose—each a representative man. He would not come to town, as to himself or their church, but thought it might be that he could get some one to negative a proposition defending our church. Consequently I corresponded with one of the brethren, who agreed, sending a proposition, which in turn the minister, who answers back refusing to accept.

Taking the courtesy extended me at the close of discussion as evidence, the church lost nothing by it. A paper drawn by the leading merchant, and without my knowledge, and circulated by one of the leading men, contained an expression of gratitude for the labor performed, and offered the hope that I would return the near future. To it were subscribed twenty-four names and $32.90. I believe it to have been an expression of respect for the church which had been assailed, though the question under discussion related only to infant baptism. Why it is that men will entirely turn from the question under consideration and abuse the church, I cannot see; and I would be glad in my soul to have these men come to a knowledge of the truth, for I am made sad to know that they are "kicking against the pricks."

Our stay of five weeks at Richland was made pleasant and home-like. Thanks to all. With the length of our stay there, and near four weeks stay here, we are becoming confirmed in the thought that a place should not be left till thoroughly worked.

WILLIAM McVEY, Illis, Jan 22d.
Editors Herald.—We are happy to say that the gospel sound has again been heard in this part. Elders I. A. Morris and J. M. Smith came here December 30th and preached with good liberty, expounding the word in that way that the sectarian world know not of as they hear it from those who are chosen and set apart to preach the restored gospel. Although we (husband and self) are entirely alone here, we take courage knowing that the faith of doctrine we have obeyed can not be overthrown by the doctrines of men. Bro. Morris remained until January 9th, but suffering greatly with cold he preached but few times, yet he had good liberty. Bro. Smith continued the work until the 13th. His discourses were all good, and the last four were really grand. We thank the great Author of this latter day work that he has chosen such men and defends them while presenting his word. The weather was unfavorable, yet the people turned out surprisingly. The best of attention was given and some are interested; others are prejudiced, yet we think prejudice is fast giving way. We would be delighted if Bro. G. H. Hilliard would hold a series of meetings here sometime during next summer; and Bro. Smith and Morris as circumstances permit. We hold our membership with the Brush Creek branch.

We hope to attend the coming June conference at that place. The Herald is a great comfort to the isolated ones, also the Home Column. Mr. McVey, the gentleman for whom this station is named, very kindly tenders us McVey hall free of charge, and Mr. Yawl, who keeps merchandise in the room below the hall, very generously kept up lights and fire during the meetings. Can some of the traveling ministry call here and preach?

MRS. B. A. MORRELL.
THE SAINTS' HERALD.

Please, Mr. Editor, allow us to enter our protest against tobacco. While away out in Dakota we were in conversation with a young man who said that he had come to the conclusion that all our elders chewed, as the three that had preceded me were all guilty of the habit. Brethren, why should we in any way retard the progress of the work? One young man in this place is making the commendable effort to quit the use of it.

Leaving Richmond the 19th ult. we came to Sioux City, where, through previous arrangement, we met Bro. J. L. Gunsolly, who is now with us, and is making rapid progress. Next day we came to this place, riding twenty miles of the way by stage, with the thermometer seven degrees below zero! In the old town of Qorum we held fifteen meetings, and from there went to Squash Hollow, where we preached but once, on account of the cold. We then went to the town of Kingsley where we held two meetings in the school building, and, being denied further use of it, we went to the rink. This, through the kindness of Mr. H. J. Clark, was permitted us without use of fee. The inclemency of the weather has again put a dead-lock on our meetings. There is a fair interest in the place, and as the professors(?) are so prejudiced, we are determined to hold forth for some two weeks if we can get a suitable place.

SWEET HOME, Mo., Jan. 24th. Bro. Dancer.—We could not do without the Herald and Hope, they contain such good news every week. Christ says the Saints are the salt of the earth, and we are salting this part of Missouri very good. I have ten children; all are in the church but two, and they are too young to be baptized. This is the Church of Christ, therefore I rejoice that I am engaged in such a glorious work.

W. P. Powell.

WASHINGTONVILLE, Ohio, Jan. 12th.

Dear Herald:—You are a welcome visitor in my home. I read your many testimonies of the goodness of God to his children, and I desire to bear my testimony also.

We had about thirty members in our branch, but have been reduced to about seventeen by removals to other places; but though not many in number, the Lord has greatly blest us in our prayer and testimony meetings through the gifts that he promised would follow them that believe.

We have one member—a brother who was called into the church by the Spirit of God, made manifest through a sister. Two weeks after he obeyed the call we held a prayer meeting at the home of an aged sister, the inclemency of the weather and her poor health preventing her from attending meetings, and he had the gift of prophecy. Oh! what a blessed meeting we had—ever one to be remembered by all present. The Master has truly said "Where two or three are gathered together in my name, there will I be with them," for there were only six persons at that meeting.

In October I had a vision: I beheld a straight, narrow path, stretching away in front of me, and, on each side of the path were beautiful green trees, and I was standing at the beginning of that path, ready to commence my journey onward. I could not tell you, my brothers and sisters, how much that vision strengthened and encouraged me to keep on in the good work. In November I was blessed by another vision: I was standing on a steep embankment, about five feet high, when suddenly I saw water gush out of the ground and flow away in a large stream which grew larger and larger until it formed a great river of clear, sparkling water, which still grew broader as far as the eye could see, and I felt that the Lord had truly blessed me. O, that we may be enabled to "work out our salvation with fear and trembling." My daily prayer is that the great latter day work may prosper, that we may all continue faithful, that we may meet where all sorrow and pain will be over.

Robert Rosson.

MALAD CITY, Idaho, Jan. 14th. Brother W. W. Blair.—At the request of the Saints and friends of this place, and by direction of Bro. J. Anthony, I came here the 30th ult., to be present when the Rev. M. T. Lamb delivered his prepared lectures against the Book of Mormon. He would not debate, but I consented that he let me review each lecture. He gave six lectures, and I followed in six reviews of about two hours each. Excitement ran high, and the attendance was large throughout, all thing considered. The context was somewhat unequal, for he has devoted his whole time and study to overthrow the Book of Mormon; for he has known its "scripture" for a school-boy, while I was under the necessity of borrowing every book I used in evidence. Notwithstanding this, I can say truthfully that my knowledge, confidence and love for the book has been increased. Mr. Lamb is a smooth, mild, winning speaker, but, withal, cutting, sarcastic and misleading. Therefore in the very nature of things his method should be studded. I closed the reviews last evening. Perhaps I shall report more fully when I have more time. There is a great deal of snow here, and it is bitter cold.

Robt. M. Elvin.

CHASE, Kansas, Jan. 23d. Bro. Blair.—I have been here this week where I could to enlighten the people on the gospel. It has been very cold since I wrote you last. The 14th and 15th was our coldest. Please say in Herald to brother Kelley that we would be pleased to have him with us during our conference, February 25th, at ten a.m., for the Saints could all have a chance to hear him. We expect a large attendance. I go from here to Barton county this week, thence to Ellsworth county.

A. H. Parsons.

AYVOCA, Kan., Jan. 21st. Brother W. W. Blair.—We are not dead nor fruitless in it. I have been to the little capital of Kansas and had a good time with some honest souls who have been reading their Bibles until they found the rottenness of old Babylon and her institutions. They seemed to be looking for the old land marks, and when we unfolded to them the gospel that Jesus, Peter, Paul, Joseph Smith and others preached, they had no fault to find, but listened to and received the word with gladness. I left yesterday for this place, where I am to stop over Sunday. I then go to Horton. Here is quite a number of the Strangite school of Saints; all industrious; some mechanics, farmers and railroad men; all calculate to be called temperance men; but I am sorry some use tobacco and strong coffee, while others detest the evils. When will the Saints live by every word that God in mercy has given us. We rather keep the Word of Wisdom and have health, wisdom, and great treasures of knowledge, even hidden treasures. And the Lord says the destroying angel shall pass them by. Now are not these blessings worth living for?

These Strangite Saints are becoming more reconciled to young Joseph. They have come together and held a meeting at which points of doctrine were taken up and compared, and there is a better feeling now than has been for years. They want me to locate here; but I have not yet decided. There is plenty of missionary work in these parts. I have had quite a good time with the Indians located near here. It has been my daily prayer to do no harm and all the good I can. * * * And here let me say I hear complaints about those long-winded writers in the Herald. Shorter articles and written oftener on some other points, would be relished by him. I had read the Saint Charles (Missouri) Bible, sayings of Joseph Smith and Hyrum, etc., etc., than those long articles.

Truly and sincerely,

L. D. Hickey.
sense. And the history of the latter day work develops proofs of very similar effects. Paul was wont to inform the Saints that he came not unto them with excellency of speech, or with enticing words of man's wisdom, but with power. And the manifestation of the Spirit, and of power, that their faith should not stand in the wisdom of man, but in the power of God.

Of these unlearned men Christ said:—And whosoever shall not receive you, nor hear your words, when ye depart out of that city, shake off the very dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Matt. 10. The above is very pointed, and evinces the fact that Christ was so far from being ashamed of these unlearned men as to give assurance of guaranteeing acts performed in pursuance of their calling; such acts to be as effective for recall or as his own. Hence the declaration, "He that heareth you heareth me." And in the face of these Gospel facts, there is no reason to believe that God will accuse men for a failure in accepting gospel truths because they may not be made dazzling by eloquence man can acquire. A gospel discourse delivered in an intelligible manner, minus of classical phrases will prove as effective in condemning, if refused, as one made flowery and fascinating with them; cities in America as classical as a Beecher minus of classical phrases will prove as so divided the time.

And and could say God bless them. And for Omaha branch we hope an era of peace has dawned to continue, with much fruit. We have had their struggles but it is cheering to see struggling ones strive to help themselves and roll back the pestering waves. Jan. Caffell.

THOUGHTS ON CHURCH LITERATURE.

The old year has passed; the new one has been fairly introduced. Its introduction is not the same as to somewhat customary. It did not take us by surprise, for the advancing days of the old" suggested the approach of the new. The record of the old has been made; and a peculiar one it was. It contained records of murders, suicides, debaucheries, licentiousness, falsehood, embezzlements, defaulctions, thefts, poverty, wretchedness, squalor, famines, earthquakes, floods, fires, wars, tempests, cyclones, scourges, etc. Anything else? Was its record all of blackness and terror? No. There were deeds of charity, acts of benevolence, vigil for sick and dying, almsgiving, gratitude, thankfulness, tears for the erring, kind words, noble deeds, outbursts of noble impulses, many poor relieved, afflicted comforted, hymns of praise, prayers prevalent, souls born of God.

What of the present year? Who can tell? What has it in store for the world at large? It shall have its share of all things needful. But we leave these generalities and come to specialties.

plain, small residences where, doubtless, some are to be found whose humble situation in life, leads them to think they are unworthy to mix with society, whose mind by being properly approached and instructed, might be dissipated and in time made very useful. And the cultured are well adapted for such work, being ready to freely and clearly express themselves. I believe a more thorough systematizing of ministerial labor very needful. To illustrate: In Kearney and Franklin counties, Nebraska, there is a circuit of forty miles, might be formed, with several points, which might be visitable once or twice a month; said points ten or twelve apart; appointments filled regularly, and in such a circuit two elders might do effectual work; and in six months or a year a good work might be done, or proof developed that nothing could be done, in which event a new field might be sought. Thus with such a system much more might be done at a much less outlay of money than in a few months travelling over a state or town, with labor in but a desultory or unsystematic manner, and reflect credit in that a becoming economy in the use of the money that comes to the coffers of the church would be evident.

Recent developments seemed to necessitate some labor; three business meetings were held, the most interesting and peaceful I ever saw. Labor attendant upon an effort to adjust trouble is remunerated by delivering down to the bed rock or cause of the trouble to the people. To such concerned, they were willing for this method. And for Omaha branch we hope an era of peace has dawned to continue, with much fruit. We have had their struggles but it is cheering to see struggling ones strive to help themselves and roll back the pestering waves.
wish to glance at the church and its pro-
gressive work. In 1852 and after, in
southern Wisconsin, I hear the whisper-
ings of waiting souls! I look to Cincin-
натy in January, 1850, and find a friendly 
man issuing and editing a paper called the “Herald of Truth.” It was in April, 1850, I 
was prepared for the work of our youth. They need special looking after. 
They have been too long and too seriously 
that I have seen them almost spurned.
There have been no sermons for them; no 
lectures for them; no special church 
services for them; no extolment of all goodly 
year some twenty or thirty years, the small obscure 
church increases her strength, enlarges 
er her periodical, issues a “Hope,” a 
“Messenger;” then an “Advocate” fol-
Blessed be the 
I have been satisfied they are not of 
God. Since he admits that, “Some revela-
tions are of God, some revelations are of 
men, and some revelations are of the devil,” I 
am forced to the conclusion that his is 
of one of the latter two classes, or my 
judgment of the teachings of the Bible, 
and of language, is entirely wrong.
I believe I have had some light from 
the Spirit on this matter every time I have 
tried to investigate it. The last testimony 
I received was as follows: Yesterday and day before 
I reviewed this matter carefully; and on 
going to bed I asked God to give me a 
testimony that I might know his will more 
definitely, and He did so; for before I 
awoke this morning I saw that mother 
and I were at your father’s on a visit. 
Your folks wished mother to stay with 
them, but she said, “No; I must return 
home.” I remained behind, and it 
pressed on my mind to 
read Whitmer’s pamphlet, which I received 
from him sometime ago. I have been 
investigating this matter ever since I first 
heard of his views. And the more I ex-
amine them, in the light of the scriptures, 
the less confidence I have in them; and 
now I am fully satisfied they are not of 
God. Since he admits that, “Some revela-
tions are of God, some revelations are of 
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judgment of the teachings of the Bible, 
and of language, is entirely wrong.
new, and of different construction than the previous one. He discarded the iron pillars, and built a one story building, which, from a distance, looked pretty well, and had the appearance of being built of cut stone. However, when I came up to examine it closely, I discovered that it had been entirely of mud. To give the appearance of cut stone, the builder had taken an instrument and marked off the surface in squares. To further help the appearance of cut stone, the builder had squares.

New brother, I find this an exact picture of Whitmer's church. It is built on the right foundation, or ground work.—Christ, the Book of Mormon, Bible, and the first inception of the latter day work—but right where the building commenced, the iron pillars that ought to be there were rejected. To give the pillars to 'fitly frame together' the whole structure, it is of one material—mud. No beams; no pillars; no corner-stone!

"Christ said, 'Whosoever teaches more or less than me is not of me.'" Whitmer says Joseph teaches less. But it's plain to see that Whitmer teaches less. If he means that Joseph taught more than we have a record of Christ teaching, then the apostles and the Nephites did the same thing. Christ, personally, says nothing of ordaining elders, priests, teachers, deacons, bishops, etc., on either continent, yet we find the church did ordain such officers. To the Jews he spoke of apostles, or disciples; (Luke 6: 13); and seventies; (Luke 10: 1). To the Nephites he only speaks of the twelve disciples. Now all of these other 'pillars,' Whitmer discards. Elders, priests, and teachers were not spoken of in the last part of the Book of Mormon. Moroni's 'priests' are not spoken of in the New Testament as gospel ministers, but rather to the contrary. Heb. 7: 11, 12.


'1 believe the evangelists and high priests are right here, because we find they were not to agree. Dungan's Greek Lexicon says an evangelist is 'An ecclesiastical writer. An aid or assistant preacher of the apostles, who went on missions from church to church.' They see to take the place of the apostles in the established church. The Book of Doctrine and Covensanter says the high priests are to travel, (page 230), and perform other duties as counselors (pages 270, 275, 290). The three presidents must be high priests (page 291). So in the established church they have the same authority the Twelve has to the world. This is the only office that supplies the place of the evangelist. The difference in the two appears only in name.

"But there should 'make a man an offender for a word.' He would say we have no need of 'ecclesiastical writers.' But please note the following: 'Because I have spoken one word, ye need not suppose that I can not speak another; for my work is not yet finished; neither shall it be, until the Lord come—the Lord be established, one time henceforth and forever.'—Book of Mormon, p. 105.

"If God deals with this generation, they must write his word to let the world and future generations know it. Yet before that writing is put in the hands of the world it should be ordained. The first inception of the latter day work is a failure and a fraud... If not, we are received by others, and nothing is received by that time henceforth and forever."—Christ was ordained; and the Priesthood-which is simply three names for one chapter fifteen. and you may discover the three presidents who should be in the high Priesthood, the Melchizedek (notwithstanding the high priests, etc. Which should we find his word to let the human family; through the things which he suffered.—Heb. 5: 8. The human family, through their agency, chose evil. Afterwards they returned to God, and the church or kingdom of God was established when the Father meets him. The 'best robe' give him denotes the highest order of priesthood, the Melchizedek, which extends into heaven, and is 'without beginning of days or end of years.' The 'robe' was always a sign of authority. See Matthew 27: 28. The 'ring' is the seal of authority, or 'key of the kingdom of heaven.'—Matt. 16: 19. See Esther 8: 8, for seal of kingdom.

"The question next is whether one man, three men, or no man, should be at the head of the church, on earth. Whitmer objects to the first two. But Christ is the only head. I find Christ is not the only head. God is Father, or head of all. Christ comes next, the Holy Ghost next, after that, 'apostles, prophets, evangelists,' or high priests, etc. Which should we recognize as head from earth? Christ is not here in person, so naturally we must have a head, for nothing can exist without a head.

"Whitmer does not want it said he is the head of his church, but nevertheless he claims to have it show that he is. More than that, he is the 'stem of flesh,' for they are all depending on him; and although he objects to the theory, yet if there is a question raised about important things, his followers, or those leaning that way, will go on long pilgrimages to see him, and get yet more from him. There is 'a head.' He is in fact their head.

"In the Jewish Christian church, were 'James, Cephas, and John, who seemed to be pillars.'—Gal. 2: 9. They were the head. For further proof of this see John and his views. The high priest was the official charge over the church; and Matt. 16: 18, 19, where he gives Peter 'The
keys of the kingdom of heaven.' This is considerable authority for one man to hold. Again; in Acts chapter fifteen we read of a question of doctrine arising which demanded authority to settle it, and they had to get the decision of the higher authorities, the head. This is not the way Whitmer says he would have them do. Each party should go to God for himself. But again, he says they will each get an answer according to the desire of his own heart! If so, he would be no better off. These ancient brethren had to send Barnabas and Paul up to the highest council in the church to get its decision. Now hear it. After Paul and Barnabas had explained the matter, 'James answered, saying: Men and brethren, harken unto me.'—Acts 15:13. Next comes a reason for his judgment, and in verse 19 he says: 'Wherefore my sentence is, that we trouble them not, etc. Here is one man's sentence,' or decision. Will we accept this, or Mr. Whitmer's teaching?

wish to make a few remarks on changing revelations. Whitmer on page 58, reads thus: 'For in them [the Book of Mormon], are all things written concerning my church, my gospel, and my rock.' Now read it carefully and see if you can find room, or use, for the Bible! And about the rest of the books that are to come forth, if in the Book of Mormon 'are all things written concerning my church?' etc. Don't you think that needs 'changing?' Doesn't that sound like what the Book of Mormon says the Gentiles would say—for a bible; a bible; we have got a bible, and we need no more bible.' Whitmer's quotation surely does not mean what it says; still he thinks he is right and wants it to stay so. In the other changes I see no harm done. A man may make a mistake in giving a revelation, or the one who writes or copies it may make the error. Man is liable to error. All make mistakes.

[God says he will not suffer his prophet—one who is his mouthpiece to his people—to give more than one false revelation, for he will destroy him from the earth for that reason. This would disqualify his person. See Deut. 18:20; Ezek. 14:1-11; Jer. 28:15-17.—Ed.]

'For in them [the Book of Mormon], are all things written concerning my church, my gospel, and my rock.' Whitmer's quotation surely does not mean what it says; still he thinks he is right and wants it to stay so. A man may make a mistake in giving a revelation, or the one who writes or copies it may make the error. Man is liable to error. All make mistakes.

Whitmer says Joseph received a false revelation through the 'stone,' and when it was proven false he enquired through the 'stone' and the answer was: 'some revelations are of God, some revelations are of the devil,' and that shortly afterwards he gave away the 'stone.' Perhaps it was best to give it away, if that is the way it did.

'Now who was at fault? Was it Joseph? or was it the stone? or was it the powers behind the veil?' Read 1 Kings chapter 22. Here we find 'a lying spirit' coming directly from the councils of heaven and speaking falsely through about four thousand of God's prophets. (Ahab's prophets.—Ed.)

'From this we see that God suffers false revelations to accomplish his designs against the wicked. Polygamy, possibly came in this way. Israel got a king in this manner. Paul said that, 'God shall send them a strong delusion that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.'—2 Thess. 2:11, 12.

'That Joseph was an erring man, at times, all admit. Peter lied and cursed, yet we accept his writings. Paul said that evil was always present with him, and that he might become a cast away. That course will be no better than some other mortals.

'The name of the church is another molehill magnified into a mountain. The Book of Mormon, page 471, says: 'Ye must take upon you the name of Christ.' That is right. In acts, chapter 4, the high priests said to the apostles, 'By what name have ye done these things?' Peter answered and said: 'That by the name of Jesus Christ of Nazareth, verse 10. And in verse 12, 'Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.' Now what name must we acknowledge or take? Christ? or Jesus Christ? I have as much faith in the Bible as I have in the Book of Mormon. I can not see why the church should not be called by the full name, Jesus Christ, which was and is his name. But in this Mr. Whitmer would 'make a man an offender for a word.' He strains at gnats and swallows camels. Do you not see he is guilty of the offense of teaching too little? He wants you to trust in the arm of flesh, (Whitmer), and not in the revelations of God. He speaks thus: 'If you believe my testimony to the Book of Mormon, then believe my testimony in this.' Would it not be just as well and wise to say, 'If you believe Joseph Smith was sufficiently honored of God to bring forth the Book of Mormon, then believe that his testimony is as good, or better, than any one who might be called to 'witness' his work. But Jack wants to be better than his master.' J. M. STUBBART.

**FAITH AND WORKS.**

"Faith without works is dead." No sect will object to the truth of this. But when we consider another text equally as true, 1 Peter 1:20-21, says: "For all who do evil, the same are offered, and the same sacrifice; for there is none other name under heaven given among men, whereby we must be saved." And Acts chapter 4, verse 12, says: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." So, faith is one of the spiritual gifts; as grace, through faith; wisdom, through faith; knowledge, through faith; power, through faith; gifts of the Spirit, through faith; prophecy, through faith; discerning of spirits, through faith; faith to go forth preaching—every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This was, and still is, the true gospel. None do, or dare, to preach this gospel but the ministry that God sends, lest they should be exposed as false prophets. For the Lord did not promise to go with any whom he did not send. It was, and still is, the Lord himself who works with his ministry, as is said in the written word, viz: "They went forth preaching everywhere with the Lord, with them with signs following." And as he promised to be with his ministry "even to the end of the world," no doubt but this promise holds good.

Here is the foundation that God has laid upon this, we rest our unshaken faith. This is not a dead faith, but a "faith that works by love." This faith does not stand in "the wisdom of men, but in the power of God." The wisdom of men says that the age of miracles is past. And were only designed for the purpose of "establishing the gospel." But why should another gospel be established in flat contradiction to this? And this is the "everlasting gospel." With astonishment we enquire of such wise men, who presume to preach another gospel, with other forms and ceremonies, while they deny the power of godliness which always accompanies the holy priesthood, how shall they escape the curse denounced upon them by the holy priesthood, or apostles. Again; if there be but one faith that is genuine, and that the faith which was "first delivered to the Saints," and not to sinners or outsiders, then it follows as a logical sequence that the only true and living faith is the "gift of God," as it reads, namely, "By grace, through faith; with faith is the thing hoped for." Faith is one of the spiritual gifts; as much so as the gift of prophecy. Faith is a principle of power in proportion to the measure that is possessed, if it be only as a grain of mustard seed. Hence Paul says of faith, "it is the substance of things hoped for."

No man who is in possession of the faith first delivered to the Saints will deny the power of godliness, or give credit to that kind of preaching which denies the ministration of angels in this generation. [J. S. COMSTOCK.]

**HERE is a fact that shows that the negroes of the South are making material gains.** Late statistics of the states of Georgia, South Carolina and Louisiana indicate that since the war these states have taxed on the above fact to patriots and Christians alike. Since the colored people have become citizens—a deemed fact to patriots of the South, it is of utmost importance that they have a property interest in the communities where they are; and to good citizens for the thrift and economy saving are needing, and to see progress in this direction among so many of those who are

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usually considered so improvident augurs favorably for the future Improvement of the race. And as they acquire land and houses, they will be able to support schools and churches. Intelligence and religion with homes and real estate will elevate and fit them for advancing duties and responsibilities.

CRIMES AND CRIMINALS.

Warden R. W. McClaughry of the Joliet Penitentiary, Illinois, recently addressed the Association of Attorneys of Illinois, in regard to "Crimes and Criminals." His remarks were substantially as follows:

Your experience in the courts and in your practice has familiarized you with the great commercial criminal, with the accomplished and gentlemanly forger or confidence man, with the good-natured, benevolent, frequently pious counterfeiter or dealer in counterfeited money, with the shrewd horse-thief, with the cool, calculating burglar and safe-blower, with the impetuous unfortunate whom passion and whisky have brought to his downfall, and with all these types you are familiar. But perhaps you have not been so much acquainted with the low and beastly despoiler of purity—"the fence." He more do to foster and encourage crime than those who commit the felonies. Careful estimates show that go per cent. of the average proceeds of robberies and larcenies go to these Fagins. Yet, owing to the peculiar nature of the peculiarities of our criminal practice it is very difficult to secure the indictment of one of these villains, or, if indicted, to convict them. We greatly need a chapter of our criminal code framed for his especial benefit. In dealing with the Fagins the courts must have often forced itself upon your minds—"What are we to do with our criminals?"

Statistics, carefully collated, show that there are nearly or quite half a million of them in the United States, and only about 50,000 of these in durance of any kind. We are further confronted with the startling fact that of this half million a little more than one-third are under twenty years of age, a little more than one-half under twenty-one, and something more than two-thirds under twenty-two. In our penitentiary at Joliet—and the same is true of Chester—where only felons are confined in the Cook county jail. residence in such a place for a term of years, is usually considered so improvident augurs favorably for the future Improvement of the race. And as they acquire land and houses, they will be able to support schools and churches. Intelligence and religion with homes and real estate will elevate and fit them for advancing duties and responsibilities.

Now, I must not be understood as asserting or even intimating that genuine reformation does not take place in a penitentiary. I am glad to bear testimony to the fact that I have seen it take place in every county in which it is here represented who, though they have served a term in prison, are now leading sober, honest, useful lives. Of the causes of crime there may be named idleness, ignorance, whiskeys—with all the evil that disseminates to flow from its gathering, by lack of home and home influence—dime novel literature, lack of industrial training, of family government.

And as to the cure, it is the opinion of the best authorities that the State should assume control of all young persons under fourteen who are without proper guardianship. That it should delegate the guardianship of such children either to individuals of known fitness, who undertake to adopt them into a family, or to corporate bodies selected by citizens, who undertake the charge of them in home institutions, while delegating parental authority to such persons or bodies, to lay down the conditions which are to be fulfilled by them and exercise such inspection as is necessary. All industrial schools, by whatever name called, to be required to develop so far as possible the conditions of a home. Let such institutions be small, let them be located in the country, let their work be to develop these children into self-supporting young men and women and find places for them. To all objects which may be raised against the cost of this proposed system it may be replied that it is cheaper by far than catching, convicting, and punishing the criminals or caring for the paupers and vagabonds that these boys and girls will make. I have said that the court not only "fit the crime," but let it follow promptly the commission of the crime. If it could be arranged that in criminal cases, when an appeal is taken to the higher courts, all other business could be "suspended" until the appeal is heard and decided, much of the moral effect of such decisions—which is also the deterrent effect—that is now dissipated and wasted by "the law's delay" would be saved for the benefit and protection of society. Let every valid reason for delay be considered and allowed, but its full weight, but let it be understood that in the matter of punishing crime the State, to use a slang term, "always mean business."

It has been determined by the statistics that a certain number of convictions would constitute a summit incurrible, he shall, after reaching that point, receive a life sentence. For the second class a maximum and minimum sentence is recommended, with authority vested somewhere to release or parole after minimum sentence has been served. For the third class—the first offender, the accidental criminal—is recommended the indeterminate sentence, with authority to release on parole or absolutely, according to the tests of labor, rigid discipli-
CATHOLICISM.

SHALL the Romish religion secure the ascendancy in the United States? Some have thought so from its boasted progress during the last fifty years. But it must be remembered that, though on the surface there are vast gains, underneath influences are at work producing great losses. A late number of The Catholic Standard rejoining in the marked advance of its church in membership, position, institutions and aggressive agencies, yet acknowledging the many doubts, objections and criticisms of the future warrants the claims made for it as the coming dominant religious body in our land. It rests its judgment upon the following counteractive forces:

"The first of these is the constantly occurring losses which the church suffers from the falling away from the faith, and still more from the practice of the Catholic religion of large numbers of the laity. Mixed marriages, the public schools, intemperance, evil associations, too close intimacies with Protestants, indifferentists politically for bare holding. Perhaps, at the present time, the greatest sec-ular pursuits, and other influences and instrumentalities which the world and the devil know only too well how to employ, constantly draw many heads of families away from the practice of their religion, and the gains as well as the losses in faith on the part of their children.

Then, too, it is to be borne in mind that immigration which did so much in past years to build up the church in the United States, no longer furnishes so vast an annual accession to the numerical increase of the church as did the foreign immigrants. Its volume, in proportion to the annual increase of the native-born population, has diminished. Moreover the proportion of Catholic to non-Catholic immigrants has also very much decreased.

"Then, too, we fail to see any indications of a really favorable change in the position of the non-Catholic public as respects the Catholic religion.

These admissions speak volumes. They are apropriety revealed and are, I think, an assurance that if Protestants are true to their mission and opportunity there is nothing to fear in the way of the supremacy of Roman Catholicism. With a pure and aggressive Christianity, a free school, an open Bible and a Christian education and with a decreasing immigration, Rome will lose almost as fast as she gains.—Presbyterian Observer.

Miscellaneous.

BORN.

KIRKENDALL—December 15th, 1887, to Bro. and Sr. A. B. Kirkendall, Creole, Ohio, a son; named Robbee H. Blessed December 30th, by Bro. T. J. Beatty. (MARRIED.


DIED.

CAMPBELL—Sister Jane M. Campbell, January 1st, 1888, near Sedalia, Missouri, of heart disease, and paralysis. At the time of her death she was on a visit to her daughter. She was brought to her home by a railroad, for the distance is ten miles south of Nebraska City, Nebraska. She was born August 23rd, 1827, in Scotland, united with the church in her native country when young, came to Nebraska in 1855, and renewed her covenant with God by baptism under the hands of John Jamison, September 16th, 1863 at Camp Creek, and united with the branch at Nebraska City, October 3rd, 1876. Her age was 67 years, 4 months and 11 days. Thus has passed away a loving mother and a Saint of God. She was beloved by all who knew her. She leaves five children, all married, three girls and two boys.

The family and friends present were given a beautiful farewell by J. Armstrong, assisted by P. C. Peterson, in the United Brethren church, near her late residence. A large number of the ladies were present and followed her remains to their resting place in the Lee's Cemetery, by the side of those of her husband whom she left to mourn one year and three days. Her Spirti is at rest, and the body awaits the morn of the first resurrection.

BOYCE.—At Lake Station, Claira county, Michigan, December the 19th, 1887, Bro. Foster H. Boyce. He was born March the 1st, 1853, county of Whitley, Ontario, and was baptized and confirmed April 1st, 1872, in East Tiber, county Kent, Ontario, by Gordon E. Deuel. He leaves a wife and two daughters to mourn his death. Funeral sermon by Elder John Shippy.

BRAZIL.—Near Earhart, in the Barnardino county, California, January 5th, 1888, Arthur L., son of brother Newton and sister Annie Best, aged 14 years, 3 months and 11 days. A bright and promising boy, called suddenly away. Funeral sermon was preached at the residence, January 7th, by Elder Heman C. Smith, to a large gathering of relatives and sympathizing friends.

TO CHEYENNE VIA THE C. B. & Q. R.

By a recent extension of the Burlington Route, a new, direct and first-class line is now opened to the public from Chicago, Peoria and St. Louis to Cheyenne, Wyoming Territory. Trains, from the points mentioned, for the sake of distance to Cheyenne are under Burlington Route man-
A CURE FOR GOSSIP.

What is a cure for gossip? Culture. There is a great deal of gossip that has no malignity in it. Good natured people talk about their neighbors because, and only because they have nothing else to talk about. As I write, there come to me the pictures of different young ladies. I have seen them at home; have met them at the library; coming to and from the bookstore with a fresh volume in their hands. They are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped, or dropped by them, to which they are interested. They are interested in art; love to talk about a water color sketch, or a new piece of music just learned.

After a delightful hour with such women one feels stimulated and refreshed, and during the whole evening or hour, as it may be, not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something and were anxious to know more. They had no temptation to gossip because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and their culture. There are neighborhoods in which it rages like an epidemic. Churches are split in pieces by it; neighbors are estranged, and one made enmity by droppings to another, which he is interested. They are interested in art; love to talk about a water color sketch, or a new piece of music just learned.

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THE SAINTS' HERALD:

Feb. 11, 1888.

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Lamoni, Iowa, Feb. 11, 1888.

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have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the mission of his word unto the learned, that the Learned should be delivered; and they shall be sealed, according to the word of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to naught, and the scorners are consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, which redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall he face now wax pale. But when he seeth his children, the work of his hands, the work of his fingers, shall they sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. —2 Nephi 11:17, 18 19.

This extract proves that God would begin and carry forward the work of revelation by delivering the plates to the man “not learned” — Joseph Smith, giving him instruction by revelation, “line upon line, line upon line,” authorizing him to obtain “the witnesses” promised, explaining to him the fact and the reason for the work the Lord was then introducing, declaring it to be “a marvellous work and a wonder,” and promising that it should be “not a very little while” after these things should occur until “Lebanon shall be turned into a fruitful field.” In all these matters the man “not learned” was to be the minister, and the three witnesses “not learned” — the three were learned; the three are only known as those who should know of the truth of the plates and their translation by the power of God given to Joseph Smith and testify publicly to the same. This identification of the work of Joseph the Seer as the first and the principal actor in the coming forth of the Book of Mormon and the founding and establishing of the Lord’s “marvellous work and a wonder” and this pointing out of the other and subordinate work of the other three witnesses of the Seer, Dr. Whitmer became one—is so distinct, and so very plain, that none should confound them together, nor think for one moment that the Lord intended David Whitmer to ever have similar authority or perform similar duties to those He conferred upon Joseph Smith. If the reader will now turn to 2 Nephi 2:3, 4:12; 13:14; Book of Nephi 9:11, 12: with Ether 1:11, 12, and 2:1, he will readily perceive further the nature and magnitude of the work begun in and by that Seer, the Lord’s Prophet, as much as Joseph of Mormon, and he will also perceive the fact, that Joseph the Seer, the translator of the book, was the first, the chief, and beyond all comparison, the leading authorized and appointed servant of God in founding and carrying forward that work; and he will further perceive that the person next in importance to the Seer in that work was “the spokesman,” (2 Nephi 2:3, with Doc. Cov. 27:1, 2), who was Oliver Cowdery. The written history of the book shows that Elder Cowdery was the “second elder” and the “Aaron” of the church from the first, both in respect to calling, authority, and work, also that he remained faithful and in accord with Joseph the Seer up to the grievous internal, as well as outside troubles, of 1837-8, as his church. Hence the writings also fully prove. These predicted trials shook many, and removed some.

It is now proper to introduce the very revelation, given through Joseph the Seer, by which Oliver Cowdery, David Whitmer and Martin Harris obtained permission to become the “three witnesses” mentioned in the Book of Mormon. And it should be noted also that the only conditions upon which they could become such witnesses, was, that they “must rely,” “with the wisdom of God,” “God’s” “three witnesses” (see the revelations of God given through the Seer. And it should be further noted, that if they exercised that essential faith, and thereby attain “a view of the plates,” etc., and bore a faithful testimony thereof, then, they and the Seer, and the translation of God’s authentic writings also fully warranted to so keep them that the gates of hell should “not prevail against” them, and that the “grace” of God should be “sufficient for” them; or, in other words, that God would, however they might be tempted, tried, and sifted, lift them up at the last day. Here is the revelation:

“Revelation given to Oliver Cowdery, David Whitmer and Martin Harris, June, 1829, given previous to their viewing the plates containing the Book of Mormon.

1. Behold, I say unto you, that you must rely upon my word, which if you do, with full faith, and great confidence, you may be permitted in me to see and view the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

2. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, Jr., may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this world. And you and all that have been seen, even as my servant Joseph Smith, Jr., has seen them, for it is by my power that he hath seen them, and it is because he hath faith; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, It is true.

Wherefore, if you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you; and you shall be
THE SAINTS’ HERALD.

NEW PRESS NEEDED.

The Board of Publication has felt the need for a few years past of having a new press. The chief reason for this lies in the fact that one of the presses, that upon which the Herald and a great amount and variety of matter has been printed during the past twenty years, is becoming worn, defective, and unreliable. The rapidly increasing demands of the office require that the presses be found equal to its present and future needs, and to effect this prompt aid must be given by our patrons, and especially by those in arrears for church subscriptions, whether books, papers, or anything else. The Board therefore, by its President and Business Manager, requests all who are in arrears to forward at once what they owe the office, also that all others pay in advance for the papers if possible, according to advertised terms, and to remit by Post Office Order, Express Money Order, draft on Chicago banks, or by registered letter — and not by Postal Notes, for they are not safe — directing all to David Dancer, Box 82, Lameni, Decatur county, Iowa. Please let there be no unnecessary delay in this matter, for the Board, confident that its patrons will readily lend their aid to this needed work, will proceed at once to purchase the press, relying on them for immediate compliance with this urgent and pressing call. Send up your money — and send at once.

EDITORIAL ITEMS.

FRZ. JOSEPH SMITH wrote us from San Francisco, California, the 28th ult., that he was to preach in that city the 29th inst., and the Sunday following in the city of Oakland.

Bro. Joseph R. Lambert has been preaching of late at St. Joseph, Clerksdale, and Pleasant Grove, Missouri. Unfavorable weather had hindered some, but good meetings and fair interest in those places are reported by both Bro. Lambert and others.

Bro. J. F. McDowell is now at St. Joseph, engaged as superintendent for the society of organized Charities of that city, also preaching as he can.

By recent letter from Bro. J. R. Anderson we learn that Elder A. H. Smith is in Becker county, Minnesota, preaching, and that the weather has been so bad that his efforts have been limited. Nevertheless, his work is well received and good is resulting.

Bro. Anderson says, "the work is onward here."

Bro. O. O. Bean, of Van Horn, Iowa, in a recent letter, commends the church publication very highly. He is to take charge of the yards of the C. M. and St. Greenwich, near Mississippian City, and has met with Saints living in or near there.

Bro. J. T. Williams wrote from South Bethlehem, Pennsylvania, the 30th ult., removes for the Herald, and expresses his interest in the welfare and progress of the church.

Sr. E. H. Hillman, of Adams, Nebraska, requests the prayers of the Saints for herself and family.

In his letter of the 1st inst., Bro. J. H. Cameron, of Kenosha, Wisconsin, bears witness of many testimonies he has had in proof of the gospel taught by the Saints and says "she would not exchange that knowledge for the world."

Bro. J. J. Cornish wrote from Bay Port, Michigan, the 31st ult., saying that in that region "there is a great desire to hear the truth," also that one had just been baptized at Caseville. A previous letter reports how a cowardly, crafty Rev. Simms refused to connect with Bro. Cornish at a time and place mutually agreed upon, and how he induced Bro. Cornish to go into a discussion after, among Catholic opponents where he took occasion to slander, revile, and belittle Joseph the Seer and the Saints, paying little or no attention to the questions at issue. We would gladly publish the letter entire, but that, with many others, is crowded out for want of room in our columns.

And here we would again suggest, that those who contribute either letters or articles, should make them as pointed, plain, short, and brief, as attending circumstances will permit

Bro. Arthur Allen writes of late from Kansas City, Missouri, that Bro. St. Clair had recently held a debate with a gentlemanly opponent named Peter Otto, and that Bro. St. Clair proved to be an able defender of the faith.

Under date of January 24th, Bro. John Smith wrote us from Seneca, Illinois, that he and Bro. Walters from Gardner, had settled there, and should try and establish a branch there. Bro. Smith is a new member, but feels in high spirits. They had held meeting the previous Sunday with fair results. We regret lack of space to print his letter entire. Write again, Bro. Smith. We hope the Mission Saints, north of you a few miles, will hunt you up and aid you in church work.

Bro. W. B. Sherrill writes encouragingly from Peoria, Illinois, Texas. Bro. Nunley had been there in December, baptized one, and others are investigating. He is circulating the Voice of Warning, and now sends for the "Cowdery Letters" to use in the same work.

Bro. E. Marshall wrote us from Lone Rock, Missouri, the 23d ult., expressing his confidence in the church, his determination to be faithful to God, and his ardent desires to be ready to meet Christ at his glorious appearing. He thinks "Autumn Leaves" is excellent.

Bro. E. C. Briggs wrote of late that he intended to attend the conference on Cape Cod. He also had procured subscribers for church publications and forwarded to this office—a very commendable act—for which we thank him. He writes that "all is well," and says his address while he remains in the east will be 46, Waverly street, Providence, Rhode Island.

Bro. C. A. Bishop, of Independence, Missouri, says in a late letter: "The Herald is a welcome visitor. I have taken it two years now. He says they are pressing forward building the new church steadily, and that excellent meetings abound with them, and that the church is growing in as upsiring manner there and elsewhere.

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Sr. Julia A. Wangmre wrote late from Watsonville, California, that she was deeply interested in the church papers. Also that she intends to remove to Los Angeles.

Sr. Mary A. Leeson wrote us January 28th, from Big Springs, West Virginia, that Bro. L. R. Devore had baptized and confirmed a boy, and that Bro. L. R. Devore had gone to baptize others; prejudice was giving way to truth, and many were now seeking for gospel light.

Bro. A. J. Layland writes that himself and family are the only members of the church at Mount Joyer, Bear Lake county, Idaho, but that they nevertheless feel cheerful and hopeful.

Bro. R. W. Hugill of Five Lakes, Michigan, wrote for church publications January 23rd, and says: "The work is moving in this place—a church Sunday-school and a church at Montpelier, Bear Lake county, Michigan, wrote for church publications and more are almost ready."

Bro. W. T. Maitland wrote us from Fullerton, California, that he was mo' of a gemman wid a seat in the chair as he was with us here to the delight of all concerned.

"Darkey Moses is by no means a slave. He is as black as black can be, and was once a slave."

One morning I stepped into his shop to get my hair cut. There was another man just taking a seat in the chair as I entered. He was the secretary of the church Sunday-school, and a very fine specimen of a man.

I was not a little amused at the conversation that was carried on between Moses and his customer, for unlike his Hebrew namesake, the darkey Moses is by no means slow of speech.

"No sah," said Moses, very emphatically, "I've done quit dat dirty business."

The customer, "you came from a tobacco raising state. You must have used the weed a good while."

"Yes sah," said Moses, "I begun it when I was a pickaninnny. I smoked on de ole plantation, and I smoked In de wah times, and after de wah was ober I kept on smokin'. I begun wid a clay pipe, but arter I got free and commenced to pick up de dimes, I got shut of de clay pipe and took to usin' cigars."

"Seemed like I was mo' of a gemman wid a cigar in my mouf, 'specialdy when dey boys on their way home from school would grab for my stubs, that was as short as my wool, and den go round de streets smokin' 'em for all dey was wurr."

"Dey wouldn't eat wid a nigger nohow, but dey wasn't above smokin' his old cigar stubs. Dey might jes' as well have worn his old clo'es."

"What made you give up smoking, Moses?" said the gentleman in the chair.

"Well sah," said Moses, "dere was a great awakenin' in the Free Methodist Church about five years ago. De evenin' meetin's of dat church used to keep de neighbors awake every time."

"De deblit make a big fight for dis yer sinner, but de good Savior stood by him, and I tell you, sah, I didn't git no peace till I went back on de deblit and jined de army ob de Lord."

One Sunday mawnin' de preacher took for his text dis yer passage ob Scripture: 'Know ye not that your bodies are the temple of the Holy Ghost?'

"De preacher say de good Lord did not care wheder de body was black or white, if only it was clean on de inside. I had smoked all de way to church de very day I heard dat sermon. So I looked at de matter dis way: Axed myself, 'Moses, is yer clean on de inside? Den I axed myself, 'Did I ever see a smoke house dat was clean on de inside?' and I had seen some dat had mo' bacon hangin' in 'em when I opened de doosh dan when I shut it."

"Fardermo, for some time hefo I heard dat sermon, I had been teachin' in de Sunday-schul. Some of de boys was serious like. "Seemed as if de Holy Spirit was a strivin' to git into deyer heart."

"And den I thought, can de Holy Ghost live in Moses' heart when dares old cigars stubs lies in round in ebery corner of it, and I tell you, sah, I just had to giv In and tell de Lord I was dun quit smokin'!"

"After dat I felt as if I was kind of tided up inside, and when I stood befo' my class de next time it didn't seem as if dey would say, 'Go away, you old hypocrite, what you lettin' on about a clean heart for? De boys used to smoke cigarettas, but when dey heard dat de teacher had dun quit his cigars dey dun quit smokin' too, and I tell you what, boss, I've got a glorious class."

"Well, what's to pay, Moses?" said the customer.

"Let's see, you've had a shave and a sea-foam. Thirty-five cents, sah. De top ob your head clean, and I hope sah, you's clean inside."

A day or two after that my friend, to whom Moses had given his reasons for giving up his cigar, took a seat in my office.

"Do you know," said he, "that I have quit smoking?"

"No," said I, "have you?"

"Yes, I have," said he.

"You heard black Moses tell me the other day why he quit, and it occurred to me that if a darkey who has been a slave could take such a position as he takes, for the sake of his influence, and for conscience' sake, then for conscience' sake, I, a white man, and secretary of a Sunday-school, ought not to take a lower one."

There was a roar in the office at this little speech, for the venerable veterans of the weed were making the air blue with smoke.

"So you are a disciple of Moses, are you?" said one of them. "Well, see how long you will hold out."

"A hopeful young convert," said another.

"Young converts are generally like young robbers, the younger they are the more mouth they have. We all hope you will persevere."

"But I, the listener on both occasions, think that Moses was right. No matter who laughs, I would say to any minister of the gospel, or Sunday-school teacher, I welcome this sketch, as President Lincoln said to the Marquis of Hartington, when he announced to him a marriage in the Queen's family, 'Go thou and do likewise."

—from "Stories of the March."

The foregoing was sent us by Sr. Viola Short, Bro. M. T. Short's excellent wife, from Millersburg, Illinois, and contains a spicy rebuke to some of our tobacco smokers and smokers. If the mind of a man whose skin is black, can comprehend what cleanliness of heart is, and is assured that he is not clean while his clothes and person are saturated, and his brain befogged, and confused and weakened by the fumes and acute narcotic of tobacco, how much more ought a man whose skin is white and who considers himself so immeasurably superior to the black man, because he belongs to the famed and superior race, to realize what true cleanliness of heart and soul are.

We believe to-day more firmly than ever before that tobacco has an effect upon the nervous tissues of the body and brain of the average man, whether believer or unbeliever, by which he is made sluggish and dull, both for work and study, which unfitts him in small or large degree from rendering unto family, society and God, in satisfactory measure the service and duty which he owes to them. Our observation and experience during the time we indulged in the habit of smoking and since we quit the use of tobacco altogether, have confirmed us in the opinion that the Lord knew what he said when he authorized his servant to say "tobacco is not good for man."

We lately met a man from we have known for some years, and always when we met him up to the last time we saw him he had a nice meerschaum pipe in his hand or mouth, smoking; but the last time we met him we remarked how fresh and well he looked. He told us that he had not been so good in health for many years. "I have quit the use of tobacco," said he. We then noticed for the first time the absence of his pipe. "Yes," he continued, "On the 24th of January last, I left my home to attend prayer meeting in the hall where I used to smoke, and put the pipe in my mouth. At the foot of the stairs I took my pipe out of my mouth, knocked..."
the ashes out of it, put it in my pocket, and bit off a generous quid of tobacco, went up the stairway and crept away round to the wood-box so as to have a place to spit while I chewed during service, as I could not bear to think of spitting on the floor. While sitting there thinking, before meeting commenced, I thought about my tobacco habit; and I remember that at home, my daughter usually emptied and cleaned the spittoon. It nearly always nauseated me to do it, and sometimes made me feel quite sick, so I left it for her. This night I thought how mean I was to make her clean the nasty spittoon, because it made me sick to round to the wood-box so as to have a place to spit while I chewed. And then I thought about how I had crept round to this wood-box to avoid spitting on the floor. And then I thought, Will there be spittoons in heaven to which I hope to go. Who will empty them; and will I help to make them filthy. I then began to consider, that it made me see myself a good deal nastier than I ever supposed I could be; and I felt meaner and more degraded than I cared to acknowledge. But what can I do. I had tried to quit several times and had always given up again. Finally I praved and said to the Lord, 'If you will take the appetite for tobacco from me, I will never use it more.' The Lord heard me, and from that time I have not used tobacco in any form. It is the Lord’s doings and not mine. Only once since have I been tempted, and I suppose that was from habit, for, coming down the stairs from the hall I took my piece of tobacco from my pocket, put it to my mouth to bite off a piece, when as quick as a flash it occurred to me, 'No, I don't care for any just now,' and so I put it back, and that is the last of it; really I have no appetite for it. I sleep sounder and enjoy my food as I have not for years.

This man is not a member of the church, but may belong to some one of the ruling denominations, or may be to none of them. He evidently believes that God has been merciful in the dispensation of the desire to chew tobacco from him. What reward, if any, is he entitled to? He asked the Lord to take a gross appetite from him, that he might overcome a nasty and evil habit, instead of facing the self-restraint necessary to overcome. One thing is certain, however, whether the Lord took the appetite away, or he overcome it by dint of self-control, the blessing of a peaceful mind and increased soundness of a relieved and renewed body are his, as the direct and positive results of emancipation from the long continued indulgence.

Those of you, brethren, who are desirous to be free from this pernicious habit, may do as did this gentleman above referred to; ask the Lord for help, and he may in response to your call, take the appetite from you. But my opinion is that if in this way you get rid of the habit, while you will certainly reap the physical benefits to be derived from abstaining from the use of tobacco, you will not be entitled to that cheering plaudit, 'Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many.' We think further, that while some of you may have the craving growing heavier for tobacco taken from you, there are many others who will suffer the pains of sacrifice and have to overcome by rigid will and the exercise of continued self-denial. True Latter Day Saints ought not to ask the Lord to leave it, but rather to ask the Lord to strengthen them so that they can and should do for themselves. We clamor for new revelation when we are neglectful of the old.

The following clipping from the Toronto Mail, of Toronto, Ontario, was sent us of late by Bro. J. A. McIntosh. We think the statement is lacking in one essential element—that is, truth. We know of no Latter Day Saints who teach in the manner indicated. And we hope that it is not true that "citizens" in Michigan propose to "force" anybody out of among them because of crankiness. If any party violates the laws of the land, apply legal remedies. But if they are simply peculiar, funny or fanatical in their religious notions, don't make the matter worse by persecution. Common sense, if not Christianity, should govern in such cases.

"LATTER DAY SAINTS.

"Morley, Mich., Jan. 17th.—A blind preacher came into Bruce district, about three miles south-west of this village, something like a year ago. He began to preach from house to house. Soon his labors collected a band of followers about him, and they advised women to put off their clothing and jewelry. A considerable following was again secured, and the excitement, which was not great at first, has grown to such proportions that domestic difficulties have been bred in several families. One woman has left her husband because he won't follow the evangellists. Their belief seems to be much like the Mormon, except they have no belief in polygamy. Citizens in that neighborhood are talking of organizing to force the missionaries out of the district."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The gospel of a life like hers Is more than books or scrolls. From school and world light goes out, The rankly fact survives: The blessed Master none can doubt Revealed in holy lives.

"BUCKLE ON YOUR ARMOR AND STAND TO YOUR INTEGRITY!"

How the words thrilled through and through us as they fell from the lips of the speaker, and swift as thought, memory carried us back; and while we were present in the body, apparently attentive in Spirit to the conclusion of the sermon, we were in reality far away in Spirit, and kept repeating from time to time as if talking to those who had been conversing with us, "Buckle on your armor and stand to your integrity." Perhaps this may seem enigmatical to some who are reading. Let us explain by introducing here some quotations from letters recently received.

"Sister Frances, while walking in either Autumn Leaves or the Column, on the subject of the older Saints going ahead and making the Sunday School and church attractive to the young folk, thus causing them to feel that they have an interest in the work of God and humanity. Can't you urge the older ones to feel the necessity of going ahead and encouraging the young in various ways? Oh, I can see so plainly where so many of our people fail in this respect. They seem to feel that all they have to do is to go to church. They don't try to get the young interested, but seem to think that after they have obeyed the gospel that there is a royal highway opened up upon which they and their families will walk to paradise. They look with a kind of pining contempt upon the efforts put forth in behalf of the young by other Christian denominations, and when they wish to shirk their duty, there is such a convenient way of branding it, 'Sectarian!' There was a class of people in the days of Christ who esteemed themselves especial favorites of heaven. The rest of the world were not exactly Sectarians, but 'Gentile dogs.' To this class of people the Savior upon one occasion said, 'The publicans and harlots go into the kingdom of God before you.' Now, older Frances, don't think me harsh or severe in my judgment, but I can not help wondering how it is that any people, who are enlightened by the good word of God and have really tasted of the powers of the world to come, can hug to themselves such a delusion as this; and moreover, I often wonder if the watchmen upon the walls of Zion are entirely guiltless—have no responsibility for the existing state of things. It seems to me, (and I can not help the feeling), that we in reality have no pastors. I have yet to hear the first sermon in this church relating to the duty of the Saints in regard to their own families, the Sunday School, amusements for the young, the obligations of parents to bring up their children in the nurture and admonition of the Lord, the importance of teaching the children at home. I am prepared to give encouragement to this work. I hope and trust that my experience is an exceptional one, but this is what it has been. The circumstances which surround me cause me to speak feelingly upon this subject, and just as truly as I know this to be the work of God, so truly do I know that we never can as a people be blest of God, while such a state of things continue to exist. There will be faithful ones who will be blessed because of their faithfulness, but I believe with the apostle, and believe too that he who provides not for his own household has denied the faith, and is worse than an infidel. Why waste time in vain of the greater light. Where much is given much will be required. I was, and am not ashamed to confess it, before I united with this church, a sectarian; and while my soul rejoiced in the gospel and I know it to be the power of God unto salvation, there are times when I actually long for the strengthening support which was given us in all good works by the pastors of the church to which I belonged. This may seem to you a strange

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confession, but it is true, and the time will come—
—It must come—when our elders will realize the absolute necessity of feeding the flock, beginning with the lambs, and of taking the oversight of the people in a way in which it is not done now. I had not thought to have said or written so much upon this, but I will such an burden upon the part of parents and those far older in the work than I am, to take part in Sunday-school or in anything in fact, calculated to interest and benefit the young or blind them to the church, that I feel much as Paul must have felt when he saw the Athenians and their city given up to idolatry. His soul was stirred within him. If you will let me I can but urge—

God will raise up some one to put this matter before the church in such a way that they can not help feeling it, and if they once do feel it—once awake to the fact of its existence, I feel sure that they will arouse and put it from them; for I know that as a people we love the truth and will follow its teachings when they are made clear to us.

We will not apologize for using this letter, because we are led to believe that the desired result will be better obtained by so doing than by anything we could say. We had intended to have given extracts from other letters, but upon seeing and thought we publish them entire, letting them speak for themselves. In conclusion, what can we say that we have not already said, to awaken the Saints upon this matter. In the words of the speaker to-day—the words at the heading of this article, let us entreat you, "Buckle on your armor and stand to your integrity."—Integrity before God and man. You are called to be a light to the world, a city set upon a hill can not be hid. The eyes of the world are upon you, and if ind the ministry are at fault, let us entreat you as Paul exhorted Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. * * * Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." We entreat you because we feel that the time is coming when these very children, these young people of the flock for whom our sister has been pleading, will enter into a reckoning with the church—the church which should be to them a fostering mother, a bulwark of defense between them and the evil in the world, and not with the church only, but with parents as well. Let none of us suppose that by weakly yielding to the wishes of our children and refusing to restrain them from following the evil ways of the world, we shall gain their respect; far from it, for the time will come when they will demand a reckoning with us.

We remember a young sister telling us, when speaking at Independence, Mo.: "We cannot get the fathers and mothers to come out and take interest in the school. It is left almost entirely to us young people." This sister (God bless her) is now a wife and mother, and we venture her boy will never say this in reference to his mother. She will remember too well how keenly she felt this neglect upon the part of those whose duty it was to act differently, and she will set a better example to her children. Let us stand by our integrity, for the steady tramp of the advancing host is heard! Let us buckle on our armor—the whole armor of righteousness, lest we fall in the wilderness and this army—the children when God has given us, march in alone to take possession of the promised land. Let us stand by our integrity for the day of reckoning is surely coming. Let us buckle on our armor for we can not escape the conflict, and cowardly as well as unworthy is that soldier who tries to do so.

Home, January 15th.

Dear Sister Frances:—Do you hear my father knock at your door, and may I enter and join the happy workers who are talking of this matter? I desire to come in the strength of Israel's God, not in my own, and I pray for wisdom. My plea for entering is that I have received so much benefit and such pure instructions from the Mother's Home Column, that I feel like casting in my mite, small though it may be.

When I read your appeal to the young, my heart leaped for joy. Oh! If the young could but realize their situation and the responsibility that rests upon each one who has taken upon them the name of Christ, it seems they would awaken from their inactivity, and putting on the armor of righteousness follow after Christ, caring not for the vain, foolish things of this life; for what are all the pleasures of this world compared to the robe and crown that shall be given to them who receive and the joy we shall have with our Savior if we are but faithful. Only think what will be our feelings on that great and eventful day should we be found wanting, and be shut out forever from the presence of our loved ones who have gone on before, and know that it was our own deeds that condemned us. Truly there will be weeping, wailing, and gnashing of teeth. Let us be prepared, having oil in our vessels, our lamps trimmed and burning; so that when the midnight cry shall go forth we may be prepared to meet the bridegroom with joy. As time rolls onward we are nearing the goal, and 'tis but a few short years at most before those to whom we look to be our instructors and teachers will have joined the silent army, and we who are now the pupils will have to fill their places; and it stands us all in hand to ask ourselves the question: 'Are we doing our duty?' I know of young Saints, who when they first engaged in this glorious gospel 'brought forth fruits,' but when they were just entering into manhood and womanhood, the time when the young are most liable to be led astray, became cold and indifferent, took part in Saints' meetings, ceased to bring forth fruits, and now where are they? Can we not trace a great deal of their backsliding to their home training? 'Tis oftentimes the case. So, parents, look well to the example you set and the language you use before your little ones. Make the home too sacred a spot for defiled language to enter; banish it as you would a leper. Teach them to obey, not through fear but by love, for 'love ruleth her kingdom without a word,' gather them about you at the close of the day and instruct them in God's law. Teach them to love and read the Holy Bible; and, above all, teach them to pray. Let their voices be heard mingling in your evening devotion, and then, when they are grown up and gone out into this wicked world to battle for themselves, they will have a safeguard to shield them from the buffalings of the evil one. Then will you see the fruits of your labors; then will your children rise up and call you blessed. Hoping my own experience may prove a warning to many, I give it.

I was baptized when between nine and ten years of age. Whether I understood what I was doing it for I am unable to say, but I know this, that I had not been instructed in the principles of the gospel; knew nothing about it. Well I brought forth no fruit. Tares sprang up, and I went on in the same way as before. We were not instructed in God's law, not taught to love and perseve the precious book, not taught even to pray; and, must I say it, Father was an elder, and mother a member. For years I went on in my blind sinful way, until now that I have entered womanhood, I have resolved, by the strength and aid of my Redeemer, to towase my evil ways, take up my cross and follow him. But what of all those years spent in sin? Dear Saints, shall your children have a like confession to make?

I love this work and feel thankful that its light has ever dawned upon my benighted mind; and can truly say I faithfully believe it to be the work of God, for I have seen the signs follow the believer, for I have seen, that heal-ed, have heard tongues and interpretations of tongues, and also heard prophecy and seen it fulfilled. If these words penned in weakness shall do good to but one soul, I am content. In your prayers remember your weak and unworthy,

Sister Nell.

STEWARTSVILLE, Mo., Jan. 25th.

Dear Sisters:—Since I last wrote to the Home Column we have been called upon to give up another one of our dear ones—a son eighteen years old. Oh, how hard it was to part with him; but still harder to think that he had not united with the church. He was truly called, but his foolish ways willing to do anything he could for the cause; but did not see the need of going forward in obedience until he was taken sick and then it was too late. But we take great comfort in knowing that God is just; and I would say to the young, Do not put off till to-morrow what can be done to-day, for to-morrow may not be yours. And I do know if you will join with the commandments of God with a pure motive, you will never regret it, no never. I am thankful that I can tell you that my only daughter has gone forth in obedience to the will of God.

I still rejoice in this work, and I, like many others, am very thankful for the Herald and Home. To me they have become a necessity. I often say to some that do not take them, that I would sacrifice one meal a day to get them, if I could not get them without. I was much edified in reading Aunt Patience' letter in December roth, and would say, "Come again, dear sister Fannie." Ever praying for the welfare of Zion's cause,

ANN SUMFELLOD.

The letter given below was not intended for publication, but we have asked and obtained the writer's permission to publish it, believing that it will comfort and admonish more than one heart among those who will read it.—Ed.

December 28th.

Sister Frances:—I thought I would write you a few lines, I know how much we are pleased with Autumn Lorraine. I think it is just what we have been wanting all these years. The young people in the church will be delighted with her. The spirit of it is so quiet and kind, one is soothed while reading it. Just here I will tell you about Lottie. Anne sent her one for the year, and
when she went to see her she asked her how it liked it. Lottie replied, "Very much; I have read it all through, and do not know why, but I had to cry at every page I read.

I hope that none of the dear sisters who know me will think that I am lacking in faith because I never bore any testimony while I was in L. A. The thought of speaking in an assembly of people always made me tremble, and I simply could not speak. My heart was all right, and my faith in the gospel as firm as the rocks and hills, but I have always lived away from the society of the church; still I thank the heavenly Father that he has kept the faith alive in me. I have never doubted, even for one moment. I suffered much in my early days, more than most children do, because of my own nature being very sensitive, and I always knew more than those around me thought I did. I remember very plainly, although I was only five years old, when the elders first came into Canada and father and mother came into the church. Then they left me in Canada with my grandparents. Now the trouble came to me which I have before told you of. I thought father and mother were right, and grandmother was of a different faith; and as I was young it cost my little mind many deep thoughts, so many that I was not very happy; but after two years we came to join my parents in Illinois.

We went to Nauvoo and there I saw our dear prophet Joseph, who is now to heaven. I shall always remember his fine personal appearance. Nauvoo was a very new town at that time. I afterwards saw it when it caused my heart to ache to see it, but you know all about that as well as I do. But the day that the prophet was slain I shall never forget. Father came in and told us. It seemed that the blackness and darkness of death was over us all. We were like a ship cast adrift in the ocean. After this we were tossed and driven about without mercy. We went this way and that way, with none to guide or direct. Our sorrows seemed too great to bear. Father prayed constantly for some help to guide us, and we had known all things and kept together as a family, but it might have been averted, but it was otherwise. Just here let me say, our young people should marry in the church. Neglect of this has been the cause of much bitter sorrow to many; but the kind father remembered his scattered ones and sent brother Joseph to gather them together, and again they meet and rejoice in the goodness and mercy of their God. My sister and myself were baptized by brother William Smith when I was sixteen and Mary was fourteen years of age; although we knew that our first baptism was sacred, we had a wish to be rebaptized and become real members of the Reorganized Church.

And now there is another point I want to mention. I have always had to defend my faith, and I have always been able to do so, and I never commenced the subject myself in my life. My friends always knew that I was a Mormon, but they were my friends still. I never forgot at any time that the honor of our church was in some degree in my keeping. I have lived so that none could cast reproach on the church through me. The world outside of the church has been very good to me. Your sister in the bonds of the gospel.

C.S.

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**Home Colony Missionary Fund.**

Sr. Margaret J. Fisher, Chili, Ohio ........ 85
Sr. Amelia Chubb, North Benton, Ohio .... 45
Sr. Austin Taylor, Valley, Neb. ........... 45
Sr. Amanda Oehring, Nework, Dakota .... 2 00
Sr. Sarah M. Sullivan, Biddeford, Maine .. 30
Bro. Cho. Gunther, Chicago, Ill. ......... 5 00
Sr. Catherine Steedman, De Pue, Ills. ... 1 00
Sr. Josephine Wright, North Forester, Aus.
tralia (for Biddle sister) .................. 1 20
Sr. E. Chapman, Hanover, Kan. ......... 1 25
Sr. Maggie Powell, once of Cleveland, Iowa, 
now in the church ................. 1 00
Harriet D., Chicago, Ill. ................. 1 00
R. O. Brother, London, Ont ........ .... 1 00
O. Anderson, Toronto, Ont ............. 1 00
W. E. & Maryjest, Toronto, Ont ......... 1 00
George, Montreal, Ont ................. 1 00
W. & L. E., London, Ont ................. 1 00
Bro. C. Watson, Green Ridge, Manitoba ... 75
Sr. Sarah Thompson, Moorhead, Iowa .... 75
Sr. H. K. Aldrich, Burlington, Wis. .... 75
Sr. Angell Y. Alley, Jaffé, Palestine .... 1 00
Bro. E. A. Lamb, Ogden, Utah ........... 1 00
Mrs. J. P. Smith, Ogden, Utah ........... 1 00
L. Virginia, Ogden, Utah ................. 1 00
Lyon, Iowa, February 28.

**Correspondence.**

**Chateau, I. T., C. N., Jan. 26th.**

Editors Herald.—Please say to all those who have written to me about this country, that it is out of reason for me to answer all who have asked questions, but that will now say through the Herald that this land is owned by the Indians, and that a white man can not own, neither Impore, nor cultivate the land, nor live in the Territory, only through a citizen of the Territory, and that at this time of year all the farming land is rented. The country is healthy, plenty of timber and water and range for stock. The rent of land is one third to the owner, and six dollars a year for a permit to farm in the Territory. We expect Congress to pass laws this winter to secure this land. If that law passes, then there may be a chance for many. I am to baptize some next Sunday.

S. MALONY.

**Bay Port, Michigan, Jan. 24th.**

Bro. Smith and Blair.—With pleasure I write concerning how I came to hear and obey the gospel. I had been a member of the M. E. Church for seventeen years, and for the last few years, at least by times, I felt like giving up in despair, from the fact that the church was so far from the pattern laid down in the Bible. And seeing that their preaching had no effect on the people, I made some open one, that would stir up the people to a sense of their duty. In February last my prayers were answered, Bro. J. C. Orpin coming with the gospel of Christ. When the word began to take effect, many of the devout people began to cry, "Delusion!" Still the work went on, and as many as gladly received the word went forth in obedience jubilant that the Lord would send some one that the cry delusion is heard. On the sixth of March I was baptized, and on August 7th I was ordained a priest, and have been trying in my weak way to present the truth; but having a very limited education, I desire the prayers of all the Saints that I may grow in grace and in the knowledge of the truth. I am most thankful that I have lived to hear and obey the gospel, and for all the blessings it has brought to me and my family.

S. CRUM.

**Goose Creek, W. Va., Jan. 25th.**

Mr. D. Davis.—Some time ago a man by the name of Devine, a Latter Day Saint, from Jackson county, Ohio, came into this country and held meetings and has stirred up the people the most that any man that was ever here. Some wanted to get him when they heard he was to preach, but by the advice of a few coolheaded men, they were persuaded to go and hear him, and now some of his worst persecutors have become his best friends.

I always went on the plan of giving a man a trial before passing judgment on him, and I had

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**Salt Lake City, Utah, Jan. 23d.**

Bro. W. W. Blair.—Joseph left us on the 29th inst for California. His sojourn in the city was appreciated by all, and his discourses were just—elegant—and highly instructive. The more the people know of him, the better they like him. We all felt sad when he left. Bro. R. M. Elvin has returned from the conflict with Rev. Lambe. He feels perfectly satisfied with results. Bro. H. R. Evans wrote me ten people were well pleased with Bro. Elvin's effort. We have thought it would be good to have Lamb's "Golden Bible" reviewed and published in book form. What do you think of that? Could it be done without to great an outlay? I have thought from the first it ought to have been done. If you think it practicable, Bro. Elvin will essay the task. I presume he kept you while he was here, so I will wait for now developments. I will leave this city to-morrow for the south—how far I may go depends on circumstances. I intended to spend the latter part of this and next month in Montana, but the extreme cold weather has made it impracticable. If I can secure a place in Provo, I will open the store. We shall hold some meetings there and any of the settlements south as far as Springfield.

Yours,

R. J. ANTHONY.

**Independence, Mo., Jan. 24th.**

Editors Herald.—A good time was had all through our late conference. We met here truly with us. Our conferences are becoming more and more interesting. The church now occupy is too small to seat the congregation at times. The work is progressing on our new church, and when finished, it will be a credit to the church. It will be the only stone church in the city. If some one would build here fifty thousand dollars kept you while he was here, so I will wait for now developments. I will leave this city to-morrow for the south—how far I may go depends on circumstances. I intended to spend the latter part of this and next month in Montana, but the extreme cold weather has made it impracticable. If I can secure a place in Provo, I will open the store. We shall hold some meetings there and any of the settlements south as far as Springfield.

Yours,

R. J. ANTHONY.
a good deal to do in getting Mr. Devore a hear- ing. And to say I never heard the gospel preached until I heard Mr. Devore. I think the Saints have the pure, unadulterated gospel; but a good many of the people will not accept it, and I have had some very warm debates, and I want some help. I thought I would ask you to send me some tracts and help me in that way as much as you can. I have four that were handed me by a friend—"The Good Shepherd," "The Kingdom," "Laying on of hands," and "Who then can be saved." If you have any more as good as those, I would like to have them. I want the Book of Mormon. Let me know where to get it and what it costs. I would like to see a copy of the Saints' Herald, and if it suits I may subscribe for it. Send me a price list of the books you have, and if Mr. Devore would come back here he could organize a church. I don't know where he is. He did not get any one when he was here; the people wanted time to investigate.

W. W. CROSS.

NEWCASTLE, N. S. W., Australia.
Dec. 13th, 1887.

Dear Brother Joseph,—We reached Sydney from Auckland, New Zealand, on the 29th of November, having left Auckland on the 24th. We found Bro. Ellis' place in Sydney without much trouble, and received a cordial greeting. We remained till noon next day and then came on to Newcastle, for we could go on the steamer Te Anau, without cost, as we came on it from Auckland, and it had to go to Newcastle for coal. We reached the latter place in the evening, and after Elder Broadway had taken our things by a dray to Bro. Dixon's, we called on old Sr. Webster in Newcastle, and on Bro. C. R. Davis, a colored brother, who is an American, born in Portland, Maine. We came on to Islington, a suburb of Newcastle, under the guidance of Bro. Clark, a young man of promise—one of Bro. Burton's children in the gospel. It was half past ten at night when we reached Islington. There we found a welcome from Bro. and sister Dixon, who have not been long in the church. We found a comfortable and convenient room prepared for us; and since we have been here Bro. and Sr. Dixon have done all that they could to make us comfortable and contented.

Early next morning we were visited by the branch president, Bro. J. G. Dickinson; and by the branch priest, Bro. Purvis; and by brother Broadway. At night we held a meeting in the house where we stay, and all took part. Sr. Smith spoke in prophecy, which was much appreciated by the Saints. Next day we went by Bro. and Sr. Dixon to Wallsend, a distance of about eight miles, where we met Bro. Gregory, the branch president, and his family, also Bro. and Sr. Haworth, and Bro. and Sr. Lewis and their sons, Amaran and George. Bro. and Sr. Gregory have four daughters in the church; Alice, Mary, Rachel, and Esther. Bro. Lewis' sons Amaran and George bid fair to become useful in the church. Bro. Haworth also has a son, a young man of promise in the church, and also a younger one. These young people take quite an active part in the meetings and do exceedingly well. They are quite good singers as might be expected, being of Welsh and English blood. Here all the brethren are not so fortunate as at Wallsend, in having their wives with them in the church. Brethren Dickinson, Purvis, and Penfold's companions are truly excellent women, yet they have not succeeded in getting them into the church. I hope that they may soon see their duty clear in this direction. Brn. Dixon, Broadway, and Davis, are one in the faith with their companions, as well as in the flesh. Brn. Broadway is an excellent musician and singer. He has been saved from the Salvation Army, as was also Bro. Dickinson. The brethren have been troubled here by an old (formerly Brighamite) elder, who, although baptized by Bro. Rodger, claims that the church is all wrong, (and he, of course, alone is right), because we teach that the priest of the branch is to take the lead of the meetings in the absence of the presiding elder. He seems to be anxious to argue the question with everyone. I made short work of the case by simply informing him that the decision of the Bishop was that the branch priest had the right to lead the meetings in the absence of the presiding elder, and that he could do just one of two things, either keep his opinions to himself, and neither teach them publicly or privately to the Saints, or give up his office and step down and out; and that this rule will apply to all the ministry, and to all matters of faith and order of the church by the body in General Conference assembled.

We had a very interesting meeting at Wallsend on Thursday night. The gift of tongues and interpretation were enjoyed, Last Sunday afternoon and evening I spoke in the hall used by the Saints here; but one outsider was present. However, the notice was not put in the papers, and had only a few handbills posted late on Saturday. I learn that Bro. Burton never had more than a dozen outsiders to hear him at a time here, and often but one or two. Crowds assemble on the Public Domain, and will listen for a little while to a speaker, especially if they think he is "good." They care not for the sake of receiving any light, or for good seed among thorns and in stony places, but to be amused. They care not to these meetings; and if it suits I may inform him that the decision of the body was, that he is confirmed greatly if he could organize a church. The brethren have been all wrong, (and he, of course, alone is right), because we teach that the priest of the branch is to take the lead of the meetings in the absence of the presiding elder, and that he could do just one of two things, either keep his opinions to himself, and neither teach them publicly or privately to the Saints, or give up his office and step down and out; and that this rule will apply to all the ministry, and to all matters of faith and order of the church by the body in General Conference assembled.

I have had some very warm discussions with Bro. Dickenson. The brethren have been all wrong, (and he, of course, alone is right), because we teach that the church is all wrong, (and he, of course, alone is right), because we teach that the priest of the branch is to take the lead of the meetings in the absence of the presiding elder, and that he could do just one of two things, either keep his opinions to himself, and neither teach them publicly or privately to the Saints, or give up his office and step down and out; and that this rule will apply to all the ministry, and to all matters of faith and order of the church by the body in General Conference assembled.
I made up my mind I would hold a series of sermons in a dwelling house. I found two families of Saints here: John Ferry and family of Lucas, Iowa, and S. S. Black and family. We made Bro. J. Ferry's house the place to invite the neighbors in. We gave notice that on Wednesday night we would commence our meetings. The first night we had thirteen, the next night eighteen, next twenty-four, and the increase has been so great that last night the house was packed full. I. N. White, H. H. Robinson and E. Curthur have visited this place before. Bro. Robinson tried to get the Salt Lake church but all in vain. Bro. Daniel Donavan, of Independence, was with me a few days, and tried to obtain the Christian chapel for me to speak in; they told him they would like to accommodate him, but could not. Well did Jesus say, and ye will not come to the light. Bro. Curtis is now at Taborsville. On Monday I baptized one, Thomas O'Neal, once a Catholic, and then for a long time in the Presbyterian church. Little Tom, as he is called, says: "I lost my father and mother when but a small boy, and I had to bring myself up. I always had a strong reverence for God, and sought for God's truth, and now I have found it." Many remarked after I had confirmed him, what a blessing Tom got. His wife, who has belonged to the Presbyterian church all her days, begins to see things in a different light. I am looking for her with others soon to obey. Last night the eyes of many in the house were wet with tears, as I preached from Isa 55:17-25. We are glad when we get the Herald and Autumn Leaves, for they bring us such good news. May they live long, and be well supported, is the desire of Your brother to Christ.

John C. Foss

Richmond, Mo., Jan. 27th.

Editors Herald—I have just sent you the Richmond Democrat! It contains the most accurate account of the death of Elder David Whitmer yet published that I have seen. I was going to Carrolton last night, but could not for, to me, some unaccountable reason, and came to Richmond to attend the funeral of the last witness of the divinity of the Book of Mormon. Through the kindness of Mr. Snyder I called on the late home of Elder Whitmer, and on entering the door I found a stand, about twenty inches square, with a sheet of paper on which was written "The table on which the Book of Mormon was translated." The mortal remains of the aged witness lay in the front room; a calm and peaceful expression rested on the wasted face. Here, and here only, I found a Mr. Snyder, and David Whitmer the younger. I had hoped to hear something at this professed spiritual fountain regarding the great work that God had selected the deceased to perform, of his testimony, the angel's visit, and how faithfully he did his work as a "witness" down to his latest breath. But not one word of that kind did I hear regarding his own work, his life, upon which millions in the unknown future will hang their faith. My soul burned within me when I saw the chief opportunity of a life lost in a community in which the aged patriarch had lived an esteemed and honored citizen. But it passed without one mention of the greatness, the grandeur and the honor that will attend the name of David Whitmer. A short eulogy was made, also a statement of his life spiritually and his fitness for another world. A hymn was sung—"Gaies Aja!"—and prayer was offered by John Whitmer, (I suppose he is an elder). Mr. Snyder read the voluntary verses of the 22d chapter of Revelations, the fourteen verses being read at the request of the deceased. After an exhortation by John Whitmer a son of David's brother, we followed the remains to the cemetery, on a high hill commanding a fine view of the Missouri valley, and there the last of David Whitmer on earth was laid to rest. His reward will be for his faithful testimony. He does and will rest in peace.

The Whitmerites feel very shy of any of our people. But any who feel that light is there that is not in the Reorganized Church, are most welcome to it. For "two years old," as are some of them who stopped a few months with us, to get up with and with their little brains condemn our organization and the great work of the inspired Seer of Palmyra, and with their shallow conceptions condemn the glorious revelations of God, through that Seer to the organized kingdom upon earth, in the entirety of its organization and government which was not fully carried out during the short time that "the last witness" was with the church, and because they know nothing of the words of Seer, Seer, the revealer and translator of the latter day dispensation, this, to me, is the very height of what I call self-conceit and self-righteousness. David Whitmer filled his calling, and has entered upon his reward. His calling was not to be a principal actor and leader in the great work of restoration, but to be a Witness." And for those people to try to make him a principal is an error, and evil, and adding that to the work of the Almighty which he did not call them to perform.

J. A. Robinson

Communications.

Gratitude.

Gratitude is that quality of the heart that leads us to give prompt, due, and proper acknowledgments for favors received or blessings bestowed, and as the favor, gift, kindness or blessing is absolutely voluntary on the part of the giver, so is the voluntary expression of gratitude or blessing is absolute; whether it is given to him that understands the nature of the favors received, he may not only give expression to the gratuity he feels but proves himself in harmony with the giver and worthy of the gift. Gratitude is one of the holiest expressions of the heart, the grandest expression of a noble soul. It is indeed the voice of love in its sublimest strains of praise. It has inspired the good and true in all ages and lands, man and angels; cherubim and seraphim; nor was it beneath the Redeemer of the...
The three records of Holy Writ abound with exhortations to gratitude. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of his holiness."—Ps. 29. "Wherefore be ye not unwise, but understanding what is the will of the Lord, that ye may be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ."—Eph. 5:17, 20. "In everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:18. "Be­hold, my beloved brethren, remember the words of your Lord; they unto him continually by day, and give thanks unto his holy name by night. Let your hearts re­joice, and behold how great the covenants of the Lord, and how great his condescen­sions unto the children of men."—Book of Mormon, p. 75. "Being com­manded of God, who gave them a testi­mony of God given them, all things in all things."—Book of Mormon, p. 105. "And that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your sal­vation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits or doctrines of devils, or the commandments of men; for some of men and others of devils."—Doc. Cov., p. 125. "Then shalt thou thank the Lord thy God in all things."—Doc. Cov. p. 180.

By these and scores of other texts are we instructed to shew forth our gratitude to God for all his wondrous love and un­remitting kindness. And shall we withhold our praise, or fail to give him the honor due unto his holy name? Let that be far from us. 

CIRCUMCISION.

We do not present this subject simply to get into print; but with the hope that if wrong in our views, we may be set right by some one better acquainted with the subject.

In our recent discussion the minister claimed that the Mosaic circumcision merged into baptism under the Christian dispensation, hence the necessity for bap­tizing infants. As a counter claim, we argued that under the new covenant the circumcision of the heart took the place of the covenant in the flesh, hence there was no necessity for the baptism of infants. The following are a part of the Bible proofs produced:

"Ye also are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with Him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:11, 12.

Here we discover that under the gospel law there was a circumcision which was to be obtained by "putting off the body of the sins of the flesh." John 3:5 taken in connection with the passage just referred to, shows that through the ordinances of baptism we are made pure, and our hearts are circumcised with the circumcision of Christ; and that what before was a token and a seal of a temporal promise made to Abraham, (Gen. 17:10, 11), now becomes the seal of our covenants--the higher or spiritual law, by which seal we become heirs to the blessings promised under the gospel; and that inasmuch as the schoolmaster was a law of types and shadows pointing forward to the reality, or substance of the things, we may fairly find under the law of Christ its antitype.

Again: "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doing."—Jer. 4:4.

By reading the contexts to the above, we learn that the prophet was speaking of a time future and subsequent to the gospel dispensation, as will be learned by a porus of verse seven. And here is plainly pointed out what is to be expected of us under said dispensation. It is also shown that God commands it, so that his fury might be stayed; and it points out the fact as already cited, that it is a seal of our adoption as citizens of the kingdom.

In conclusion, the subject of not being snatched and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." When we consider that Stephen was so filled with the Spirit that, just after the above declamation (which
speaks for itself) he was permitted to see heaven opened, it makes all the more binding, if such were necessary. Here it is noted, that they who are not circumcised in heart do always resist the Holy Ghost. And who among us want to be in such condition?

The one who received the gospel “by the revelation of Jesus Christ,” (Gal. 1:12), seems to have the same idea, as witness his declaration in Rom. 2: 28: 29: “For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh, but is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man but of God.” Here is plain evidence that the covenant in the flesh is of no avail under the new law; but that circumcision is still a necessity, is plainly shown in verse 25; also that it is that of the heart is just as plainly pointed out.

It seems to me that the only logical argument to be deduced from Paul’s teaching of the matter, is, that the Abrahamic and Mosaic circumcision has found its re-12. This is a very important point, and a very interesting one. It points to the fact that there is one matter of the heart, and another of the flesh. And that circumcision is that of the heart, and not the adherents of infant circumcision would fail have us believe, merged into baptism. And further: to become an Israelite indeed, we must undergo the change which this covenant brings about, else we are not conditioned to become “citizens of the kingdom,” and can have no promise of the praise of God, the indwelling of the Spirit—not being in any way made a receptacle therefore—and hence we are not Jews, not being so inwardly.

By turning to Rom. 15:8 we discover the fact that “Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the father.” One of the promises made to the “father” was, “In thee and in thy seed shall all the families of the earth be blessed.” And in order that the “truth” of God might become effective it was necessary for Jesus to become a “minister of the circumcision;” also that all, “both Jew and Gentile,” without any distinction as to race, color or condition, might, through obedience to the law of God become heirs of the “glorious promises.”

But the key to the situation is found in Phil. 3:3: “For we are the circumcision which worship God in the Spirit, and rejoices in Christ Jesus, and have no confidence in the flesh.” Taking it for granted that Paul, who was a special minister to the Gentiles, knew whereof he affirmed, and that such knowledge came to him by special revelation, he is truly a good witness. Here we learn that it is only those that worship God in the Spirit that are the circumcision under the higher law— the law of Christ.

This worship in spirit can only be through a broken heart and contrite spirit. Hence we conclude that the argument as herein presented is clearly understood by the ministers for Christ.

Another argument presented by those who believe in infant baptism, is, that the law of circumcision belonged to a spirit-covenant, and was the seal of spiritual adoption into citizenship. To this we object, claiming that it was only a token of their faith in the temporal promises, and, especially under Moses, was a seal of their citizenship under the temporal laws. Had it been, as is claimed, that it was a seal of citizenship of the spiritual covenant, then there had been a necessity for the females, as well as the males, to be circumcised, and only those having the authority of the priesthood could have officiated.

Whereas, under that law, even the females might be circumcised, as witness the case of Zipporah. And that it was understood by the Jews themselves as a means of attainment unto temporal citizenship is learned from Josephus, Book 13, c. 11, par. 3: Aristobulus compelled the inhabitants, if they would continue in the country, to be circumcised, and to live according to the Jewish laws.

That it could not possibly have been a spiritual law, is seen in the fact that faith was not a prerequisite, for the servants were to be circumcised, and the child of the maidservant, as much under the law as that of the most pious. Even reason, or any degree of intelligence, was not demanded under the law, as there is no command given, or in any way expressed, not to circumcise the idiot; but on the contrary, all male children were to come under that covenant.

From the foregoing, as well as many other reasons, we conclude that the circumcision of the heart is the anti-type of the Abrahamic circumcision, and as such it is now a necessity, and hence binding on all who obey the gospel law.

J. W. Wright.

CHANGING BOOK OF RULES.

I urge leave to submit a few thoughts on the committee’s report on chapter 13, “Book of Rules,” and appeal which, as per section of their last session of 1889, (see Herald for May 9th), is pending. Sec. 2, of the above report permits the offended to seek redress, if sought within one year of the time an offense shall have been committed; which I think should be so modified as to leave the limiting of time, for redress, etc., to those authorized to hear and adjust difficulties. For in the course of human events one may desire, and be justly entitled to redress, and yet, perforce of circumstances be prevented seeking it within the limits. Furthermore, Christ’s law of adjudication as to limits in which redress should be sought, is silent. And the limiting or extending rights or prerogatives through the method of common consent which Christ’s law neither grants or denies, may need such thought as can be given.

Still farther, a branch having power to regulate its own affairs, only to be called in question when violating some known law, and dealing with unruly members being one of its works, it would seem that when this branch by its own decision of the matter, the officials would be more competent to act as the nature of the trouble should necessitate, than that a general conference could pass rigid measures to meet an emergency that may or may not arise. Besides all this, the body exists in integral parts, and efforts to make each integral part mighty in its sphere, is to secure the success of the body. In view of which fact, all should seek to prevent rather than pass measures at a general conference that might hamper, instead of helping the integral parts in their respective sphere.

There can be no doubt but promptitude is most essential in all gospel imposed works. But a branch could better detect a law which is working against it, and act accordingly, than properly coming under its jurisdiction. And when a tribunal or government is left to do its appointed work, and dissatisfaction exists, redress may be sought in a proper way. And it is better to foster legitimate work than encourage the factions in essaying to modify existing rules as fancy may lead.

From sec. 55; pars. 8, 9, 10, Doc. Cov., we learn, 1. That which is governed by law is preserved and perfected thereby. 2. That which abideth not by law, etc., become a law unto itself, willing or unwilling, and is accepted and perfected by law; but must remain filthy still. 3. To all laws there are bounds, and also conditions. We learn from page 114 that nothing shall be appointed to the church contrary to the church articles; while on page 145 is found a command to the effect, that the elders shall instruct each other in the law of the church, etc, and are explicitly told on page 192 that a failure to act as the law directs will be offensive to Him who is our lawgiver; and are positively told on page 145 that a failure to do as the scriptures directs will be condemnation; the legitimate result of violating law, whether human or divine. And turning to page 65 we are told that these commandments were given to God’s servants in their weakness, after the manner of men, and their weakness, after the manner of men, that they might come to understanding.

Thus we find, in entering the sacred precincts of God’s divine economy, its positiveness, and non-flexibility confronts us, and its occupancy made more solemn in the portrayal of consequences to follow disobedience.

The first clause of sec. 5, of the report seems to recognize a district conference, and Bishop’s court, as courts of appeal. The latter being incompetent, if the Bishop was present, at the trial of his own branch, and the appeal is made, if the case has been tried by the district authorities, appeal can be made to the High Council.

From page 79, “Book of Rules,” we learn that presidents of districts are authorized to appoint district courts, according to the nature of the complaints, where no branch organization, or district, has been perfected. An understanding of law, prerogatives, etc, is very necessary, and though cautiously approached, one is liable to have many mistakes made in the courts in presenting the “Book of Rules,” and its acceptance by conference, were good, I believed and still believe, but think subsequent examination of that received by

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conference permissible. If provisions to constitute a district conference a common, or court of appeal, or, both, other than custom exists, I would be glad to examine the evidence and submit, if valid. But the institution of power law, vote of members conference seems a grave question, opening the way, at least for effects to disposess, or limiting power law has, or may im part.

The consummation of God's purposes through the gospel necessitates the inauguration of measures incurring labor and expense that all should, through the order or method of common consent, be privileged to acquire or not in assuming these responsibilities is consistent, but it can not be that the right of common consent authorizes the erasure of that made inflexible by a "Thus saith the Lord" and a substitute in view thereof. To human rights there must be a limit, or power to regulate, otherwise the supremacy of law were a myth.

Special endowment obtains through separate languages. Thus from pages in Doc. and Cov., I learn that if the president transgress, he is to be tried by the common council, assisted by twelve councilors of the high priesthood. What would save me from censure, were I to insist in the event of a necessity, the president should be tried according to the pattern given in Doc. Cov., page 46. The bishop, on page 295, is called a common judge among the inhabitants of Zion, etc. And whether this would justify a conference in declaring the Bishops an appeal court, in our scattered condition, I would hesitate to decide, and think the matter should be approached by a general conference with sober thought and becoming gravity. That our predecessors anticipated and provided, so far as practicable, rules, etc., for governing stakes of Zion, is clear. With a revelation of the duties of the First Presidency, quorums of Twelve, Seventies, Elders, Priests, Teachers, Deacons, members, and by a "Thus saith the Lord," the Seer defined the duties of high priests, saying they might travel if they chose, but they would be ordained to preside over stakes abroad.

Page 314, Doc. Cov., we learn that high priests were to be ordained by the direction of a high council or General Conference, as necessity should demand, of course. For ordination is not to be conferred as a compliment, or to rush into power a superabundance of officials to dispute about honor, etc. The high priest were under the president. Hence the power of appointment was lodged in the president to appoint the high priest where, and to the work the law assigns them.

And how far teachings and rules to govern stakes of Zion, high and common councils within their borders, may be applicable, in our scattered condition, is a matter for thought. Measures for districts, such as a conference 1838 seems by our worthy predecessors in the latter day work not to have been provided; yet in carrying the gospel into foreign lands, as in our scattered condition, the necessity for them or similar arrangements must be apparent, as the preaching and spread of the gospel must be the primary object. The use of time and space for proof that the scattering was through a departure from recognized law, a wrong course, is just as the fact conceded. Therefore a love "evinced for accepted law while toiling to spread the gospel will hasten a restoration of that forfeited through a disregard of the same. For as Christ sought not to change, but to teach and practice His Father's will by a set economy, it can not be that He would hold man guiltless in essaying such a forbidden work.

And now that amending a part of the "Book of Rules" is awaiting final action, the necessity of reaching a definite conclusion on note (a) as found in "Book of Rules" pages 101-102, which leaves the right of a negative vote in the presentation of a decision of an elders' court an open question, will, I think, hardly be questioned. I herewith insert two items of common consent as I think that logic, or reason, to uphold the likeness of one, and rendering the other flexible, is unknown to me.

"Thou shalt love thy wife with all thy heart, and cleave to her and none else."

"And the elders shall lay the case before the branch members; and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God."

It might be said that the two items treat of different matters. But law is supposed to govern in each case; and law being the rule of action, therefore the action in each case must be imperative. The law says baptism by water in each case must be imperative. The rule of action, therefore the action imposed procedure; and resisting or disregarding the law is an abuse of power to administer it another. But none complain of this but the lawless; though determinately seek redress by a tribunal. Then again it is possible a branch may be the accuser; and the branch is authorized to modify, or set aside a decision of a lawfully authorized tribunal. Then again it is possible a branch may be the accuser; and the establishment of a precedent that would invest a branch is authorized to modify, or set aside a decision of a lawfully authorized tribunal.

In my understanding, an elder's court, is a court of inquiry merely, to hear evidence for another court to pass upon. It does not, I think, have the basis of rejection to be valid? Here is a dilemma from which the law offers an escape.

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To wit; since the motion of conference in 1836, some who hesitated, have grown bold; others, fond of promiscuous dancing, prefer a decision of conference which does not strictly forbid dancing; branches therefore have no right to. The motion obtained in lieu of one, to visit and labor with members, etc., who should indulge in the practice of dancing. And
while there might not have been the remotest intention to encourage the practice, there appears nothing to prohibit, but it is susceptible of being construed as being advisory only. To visit and labor with those who transcend the bounds of propriety, or evidence a departure from the high moral rectitude the gospel imposes, is quite compatible with the genius and spirit of the gospel economy. And why reference thereto, with a recommend to practically observe it when necessary, thereby to excite the fear of those who are subject to the same; and at once bring to their astonished vision the terribleness of expulsion, leading to an outburst of eloquence in the portrayal of the sweets and grandeur of liberty, is against the practice of branch officials towards members at one point of the compass may be non-effectual at another. Some branches have good reason to know that taking a positive stand against the practice of promiscuous dancing is of the highest importance. That many have participated in the wounding, and, to them exhilarating exercise, with no evil design I can well believe. But the tempter has been there; and ere they have been aware some have been deceived, disgraced, perhaps lost. Think of an elder “standing in the way of sinners and sitting in the seat of the scornful,” a sister, a wife, a mother, a maiden being whirled around in the embrace of whoseer may solicit the privilege according to ballroom etiquette, inhaling the fumes of tobacco, with a little whiskey to render the above fumes more effective, with frequent outbursts of profanity, in an ill ventilated room, and let the stalwart advocates of liberty tell how such a procedure is to be made compatible with the injunction to “abstain from the appearance of evil;” how God-fearing branch officials could see a member, young or old, about to be inveigled into such debasing practices, without efforts, by visiting and labor, with a view to point them to the yawning precipice below them, if persisting, and while such labor should be continued; how God-fearing branch officials could see a member, young or old, about to be inveigled into such debasing practices, without efforts, by visiting and labor,

A REPLY.

In a Herald of recent date an article appears under the title of “Woman the weaker vessel,” in which the writer attempts to prove from the Bible, woman’s inferiority and man’s right to rule over her; not because man has proven himself less fallible, but simply because “She is the weaker vessel.” We are indebted to the Apostle Paul for the passages occurring in the New Testament regulating a wife’s conduct toward her husband, who, though a bachelor himself, felt able to explain her duty to her. We read that in the beginning God made man in his own image, “Male and female created he them,” and gave them (not him) dominion over every living creature. In the article referred to, the writer puts great stress on the passage in Genesis, which reads: “And thy desire shall be to thy husband, and he shall rule over thee.” But it does not sound quite so conclusive when we turn to the next chapter, and find the same language addressed to Cain regarding his brother Abel: “And the Lord said unto Cain, why art thou wroth? And why is thy countenance fallen? If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him.”—Gen. 4:6, 7.

Are we to suppose the Almighty intended Abel to be subject to Cain the rest of his days? No; common sense forbids! If we are to take everything in the Bible literally, then as a church we are committing some grave mistakes, for we read in 1 Cor. 14:34, “Let your women keep silence in your churches; for it is not permitted unto them to speak.” In Christ’s government there is no distinction of sex. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”—Gal. 3:28. And the fact that “Adam was not deceived” proves nothing in his favor; Eve was tempted through her ambition for wisdom; while Adam meekly followed her example without a word of objection or remonstrance. And surely God does not need disobedience on the part of his creatures in order to carry out his designs. I admit the sentence pronounced on woman does sound a little harsh, but let it be just, as well as just, we find in 1 Tim. 2:13, a promised recompense. And let us remember one woman was honored above all the human race—the mother of Christ. Also Christ appeared first to a woman when he arose from the tomb, merciful as well as just, we find in the same subject; but I will leave the citing of farther proof of woman’s right to stand by man’s side his acknowledged equal, to abler pens than mine.

ONE OF THE WEAKER VESSELS.

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ONE OF THE WEAKER VESSELS.

Selections.

DAVID WHITMER.

DAVID WHITMER, one of the original Mormons and a sketch of whose life was printed in Tuesday’s Times, died at his home in Richmond and Missouri, at five o’clock yesterday afternoon, the news reaching here last evening in a dispatch to Mr. Vancleave, of the city clerk’s office. A Chicago man, on hearing of Mr. Whitmer’s death, related the following incident: “Some sixteen years ago I chanced to ride across the state of Missouri, from Hannibal to Kansas City. There were but few in the car in which I rode, and the seat directly in front of mine was occupied by a very tall, quiet, elderly gentleman, with whom I had some conversation. Some things in his dress, manners, and talk caused me to think that he was a prosperous Pennsylvania Quaker, journeying west to look after his investments. I soon found, however, that he was possessed of much information about the land over which we were traversing, a resource of the same, and of its early history. About noon a gentleman in the car asked me into the smoker to enjoy a cigar. He asked me if I knew the man with whom I had been talking. I informed him that I did not. He then stated that it was David Whitmer, one of the ‘testifiers’ of the Book of Mormon, and one of the early associates of Joseph Smith. I asked him if he was well acquainted with Mr. Whitmer, and he stated that he was, having always lived in the same county with him. As I now remember he said he was brought up on a farm, but had for several years been practicing law or performing the duties of sheriff of the county. At my request he gave an account of what he knew of our travelling companion and his estimate of his character. He said he was a small boy when some patriotic citizens proposed to drive the Mormons out of Missouri, the leading charges against them being that they were ‘Yankee abolitionists and prohibitionists, who spent more time in going to meeting than in farming, and to whom there was no need of.’ He was on horseback behind his father when they were driven out. The leader of the party, he said, dismissed, www.LatterDayTruth.org
Our last conference in regard to Bro. J. T. Clarke’s case. Carried. When this conference adjourned it stood the following:—April 24th, 1833, at ten o’clock. The president was authorized to organize a branch at Rich Hill. He was appointed to take into consideration the advisability of voting by representation, at our district conference and adopt a system and report at our next conference, of our next six months.—J. N. White, president, E. Curtis vice president, S. Crum, secretary. A committee of five was appointed to do the necessary work on district records and purchase new books. The church author­ities were satisfied with the report of T. W. Chatburn, and tendered a vote of thanks for past services as secretary. In the evening preaching by J. A. McGuire. The meeting was forward and loud by J. N. White. SACRAMENT meeting in the afternoon in charge of C. F. Warnkey and H. R. Mills. The good Spirit was there and many souls glad. Preaching in the evening by Joseph Luft. The ministry to labor under the direction of the president.

THE LAST WITNESS DEAD!

For many days past our aged fellow citizen, David Whitmer, lingered on the very brink of the grave of death, but it did not seem as though he would come until yesterday evening, at 5 o’clock, when his spirit winged its way into the infinite.

David Whitmer was born in Harpersburg, Penn­sylvania, January 7th, 1805, consequently was in his 83rd year. He possessed a remarkably robust constitution which, added to his habits of active and temperate living, prolonged his life beyond four score. He lived in Richmond about half a century, and prior to that period lived here, who had among our people, more of friends and fewer enemies. Honest, conscientious and up­right in all his dealings, just in his estimate of men, or of himself, was never known to do the least harm to any of his neighbors. In the treatment of all, he made lasting friends who loved him to the end.

When a youth he moved to Ontario county, New York. He was married to Julia Ann Jolly, on January 9th, 1831, in Seneca county, New York. In 1832 he moved from that place to Kirksland, Ohio. In 1834 he came to Jackson county, Missouri, and in 1837 moved to Far West, Caldwell county, Missouri, and from there to Richmond, in 1838, far beyond, to the brink of the day of his death. He leaves a wife and two children, two grand children, and several great grandchildren.

It is well known that he was a firm believer in the bible, in the divinity of Christ and in the authen­ticity of the record of the Nephites, better known as the Book of Mormon.

He was the last to go of the three witnesses to “the divine authenticity of the record of the Nephites”, and as the history of this Book of Mormon is not much known, we think this a fitting occasion to repeat what Mr. Whitmer has often said on the subject, taken in part from an article written by John Joeith of the Plattsburg Democrat.

When he was twenty-four years of age and working on his father’s farm near Palmyra, New York, then all that section of the country was new settled; much of the land was under cultivation by Smith, who at that time gave a series of lectures with a view to convince the inhabitants that “the Lord has become unto us a book vvhich he believes to be true.” These lectures were transcribed by who acted as his amanu­eso, and were delivered at length in the Book of Mormon, which he also has.

While describing this vision to us, all traces of a sonorous voice from which we might have expected the time being, his form straightened, his countenance assumed almost a beautiful ex­pression, and his tone became strangely eloquent. Although evidently no studied effort, the description was a magnificent piece of word painting; and he carried his hearers with him to that lonely old farm house where the book had been hid away in the divine presence. Skeptics may laugh and scoff if they will, but no man can fla­me David Whitmer knew his New Testament and the angel of the Lord, without being most forcibly convinced that he has heard an honest man, and that he has heard the voice of the Lord.

The result of this vision was a proclamation setting forth the facts enumerated. The “urim and thummim,” prophecied in the account of the visions were a pair of transparent stone spectacles, 

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the prophet's work in existence which is not in possession of Mr. Whitmer. It was confided to Oliver Cowdery and preserved by him until his death in 1836. After that event Young succeeded in getting it from Cowdery's widow and it is now among the sacred relics preserved at Nauvoo.

He bore his long illness with great patience and forbearance, his faith never for a moment wavering. Throughout the summer of 1888, he was carried to his bedside, and his friends, his physicians, his nurses, and during his illness she did not trust in human aid or medical skill, but placed herself in the hands of God, to do according to his will. Funeral services were conducted by Elder John R. Evans. For further particulars concerning her death, please notice "Home Column."

On Sunday last at ten o'clock A.M., after awaking from a short slumber, he said he had seen beyond the veil and saw Christ on the throne in majesty. He passed away at his bedside in these words: "Brothers and sisters, you will be laid to rest in hallowed aid, and placed in the hands of God, to do according to his will. Funeral services were conducted by Elder John R. Evans. For further particulars concerning her death, please notice "Home Column."

On Sunday evening at 5:30, January 22d, 1888, Mr. Whitmer called his family and some friends to his bedside, and addressing him as the attending physician, said: "Dr. Buchanan, I want you to say whether or not I am in my right mind. Do not let it be said that I am in the last stage of sickness, as I wish to be placed in the Bishop's hands, that the ministry may be so sustained, that the gospel may be preached; and in order to accomplish this all we have to make some sacrifice. The ministry have to sacrifice the comforts of home, leaving those who are dear to them, and in many cases go forth and face a warring world, their families having to do without their support and company. It is very evident from what the Lord says in the fifteenth Psalm that it is necessary for us to make sacrifice, for he says: "Gather my Saints unto me; those who have made a covenant with me by the waters." Now it is clear from this that we cannot do nothing and receive blessings as those who make a sacrifice for the work. In Malachi, third chapter, we find that the Lord promised great blessing to his people by bringing their 'silver' into his 'store house.' And as God is unceasing in his love, he will not bless his people the same to-day? Prove him and see. May all who read this be impressed with the great need of obeying the whole law; and let us all work with one cord in our hands and see what we are making for the cause we love so well! And if we find we are not doing our part, let us determine that we will make amends, and 'be as joyful in the Lord as a child.' God does not compel us to pay our tithes and offerings, but has promised great blessings to his Saints when doing so. May the Lord bless us with his Holy Spirit, so that we may be able to learn our duties and perform them with an eye single to his glory. Send money to me by Postoffice order or bank cheque. That is safer than by registered letter."

The doctor answered: "Yes, you are in your right mind, for I have just had a conversation with him."

He then addressed himself to all around his bedside in these words: "Now you must all be faithful in Christ. I want to say to you all, the Bible is the name taken by the Church of is the name taken by Bro. Lorenzo Powell, an aged 31 years, mother of Bro. John and Sr. Sarah Watkins. She was born at New Tragedor, Monmouthshire, England; was baptized at same place, April 1st, 1857; married George Powell, an able, and during her illness she did not trust in human aid or medical skill, but placed herself in the hands of God, to do according to his will. Funeral services were conducted by Elder John R. Evans. For further particulars concerning her death, please notice "Home Column."

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JT is rumored in some quarters of Eden down to the Isle of Patmos, all likely to do so in the future. than responsible to God and man, one man in their personal conduct and the management of his own earthly stewardship; first in respect to his duties toward God; and second, in his duties as a citizen. This too, we find the Book of Mormon to teach—also the Doctrine and Covenants.

Common Stock systems tend to lessen individual effort, to confound and destroy personal responsibility, and to shut out those incentives that heaven has ordained, in nature and in grace, to move the individual forward in the achievement of personal good works and the attainment of man’s best conditions. Whoever will carefully read Luke, chapter 12, and Matthew, chapter 25, need not be told that God will make each individual account for his own personal conduct and the stewardship committed to his trust.

It is true the Scriptures say that the Christians in Jerusalem, immediately after the crucifixion, when persecution ran high, and before suitable organizations were effected, “had all things common.” But in no place do we find the apostles to endorse that state of affairs as the proper and permanent order of the church. The Saints in those times (mentioned in Acts 2: 44; 4: 32-34), were sorely persecuted, had no certain dwelling place and no permanent system of business, and herein we can find readily a reason for the policy— if such we may call it—that was practiced temporarily and only till proper organizations could be had.

It must not be thought that everything which was done, or left undone, by the apostles and their fellows was ordained and appointed of God, or that we have a full and detailed record of general church affairs in those times; for the facts are, that a history of the details of a city of twenty thousand people, including the laws and usages touching its government, for even ten years, would make a book much larger than the entire New Testament, while that of the Christian Church for seventy years would no doubt be vastly greater. We have in the latter only a small, fragmentary, and in many things a closely abridged statement of church history and church government. In that we have only a small portion of less than one half of the apostles. But enough is given in it to enable us to see that, as years were added and the church increased and developed, needed organizations were had and the kingdom took on that systematized and organic form typified in the teachings of our Savior in Matthew 13: 24, 33, 44, 45, 47; John 10: 1-16; 15: 1-7; Luke 12: 32; and also in Timothy, 3: 15; 1 Peter 4: 7; Ephesians 2: 19-22; 4: 16, etc., etc.

As for tithing, it was established by the will of God as early, at least, as the times of Melchisedek, who was both a fellow priest and a faithful servant of the Lord, and the natural principle of tithing, whether under the law of Moses or the dispensation of grace, is taught in the New Testament. See Matthew 23: 18, 19; Hebrews 7: 8, 9; Malachi 3: 7, 11, etc.

In July, 1833, “The Elders stationed in Zion” sent forth an epistle “To the Churches Abroad,” from which we take the following valuable items in respect to the order of the Church touching its temporal and financial affairs as they were then being established under the law given for the building of Zion and her stakes.

In this “Common Stock” is disallowed, and the fact that each person had and will have his personal inheritance in all property affairs, sole and separate, and he held accountable to God for his own personal work, is clearly stated. We commend it to the careful attention of our readers with the assurance that we heartily endorse it, and have ever done so.

“One object in writing this epistle is, to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren abroad, that had property, have given some away; and sacrificed some, they hardly know how. This is not right, nor according to the commandments.

“We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it, and he can help the poor by consecrating some for their inheritances: For as yet, there has not been enough consecrated to plant the poor in inheritances according to the regulation of the church, and the desire of the faithful.

“This might have been done, had such as had property been prudent. It seems as though a notion was prevalent, in Babylon, that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has any thing to consecrate to the Lord for the benefit of the poor and the needy, or to purchase lands, to consecrate it accordingly.

The Saints’ Herald:

JOSIAH SMITH

EDITORS

W. W. BLAIR

ASSOCIATE EDITORS

Lamoni, Iowa, Feb. 18, 1888.

COMMON STOCK.

It is rumored in some quarters that Elder W. W. Blair favors common stock rather than stock of things. To this we reply, 1st, that he never has in the past; 2d, that he does not now; and 3d, that he is not at all likely to do so in the future.

The Bible everywhere, from the garden of Eden down to the Isle of Patmos, teaches that man is and is to be personally responsible to God and man for his own individual efforts and the management of his own earthly stewardship; first in respect to his duties toward God; and second, in his duties as a citizen. This too, we find the Book of Mormon to teach—also the Doctrine and Covenants.

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I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Whitney. I and my wife lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the church in this part of the Lord’s vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it; though some strange notions and false spirits had crept in among them. With a little caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of “common stock,” which had existed in what was called “the family,” whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation.”—Times and Seasons, vol. 4: page 368.
to the law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land. And we have abundant reason to be thankful that we are permitted to establish ourselves under the protection of a government that knows no exceptions to sect or society, but gives all its citizens a privilege of worshipping God according to their own desire.

"Again, while in the world it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because, if all should do so there would be nothing to put in the storehouse in Zion for the purposes which the Lord has commanded.

"Do not think, brethren, by this, that we would advise or direct that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father which informs us that in his bosom it is decreed that the poor and meek of the earth shall possess it.

"Neither do we apprehend that we shall be considered as putting out our hands to steady the ark of God by giving advice to our brethren upon important points relative to their coming to Zion, when the experience of almost two years' gathering has taught us to revere that sacred word from heaven, 'Let not your flight be in haste, but let all things be prepared before you.'

"Then, brethren, we would advise that where there are many poor in a church that the elders counsel together and make preparations to send a part at one time and a part at another. And let the poor rejoice in that they are exalted: but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

"The disciples of Christ, blessed with immediate revelations from him, should be wise and not take the way of the world, nor build air castles, but consider that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year: or, at any rate, food: and where disciples, counsellors wrote to Bishop Edward Partidge, father of Bro. John Hawley.

"Therefore, these persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must shew reasonably to the Bishop that he wants as much as he claims. But in case the two parties can not come to a mutual agreement, the Bishop is to have nothing to do about the case. The matter must be laid before a council of twelve High Priests; the Bishop not being one of the council, but he is to say the case before them."—Times and Seasons, vol. 6, p. 501.

These quotations utterly exclude all "Common Stock" systems and support tithing and consecration; and these we fully endorse.

EDITORIAL ITEMS.

Elder R. J. Anthony wrote us from Provo, Utah, the 4th instant, and assures us that remarkable changes are going on in all that region among all classes, especially the Utah Mormons. The sentiment is rapidly obtaining with them that "polymony must go," also that the people will hear and judge for themselves and vote for whom they will, free from the dictation of the priesthood. He reports bad weather during the latter part of September and November, and the roads were greatlyとかれて with present and future prospects touching the work of the Reorganization in all that mission-field. He does not now expect to attend General Conference.

Sr. Adelia Mosher, of Watterville, Le Sueur county, Minnesota, wrote us a letter asking that ministers be sent there and expresses confidence that a branch could be raised up yearly. This county is southwest of St. Paul, and is easily reached by railway. Our Minnesota Elders should look after this call and supply it soon.

Bro. W. M. Goreham wrote us of late that the Saints at Beeler, Kansas, and vicinity held regular meetings in the town, have good attendance, and that a good feeling prevails.

Bro. John T. Davis, of Pittsburgh, Kansas, wrote us of late that he had been preaching as occasion offered since the first of last December, and that he hopes to continue permanently in the field, and he hopes at no distant day to visit his large circle of relatives and friends in Utah. He also says his eldest son would soon make a trip to the Indian Territory with Bro. John Hawley.

Bro. Moses Turpen, of Keighley, Kansas, renouws for Church publications, and he says "the Saints at this place, as a rule, are trying to live their religion."
Bro. A. H. Parsons writes from late from Barton county, Kansas, and says: "I am wanted in Rice county to administer baptism to a man and his wife where I had spent four weeks presenting the good word. I feel well in the work."

Bro. William Leeks, of Plum Hollow, Fremont county, Iowa, reports that Elder J. D. McClure, of the Christian Church, would deliver four lectures in the M. E. Church at that place against the Latter Day Saints, beginning the 6th instant. Those having charge of that mission field should be on the watchtower, clad in the armor of the Lord, and see that no harm comes to "the flock of God, over which the Holy Ghost hath made them overseers."

Sr. Margaret J. Braden writes from Monmouth, Ontario, that she knows the work is of God, and that she intends to faithfully endure to the end when Christ comes to claim his own.

Bro. J. S. Roth wrote from Clinton, Iowa, that the local press had kindly presented the teachings of the Saints, thereby aiding in disseminating the teachings and the influence of the church. Some other ministers, and still others of the ministry, have been excellent helpers in this direction. The works of this class are known and very much appreciated. Others there are who seem never to make an effort to aid in this direction—but we are glad they are not numerous.

How any person can conscientiously think himself a worthy member (and especially a representative of the church, enjoying its blessings and support), and still do nothing, or but little, to encourage and aid a great earthly "arm" of the church—the Board of Publication—is strange and past finding out on common sense and Christian principles.

Every member of the church is bound by the very fact of membership to aid as lie or she may find or make opportunity, and to the extent of his or her ability, in building up every department of the church, and especially those of first importance. This is more especially true of the ministry, the presidency and traveling ministry in particular. Whoever will not aid in building up the kingdom of God, when they can, are not worthy of membership in it. And whoever loves the church and work of God will show their faith by their works, "By their fruits ye shall know them." The members of the Board have the right to expect the aid of their fellow Saints, and they look for it.

AID CHURCH PUBLICATIONS.

Bro. R. J. Anthony, wrote us encouragingly again, the 6th instant, from Provo, Utah, sending the names of new subscribers for church publications, and he says:—

"I expect to get some more new subscribers, both here and in other places. I shall do all I can for the office."

In behalf of the cause of God and His saints, and of the progress of His Church; and in behalf of the Board of Publication, we thank Bro. Anthony for his interest and his efforts. What he proposes is no new thing for him, for he has ever been an active worker in the interest of the Board of Publication, sending up much help in the way of subscriptions for its publications, thereby aiding in disseminating the teachings and the influence of the church. Some other ministers, and still others of the ministry, have been excellent helpers in this direction. The works of this class are known and very much appreciated. Others there are who seem never to make an effort to aid in this direction—but we are glad they are not numerous.

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From three dozen, as per original order, to four dozen copies per month. I believe this will fall far short of the actual demand. This work only requires to be seen to be appreciated. I am delighted with the first number, and can assure you that it has exceeded my most sanguine expectations. I consider the frontispiece alone worth double the cost of the whole paper. In its sphere Autumn Leaves bids fair to become as much appreciated as the Herald is by the bulk of the membership of the church.

Number one is now being re-printed, and will be ready for delivery early in March.

QUESTIONS AND ANSWERS.

Q.—If they were properly baptized—that is, if they were truly converted and were then regularly baptized by an authorized minister, they, if they fall into transgression, or become lukewarm, have no need of further baptism. See 1 John 1:9; 2:1, 2; Eph. 5:29; Rom. 8:34; Isa. 55:11, 12; 1 Pet. 2:24; etc., etc. But if, after faithful seeking God in prayer (Luke 3:21; Matt. 7:7, 11, etc), the Holy Ghost is not given, then the person should be baptized as in Acts 10:1-6.

Q.—In Revelation the 11:14, where it mentions the "two olive trees" and "candlesticks," does it mean the same as the two olive trees mentioned in Zechariah 4:2-3? (a)

A.—Yes; both relate to the anointed prophets of God.

Q.—Will the two prophets mentioned in Revelations 11:13, to prophesy at Jerusalem before the coming of the Lord in glory?

A.—Yes; read "Concordance" to Doc. Cov. p. 32.

Q.—What is meant by the "seal of the living God"? Rev. 7:3, 4. The Adventists claim it is the Seventh Day Sabbath? Please explain.

A.—That "seal" we understand to be the special endowment of the Holy Ghost (2 Cor. 1:22; Eph. 1:13; 4:30, etc., etc.) which imparts confirmation, divine knowledge, authority and power. See also "Concordance" to Doc. Cov. p. 31.

Q.—Is it proper for anyone to go and preach out of his own state, unless he is sent by conference, on his own or his friends willingness expense?

A.—Yes; by first having the consent of those branch, district, or mission church officers in charge who he intends to labor.

Q.—If a woman desires baptism (without...
"pursuasion") and her husband notifies the elder of whom baptism was desired that he objects to it, would the elder be justified in administering the ordinance against the husband's will? If so, by what law or principle?

A.—No; the elder would not be justified, for the law of the church says: "It is not right to persuade a woman to be baptized contrary to the will of her husband." (See Doc. Cov. 111:4.) If it is not right to persuade a woman to be baptized contrary to the will of her husband, then it follows, of course, that it is not justifiable for a minister to baptize under these circumstances.

Q.—Is the right of "consent" reserved to the church in its legislative assemblies the same as that in branches and districts of the church in reference to their local governments?

A.—The principle is the same, but the application of it may not extend to the same objects.

Q.—Are brethren and district assemblies of the church bound to "raise their hands" in support of the finding of an "elder's court," provided they are convinced that the said finding is either unlawful, malicious, or without "legal process"?

If so, then is there the agency of man and liberty of conscience when members are thus compelled to vote for that which they do not approve?

A.—The "Rules of Order," adopted by the General Conference of the church, must govern in this matter so long as they remain in force, and they provide that the court of "elders shall lay the case before the church, and the church shall lift up the hand against" the convicted transgressor. Back of Rules section 159, (with Doc. Cov. 42:22; and Matt. 18:15-18). We do not understand this to be directly a "vote" on the merits of the case, but simply an action on the adoption of the findings of the court. Where a 'vote' is had, there must be the free exercise of individual choice, for or against. Besides this, it is not permissible for the membership to "vote" on the merits of a case of personal transgression, for they have no authority to know the proceedings of the court, nor to possess authority to administer it even if they did know it. Furthermore, the law provides that transgressors are not to be tried before the members, and that, therefore, the members, except such as are witnesses, are not to know the facts, real or supposed, in such a case, at least not before said case is finally disposed of, if ever. For the law provides that the transgressor shall be delivered "up unto the church, not to the members, but to the elders;" and that, too, "not before the world." (Doc. Cov. 42:23.

The manifest object of this is to prevent scandal and reproach, and to shield the accused from improper influences so far as practicable, leaving the matter under trial solely in the hands of a competent and proper agency whose duty it is to try the case on its merits according to the law and the testimony touching it. These are some of the reasons why members who "lift up their hands against" the transgressor do not thereby "vote" for or against the person according to their private, individual opinions and views of the relative merits of the case, but simply and only as publically and formally accepting and adopting the authority of said court and its action in the premises. Inasmuch, then, as transgressors are to be delivered up for trial "to the elders;" and "not to the members," it follows therefore that the said "members" are not qualified nor legally competent to "vote" individually, as to the guilt or innocence of the accused. It follows, then, that either branches or district assemblies may "lift up their hands against" a transgressor convicted before a competent court, even though they may think such conviction "unlawful, malicious, or without legal process," and they still retain their "agreement and consent." Then the law, as before stated, requires them to "lift up their hands" in such a case, not as expressive of their personal opinions as to the guilt or innocence of any individual, nor as to the regularity or legality of the elders findings, but as their acceptance and endorsement of the authority of the court and its proceedings.

**Editors' Home Column.**

**Peacehills which we spurn to-day**

Were the truths of long ago;
Let us not be deluded now;
Prescribe shall the living grow.

SAN LUCAS, Cal., Jan. 8th.

Dear Sisters,—A few days since, while reading in the Herald of December 31st, an article headed, "Woman the Weaker Vessel," my spirit was stirred within me, and I was constrained to write a few thoughts upon that same subject, which I feel that we must give God all the glory, but verse 7th says, and the eyes of them both were opened." If Adam's eyes were not opened before, how could he know all those things? God in pronouncing the sentence upon the woman, said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Surely his word has been fulfilled. Man has done the ruling; the reins of the government are in his hands and will be, I suppose, until He comes, whose right it is to reign; and when He comes we shall be redeemed from the curse, as well as our brethren and restored to our former position, even by side by side with the man, equal with him in every respect, enjoy all the rights and privileges that he enjoys; and we will occupy no fourth place in the scale of importance then, though we may now. There will be neither Jew nor Greek, bond nor free, male nor female, but we shall be one in Christ; no more lords and maids, but brethren and sisters.

The love of liberty and freedom and patriotism are just as great in the heart of woman as in that of man, and she instills the same into the minds of her boys and thereby fits them for rulers and governors.

As to the ministry God hath put that in the hands of the man, for He is better able to meet the storms and persecution. He has reasons to be more brave, while she may take care of the home and children, and, if need he, labor for means to sustain him in the preaching of the word, while we instruct our children at the fireside, and bring
them up in the nurture and admonition of the Lord, and with God's help fit and prepare them for the work of the Lord.

And now sisters, if we perform our part well, will it not be said unto each of us, as unto our brethren, "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee"—no, I must not quote the balance, lest my brothers break the vial of wrath upon my head! But we beg pardon; we do not look for these things until our Emancipator comes; then shall the curse be removed, and we shall be free. Lift up your heads and rejoice as ye see the day approaching. "But," says one, "you are clear off the track; doesn't Paul say, Wives, submit yourselves unto your husbands? Yes; haven't we been submissive? But God made man first and did not make man for the woman but woman for the man. Does that make man more of importance? If woman is of the man, is not man of or by the woman? I claim that one is not perfect without the other; what is lacking in one is made up in the other. Man is physically stronger, more austere and coercive in his manner; woman is more patient, more persuasive and sympathetic. Who will say that women are inferior? Girls—two have gone to God who gave them. I love my family and serve them willingly; yes, tenderness lest they cause the weak to stumble.

"When the fulness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The earth might indeed never have been peopled had not Adam fallen, but if man had any part or lot in the matter of Christ, the Savior of the world, as well as of the man, being born, we would be pleased to be informed what that part was. We need only refer to this fact, for it is matter of sacred history that whatever share man may have had in the fall, Christ was born of a virgin; and had Adam remained in the garden of Eden to this day, the salvation of Eve or any of her daughters could in no wise have been effected thereby, for there is no other name given under heaven in which there is salvation, save the name of Jesus Christ. Which Spirit is leading us to Christ in the flesh. Again, it is asserted by those who have so boldly declared that there would have been no salvation for woman without man, that the true strength and nobility of man is best displayed in violating with a high hand and open eyes the commandments of God because his wife wants him to. If Adam displayed his nobility by this act of knowing violation of the law of God and (as according to these writers) a true gentleman and true husband could not do otherwise, why condemns Herod for delivering the gory head of John the Baptist to the dancing daughter of a wicked mother? According to the standard of right and wrong placed before us, Herod was a true gentleman and true husband. Does this spirit confess Christ as come in the flesh? Verily I say unto you it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matt. 7:21, 22. Again: "If ye love me, keep my commandments." Does it not seem that it is high time men professing to write or speak by the Spirit of God should have a little more care in what direction their teachings lead? The political huskercr or the circus clown may afford to sacrifice truth for the sake of a faceious jest, but we have yet to learn where the Spirit of God ever forgot the solemnity of the message which is a savor of life unto life or death unto death. Again let us analyze the passages: "Sons."—John 1:12. There is no other name given unto salvation. "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee."—Matt. 25:21. We must not quote the vial of wrath. We confess to you that it is high time we renewed the encouragement of my sisters.

The true gentleman and true husband could not afford to sacrifice truth for the sake of a faceious jest, but we have yet to learn where the Spirit of God ever forgot the solemnity of the message which is a savor of life unto life or death unto death. Again let us analyze the passages: "Sons."—John 1:12. There is no other name given unto salvation. "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee."—Matt. 25:21. We must not quote the vial of wrath. We confess to you that it is high time we renewed the encouragement of my sisters.

Lay the letter of the Saints upon the walls of Jerusalem and work upon the hearts of the people. But we beg pardon; we do not look for these things until our Emancipator comes; then shall the curse be removed, and we shall be free. Lift up your heads and rejoice as ye see the day approaching. The fathers, the leaders, the elders, the saints, the church, the church of God. The Catholic, the Baptist, the Methodist, the Disciple, the Shaker, the Church of Jesus Christ of Latter-day Saints. Is this the case? Is this the gospel plan of salvation? Shame, that the question should be asked in the Church of God! "For I live saith the Lord. And every knee shall bow to me, and every tongue shall swear to God. So that every man which is armed with a sword shall put it by him; and every man shall worship unto him who is the Lord."—Rev. 14:11, 12. And it might do no harm to read the 13th verse in connection.

"For the husband is the head of the wife, even as Christ is the head of the church." Here again is this headship limited. Christ when upon earth taught most plainly that his commandments were of no value only from the fact that the Father gave them; and the same is the case with us, as he had received it from the Father. Mark with what jealous care the Lord guards the rights of his children, not suffering even the Son of his bosom to declare any terms of salvation other than those received from him. And herein is the test and limit of the authority of anything which the husband may do or say in regard to the wife. Even Christ, Son of the living God as he was, supported his teachings by constant reference to the word of God, to the "Thus it is written." Think you, my sisters, that when our husbands shall maintain the same holy relationship to Christ which he maintains to and with the Father, it will cause any sense of humiliation to submit to them? And this is the only submission required of us, and the attempt to teach or establish any other is the Spirit which denies the coming of Christ in the flesh, takes from us our agency and dethrones Christ by proving him to have taught falsely when he asserted that he taught only as he had received commandment from the Father. "And he is the Savior of the body. Is this a strange assertion? Certainly not, for we know that he is; and furthermore we know that the body, the church, is composed of men and women, and the blindness which could so pervert this passage of scripture to mean that man
was the Savior of woman, could come only from a Spirit denying that Christ had come in the flesh; because it denies the work which He came to perform and gives to man, who had no part in that work of redemption, the honor which belonged only to Christ. As the angel declared to Mary: "His name shall be Jesus, for HE SHALL SAVE his people from their sins."

"I will redeem them," said one in the morning of creation, "and the honor shall be mine." I will redeem her said many even in these latter days, "for man is the savior of woman," and to, there followed that corruption which has now become the order of things. The churches of Christ have been so filled with the spirits of Balaam, but he knew only the baptism of John, "Whom when Aquilla and Prisca had heard, they took him unto them and espoused unto him the way of the Lord more perfectly." This then is how they, not he, had been Paul's helpers in the gospel; not by any act of usurpation, but as helpers in Christ Jesus; and we can not help thinking that it would be a good thing for the church today if some, like this eloquent man, were willing to be taught.

One other point and we drop this subject, at least for the present. If we ever resume it will not be the humiliating task which this has been (for it is humiliating to even refer to a principle so derogatory to the gospel of the Son of God). It will be that many women will, perhaps, come to see that it is a shame for women to usurp him unto them and espoused unto him the way of the Lord more perfectly."

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cause realized me to doubt the efficacy of prayer with God's people in administering his ordinance to the sick.

Thus has passed away our sister. We will miss her in our mite society, in our Sunday School, in our prayer meeting and in our home circle. We all will miss her, but most of all her mother, her adopted son and her husband.

Ever your sister in the bonds of love and truth,

H. E. BIRCHELL

**Home Missionary Fund.**

Sr. R. Austin, Belleville, Cal. ........................................... 50
Sr. Joseph Clapp and children ........................................ 100
Sr. Emma Ochsner and children, Clitherall .......................... 35
Sr. A. Bibler, Carson, Nev. .............................................. 1 00
Sr. O. Davis, North City, Iowa ........................................ 68
Robert Spillman, Agency, Mo. ............................. 25
Sr. Harriet A. Roberta, Bernardo, Cal. ......................... 75
Sr. M. J. Canly, Lamoni, Iowa ........................................ 100
A sister, Lamoni, Iowa ................................................. 1 00
Sr. Almire Hethe, Fulton, Iowa ........................................ 50
Sr. Rhoda Gooch, Beckville, Kan. ................................. 1 00
LAMONI, IOWA, February 9th.

**Correspondence.**

**LAMONI, IOWA, February 6th.**

Bro. W. W. Blair:—Returned home last Friday, after having been gone seventeen days; preached five times at St. Joseph, five times at Pleasant Grove branch, which is about twenty miles from St. Joseph, and three miles from Clarkdale. Bro. H. C. Brunson had commenced a series of meetings in St. Joseph, having spoken twice before my arrival. Bro. J. F. McDowell spoke twice during the series, to the edification and instruction of his hearers. The first of these meetings were not well attended, but the attendance and interest grew better till the close. Just why the Saints allow themselves to become lethargic, at times, is not always easy to tell; but as a rule, it is much easier to determine the causes of this abnormal condition, than it is to remove them.

Bro. McDowell is now on probation as superintendent of the "St. Joseph Society of Organized Charities." This new arrangement, which renders his former appointment to labor in Little Sioux and vicinity nugatory, was entered into and completed by brethren Robert Winning, W. W. Bish and himself, together with the society above referred to. The Society is evidently a good one, and its objects philanthropic and highly commendable; but a disposition to look on all sides of a matter, so far as possible, gives some people a good deal of trouble in this world. Bro. McDowell seems to be fully impressed that the movement was a proper one, and is alive to his duties.

At Pleasant Grove, the Saints, with the assistance of their friends, have built a neat little church, which is nearly paid for, and is proving a wonderful incentive for good. The Pleasant Grove branch is coming up nicely, and I trust it will continue to rise. We had a good, spiritual time, while there, and left them all feeling well.

The holding of this little church shows what can be done where there is a united effort put forth, with the blessings of God upon the work. Times were hard, crops poor, and yet this church went up as if by magic, and before their friends and neighbors were hardly aware of it, they were meeting in their new home, with the Spirit and blessings of God resting upon them. In addition to this, they discovered, while feeling so well, that they could, and it was their duty, to pay up on "Herald" and "Hope," renew subscriptions, and give "Autumn Leaves" a little lift. Twenty-seven dollars of Herald Office money was paid over, and three dollars and seventy-five cents for "Autumn Leaves!"

JOSEPH R. LAMBERT.

**Waylock, Texas, Jan. 24th.**

Dear Herald:—I am still in the land of the living, but am doing very little in the Master's cause in the way of preaching. One reason is, the weather has been unfavorable. We have had a great deal of cold and snow here this winter—more than I ever saw in this section of country. I hope to commence preaching as soon as circumstances will permit. Our branch was made sad a few days ago by the death of Bro. Lee Hartman. He was young and promising, the son of a widow, one upon whom she depended in a great measure for support. Our loss is his great gain, so we humbly submit to God's will, with the hope of meeting him in the morning of the first resurrection. My heart rejoices in the prospect of having part in that, for over such—the second death hath no dominion. I greatly delight in the means in God's hands of saving many; but it seems I am doing so little in that direction since I came into the church which has been nearly two years, yet I am anxiously waiting for the way to open up for me to devote my entire time to the ministry. I am inclined to believe that my work is among the Lamantites, or at least much of it. Let that be as it may, I desire to do the Master's will, now, henceforth and forever.

In gospel bonds,

E. W. NUNLEY.

**Custer, Mich., Jan. 25th.**

**Bro. Blair:—The work of the Lord in this part of the Lord's vineyard is on foot. There are others that say it is all this part of the district. I am laboring under direction of the president of the district since last General Conference. I baptize four before our last district conference, one at Juniata and five at this place since in Black River, on the 19th inst. There are others that say they will be baptized at an early date. I have much opposition in this place, but it does not stop the work. Pray God that his Spirit may be with me and then I have not anything to fear.**

ROBERT DAVIS.

**Burnett, Neb., Jan. 20th.**

**Bro. Joseph:—I am trying to do what I can to help to spread the glad tidings of a restored gospel as far as I can. I have been in Boone county twice miles north, among the Christians, and one of their members told me that he heard some of the other members say that it would not do to let the Saints preach there, for it would break up their church.**

OSCAR BREEKE.

**Grand Valley, Ont. Jan. 23rd.**

**Bro. Blair:—I am doing all I can in the way of preaching, and am kept busy. Prospects are brightening at Riverview. I also feel a little better disposed towards future prospects at Allston, as there are hopes of three or four coming in there in time. The work is by no means done at Masonville and north of there, and in Garafraxa and vicinity there are good prospects of quite a gathering in the near future. Bro. Smith and I have done considerable preaching there, and now Bro. J. Shields holds the fort and has baptized ten, Bro. W. J. Smith twelve, and others at the door. We go north to Bruce county about March 1st, to open the work there by request of late.**

J. A. McINTOSH.

**Plum Hollow, Iowa, Feb. 4th.**

**Bro. Blair:—I herewith enclose notice of four lectures to be delivered at the old M. E. Church in Plum Hollow, Iowa, commencing February 6th, by Elder J. D. McElvain. The Christian Church, from which you may learn that the claims of Joseph Smith as prophet, seer and revelator, and the Latter Day Saints priesthood are likely to be brought in question. From what I can learn, however, by report as to the calibre of the lecturer I shall only expect to hear declamations, quotations from the Rev. Clark Braden, harsh epithets and invective, instead of scriptural argument. Be this as it may, I am glad to see the question raised, for it may give an opportunity for proper investigation. Many persons who were present at our camp-meeting express themselves well pleased with most of the preaching, but fall to see wherein Joseph Smith should be called upon to figure so**

Hampton, N. S. Wales, Nov. 28th.

**Bro. Joseph:—As I read so much to encourage me from your valuable columns from the different branches and fields of labor and many sowers and reapers of life's harvest, who spread the glorious news of the gospel in the latter days, I feel to rejoice that the God of Israel has given me the knowledge that this work is his work, and that we will if faithful, live with Christ and all his redeemed, when we will know as we are known and see as we are seen. I ask an interest in your prayers, that I may have part in the resurrection with all the faithful in Christ. There are many changes in this life, so that it behooves every Latter Day Saint to watch and pray, and be sure that they are led by the Spirit of God, for there has many false spirits gone out into the world, and would deceive the very elect.**

There are a few Saints here who are trying to keep the law of God in doing what they can to spread the gospel, but the people here are so fond of the world and its pleasures, that it is only one in fifty will give heed to the truth. There are a few that know and acknowledge the work to be true, but will not obey. I hope that when Bro. T. W. Smith comes here there will be much good done. We have been praying for his coming this long time, and God has been with him on his way. I heard from brother Burton in Victoria lately, he is doing a good work there.—In fact he has done good wherever he has been in Australia. He is well worthy of the prayers of the Saints, and may God bless him with the Spirit of his office continually.

JOHN G. DICKINSON.
conspicuously in preaching the gospel, and in organizing a church.

If the elder succeeds in awakening sufficient Interest we shall try to secure an elder to represent the latter day work and show up the mission of Joseph Smith in all its bearings in the restoration of the gospel, to prepare a people for the second coming of Christ and the ingathering of his people from the four quarters of the earth.

May the good work go on, WM. LEERA.

Hamilton, Ontario, Feb. 9th.

Brothers Joseph and William:—I have been much benefitted through the letters in the Herald, and wish to add my testimony. It is just one year to-day since I was born into the kingdom, to participate in the promises and advantages which as children, if we are faithful, we are to expect and which I have realized; for before, not being very strong, it cost me at least two dollars per week in medicine, while since it has not cost me one cent that I remember.

On looking over the past year I think I have made much progress in the cause of the Master, nevertheless I thank our dear Father that he ever showed me wherein I was walking and gave me strength sufficient (for it required not a little) to carry out my convictions on leaving the Methodist Church and kind friends, in which church I was a constant attendant for forty years with my family.

I enclose you Postoffice Order for Herald; also two dollars for Missionary Fund, saved by quitting the use of tobacco.

CHARLES KING.

GALENA, Ind., Jan. 30th.

Bro. Joseph and William:—While I was holding forth at Birdseye, Dubois county, there came a delegation from Riceville, Crawford county, consisting of Messrs. P. J. Sinclair, A. B. Tinsley, F. R. Leonard and H. H. Meredith, business men of that place, and requested me to visit their place and hold some meetings. In complying with their request I arrived Riceville the 23d last, found a crowded house of attentive listeners, and continued services every night until the 28th, and then did not stop for the want of an audience; but I got so hoarse I thought it best to rest a few days, as I had then spoken fourteen nights in succession. I was cared for by Mr. Sinclair and his amiable wife, who are the proprietors of the hotel at that place. Thanks to the above gentlemen for aid and kindness while at their place. The outlook was never better than now in the south-west part of this district. Thank God for the liberty enjoyed.

M. R. SCOTT.

CEDAR POINT, Va., Jan. 29th.

Dear Herald:—Since writing last I have been reading and visiting friends and relatives in the hilly country of Virginia. The weather is very disagreeable for holding meetings, yet the people have turned out in mass. I have more invitations to preach at different places than I can possibly fill. I have scattered a number of tracts; they are doing a good work. There is a large scope of country here that is open to us for preaching the gospel. I have visited twenty-two families of my own relatives, and have many more to visit yet, before I return to my mission in the south-west. I hope and pray that this part of the country will not be neglected; for I am satisfied there is a harvest of souls here. I wish I could stay here to enjoy the ingathering. The people are very much surprised to hear a poor, ignorant boy like me preach in such power and plainness. Truly the good Lord is with me in power. The hired priests look at me cross-eyed, and say but little. Any one wishing to correspond with me, please address me at Cedar Point, Page county Virginia. Ever praying for Zion's triumph, I am as ever your brother in bonds.

J. N. ROBERTS.

HICKSVILLE, Ohio, Jan. 29th.

Editors Herald:—As an opportunity presents itself I will send a few lines from this part of the vineyard, and will preface it by stating that since I wrote last I have been on the "war path" to advocate peace, in St. Joseph and Hillsdale counties, Michigan, and at Clear Lake, Indiana, and am able to report that prospects are favorable to the success of the cause. I came here on the 10th instant, and immediately began operations, finding that there was still a spirit of enquiry growing among the better class of minds, and the spirit of opposition and persecution commensurate with it in another class. A Methodist revival was in full blast when I arrived here, but I hear it will close to-night. The preachers are very much licensed against us, even going so far as to tell our brethren they were not wanted there. They say hard things of us, and consequently a great deal of pious lying is indulged in. One of the sanctified preachers said none but fools would attend my meetings to hear the devil preach. I sent him a challenge to meet me in discussion and pray that we could come here on his amiable wife, who are the proprietors of the hotel at that place. Thinks to the above gentlemen for aid and kindness while at their place. The outlook was never better than now in the south-west part of this district. Thank God for the liberty enjoyed.

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J. N. ROBERTS.

THE SAINTS' HERALD.
and I tried to break to them the bread of life, and was truly blessed in the effort. When done, I dismissed the audience without saying anything about my meetings. Several persons asked me if I would preach for them again. I told them I would. Others asked me if I would preach at a church three miles from there. I told them I would, provided there was no objection. They assured me there would not, and before the crowd had dispersed there were two appointments for me. With each appointment came large crowds, and invitations to go to new places. Of that mingled feelings of joy and sorrow prevailed my soul, as I stood there and listened to the earnest solicitations of those around me to come and preach for them. I rejoiced because God had restored the "eternal gospel" with all its power and attendant blessings, and that I had become a recipient of the same, and was there to tell the people how they could be saved—how they could prepare to meet their Redeemer in peace and reign with him on the earth a thousand and years. Then sorrow, because of the blindness of the people, and their rebellious disposition toward God.

Appointments were kept up as often as circumstances would permit, and I have invitations to go to the new places. At their next meeting, missionary Baptists voted us out of their house. On the following Sunday I went to hear their minister, and he spent most of his time in warning his hearers against false prophets, false teachers, &c. When he dismissed I asked him if he would affirm what he had said in public debate. He said no; his brethren would not endorse him as a representative of their faith, I think; for he by the help of God saved the Maladans. I think that every minister ought to make the Book of Mormon more of their study. I will try to help of God, that I may be able to meet the "small fry" around here.

In the gospel of peace,

JOHN LEWIS.

FARMINGTON, Iowa, Feb. 7th.

Editors Herald—Have been holding meetings lately at Malad and Rock Creek. We had good liberty, and all seemed edified, but that seemed the only effect manifested by the large audiences at these places; yet we hope the seed sown may grow and sheaves be harvested by and by.

Yours respectfully,

James McKiernan.

MULBERRY, Cal., Jan. 22d.

Bro. W. W. Blair:—I herewith mail to you a San Francisco Weekly Examiner, thinking that some of the contents marked on second page may be of interest to some of the readers of the Herald, and especially to ministry, for it behoves us as a people and church, to collect and preserve all we possibly can of every available means of proof of the divinity and authenticity of the Book of Mormon. And without flattering, but willing to render to each their honest dues,—I know none more willing than myself, to try to make the claim made for that, to us, sacred record. And it causes my heart to rejoice to see the evidence of the discoveries of antiques which are almost continually being made, thus strengthening our faith and confirming our hope in the glorious promises contained in the gospel of salvation.

Truly we are permitted to live in the most noted of all the different periods of the world's history! For it is the beginning of the "fullness of times." When he [God] will gather together all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:10.

I am glad that Pres. Joseph Smith is out at Salt Lake, and hope that people will profit by his visit, which they will do if they hearken to his council. I hope to see and hear him when he visits our coast.

I trust the good Master will hasten his glorious work, that much may be done in the near future. I am trying at intervals to do a little preaching. It is not much that I can do at the best; but I have a desire to bear my testimony to the Lord's glorious doings, for the benefit of the children of men. I spent last Christmas near San Juan, twenty-five miles north-west of here. I had the privilege that day of preaching to a few interested listeners at the Zabean school-house in the forenoon, and at my uncle Jasper Twitchell's house.

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in the evening. Within the last three and a half months I have preached some twenty times, and at times have been greatly blessed in presenting the word. O that my work may be done in such a manner that if it does not make but little show here it may be approved of by the Master.

J. H. LAWN.

BEVER, MO., February 6th.

Bro. W. W. Blair:—My last communication to the Herald was from Scranton, Pennsylvania. While there I endeavored to stimulate the Saints to duty, though circumstances of a peculiar nature prevented me from doing much in the way of regenerating. I found the Saints in a bad condition, spiritually. A good work could be accomplished in that region, but this did not appear to the Saints.

The writer is grateful for kind treatment by the Saints. There are several brethren in the area who live according to the privileges of their religion.

While there I made to realize that they were accepted by God. I am of the opinion that a grand work could be wrought in that city if the necessary efforts could be put forth. Oh, what a pity we have not the requisite means to keep able, talented ministers in all the prominent cities! Saints, awake to the fact that it is “a day of sacrifice.” Why should we be backward in paying tithes, and offering to realize that they were accepted by God. It may, to some, seem presumptuous for a layman to attempt to discuss this subject, but the public preaching is chiefly for the benefit of the people as distinguished from the ministry, it may do some good, and can do no harm, to present the subject from the stand-point of one who holds no official position in the church and who would not dare unless by what purported to be the command of God, accompanied by manifestations leaving no shadow of doubt upon his mind, to assume so fearful a responsibility, who is yet earnestly desirous to promote its interests and increase its influence for good, whose associations, both before and since his admission with its sacred portals, have of necessity been much more with the “world” than with the “church,” and to whom it has seemed that in our enthusiastic devotion to that which all of us believe and many of us profess to know to be the truth, we are sometimes too prone to condemn those who do not patiently listen to and accept these truths regardless of the manner in which they are presented.

When men are called to, or assume the position of public teachers, their motives, qualifications, methods, and manner are fair subjects of discussion, and if such discussion be conducted fairly and honestly, with a view to extended influence and increased usefulness, the result can not be other than beneficial; and without undervaluing the services of those noble men who have heretofore devoted themselves to this work, and to whose self-sacrificing labors are due the growth and influence of the church and its present favored position in the public estimation as compared with its former condition, we may with propriety inquire whether in the present age and under existing conditions there are any means by the use of which still greater results may be attained in the public preaching of the gospel. To this end let us first enquire: What is the object of public preaching? One object is, undoubtedly, to encourage and strengthen the Saints in their desire and ability to serve God acceptably; to instruct them more perfectly in the truths of the gospel and to point out, earnestly, intelligently and impressively the influence which the study of these truths should have upon our lives, purifying and...

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strengthening all the faculties of our nature; spiritual, intellectual, and physical; to awaken latent zeal; to enjoin obedience to his holy laws; to point out faults and to exhort to more earnest effort to overcome the besetting sin of selfishness, and to inculcate love for and sympathy with each other, without which we can not be brought to his holy laws; to point out faults and to exhort to more earnest effort to overcome the besetting sin of selfishness, and to inculcate love for and sympathy with each other, without which we can not be brought to his holy laws; to point out faults and to exhort to more earnest effort to overcome the besetting sin of selfishness, and to inculcate love for and sympathy with each other, without which we can not be

For these and many other reasons it is essential to the healthy growth of the church that we should not neglect the assembling ourselves together for public worship and to listen to the preaching of God's word.

And there is another and no less important reason why, as often as practicable, there should be public preaching.

All desire that others should think as they think and believe as they believe on all subjects which they deem of importance, and especially if convinced that such belief is essential to happiness even in this world, and we, even if animated by no higher motive, will usually wish public attention given to the world that our belief is based upon and in accordance with the word of God, and, if it were possible, to convince all mankind of the validity of our claim.

And when we say that we not only believe but that we "know" of the doctrines that it is of God, how much more earnest should we be in our efforts to disseminate the grand truths of the gospel, especially in view of the fact that He who is the author of all law has given the command to "preach the gospel to every creature." If we do so love our fellow men that it is the most earnest desire of our hearts that they may be persuaded to follow Him through whom, only, can salvation be attained, how zealous should be our endeavor to devise, by the assistance of His Holy Spirit, the best possible means to induce attendance on the preaching of His word; for "how then shall they call on him in whom they have not believed? And how shall they believe in whom they have not heard? And how shall they hear without a preacher?" And since preaching is perhaps the most principal "means of grace"—the means by which it is designed that men shall be brought to "a knowledge of the truth," it is important that this truth be so presented as to both attract and retain hearers, and it will therefore be proper to consider the qualifications and duties of those to whom it is to be entrusted this most important work. And it must be distinctly understood that it is not within the scope of this article to enquire into qualifications for the performance of other duties of the ministry.

The first requisite is, of course, that the individual be "called of God," and the honest man will seriously and prayerfully determine whether he is indeed "called of God" or whether in his zeal he has mistaken for such call his own inclination in connection with the growth of the branch or the utterance of some individual, perhaps professing to speak "by the spirit," in the absence of that internal evidence—that positive assurance—without which the assumption of the sacred duties of the ministry is a terrible mistake.

Assuming that a man is truly "called," it by no means follows that he is, immediately upon his ordination, if ever, fitted for the promotion of the gospel at all times and in all places, however zealous and devoted to the work. Only an extended study of the Bible would rather lead to the conclusion that careful cultivation of the intellectual as well as of the spiritual faculties is as necessary to success in preaching as in other vocations. That God helps those who help themselves is not to be assumed as true of this calling as of any other; though it is not denied—is, indeed, to be devoutly and thankfully believed—that God does sometimes suspend or vary the operation of natural laws—His laws—and, when the emergency demands, may and undoubtedly will supply any deficiency whether of education or of intellect. And little study of the Bible will be needed to learn that God has always selected his instruments men specially adapted to the object in view and given them opportunities to do the work.

When a man was to be provided to lead the children of Israel, the infant Moses was committed to the care of the Egyptian princess, and many years of his life were spent at the court of the monarch of the most powerful and learned nation of the world, until he became "learned in all the learning of the Egyptians," after which he had some forty years of experience in desert or pastoral life, thus becoming thoroughly familiarized with all that would be necessary for the successful prosecution of the work of which he was born; and when at length the Israelites, under his guidance, went forth into the wilderness, God, in his infinite wisdom, chose, instead of exercising his miraculous power, to require forty years in which to transform a nation of slaves into an army of disciplined soldiers by whom alone could the warlike nations of the promised land be displaced.

When a prophet was required to stand before the Babylonian king, to warn him of the downfall of his mighty empire, to prove that God alone reigneth omnipotent upon the earth, to foretell the fate of nations yet unborn, God selected a prince of the house of Judah, to be carefully nourished and educated at the court of this mighty monarch, thoroughly conversant with its customs, and learned as became one destined to occupy positions of earthly honor second only to his King.

When God decreed that a king should reign over Israel under whom and his immediate successor that kingdom should assume a commanding position among the nations of the world, He chose a man whose early life, it is true, was devoted to peaceful pursuits, but the superiority of whose peculiar qualifications is abundantly proved by the history of his life which has come down to us, as well as by the literary excellence of his inspired writings prepared under the superintendence of the Holy Spirit, and placed him in circumstances where, of necessity, he was to develop and cultivate that military skill and that far-reaching statesmanship indispensable in the brilliant part he was to play in the world's history.

It is true, indeed, that there were undoubtedly thousands of others of whom we have no account and whose names were perhaps never heard beyond the limits of their own little circle of labors, who, just as truly called and just as surely afforded opportunity for preparation to converse with the work to which they were assigned as were those illustrious men whose names have been handed down to us; and it is also true that all these men, of high or low degree, have doubtless faithful servants of the Most High God, that all were imbued with His Holy Spirit, and that all habitually looked to Him for that guidance without which their natural and acquired ability would have availed them nothing; and these few examples from among the many of which might be cited, are given to justify the expression of the conviction that not only does God select fit instruments to carry out his purposes, but that he requires of his servants that they strive diligently to avail themselves of the opportunities His command for preparation for the work committed to their hands, and that He does not require of any one service for which they are not, or may not become competent.

So, when Christ entered upon His mission upon earth, with the same wisdom which marked the selection of His ministers in past ages, knowing that the poor and comparatively uneducated, the "common people," would form by far the greater portion of His followers, selected, for the promulgation of his gospel, men who were of the same station in life; and who, in social relations, manners, habits, modes of thought and expression, would be fully in sympathy with those to whom they were to be sent, and so soon as some of these had been sufficiently instructed He sent them out to teach others these grand yet simple truths and endowed them with all the powers needful for their mission; but those to whom was to be confided the leadership of the church, to whom the people, including the ministry, were to look for guidance and counsel after he should have ascended to his Father, He kept almost constantly with Him during the whole period of His mission upon the earth, and who can doubt, if salvation is for the entire man, physical, intellectual, moral and spiritual, that, in addition to what may be termed their theological and spiritual education, He who was the author of all law, the Creator of all things, imparted much of other knowledge, both of his own vocation and in answer to the many questions which would be asked of Him whom they looked upon as the fountain of all knowledge, by these men who, however uneducated, were keen, intelligent, observant; so that at the end of those three years of intimate association with Him they must have been at least fairly educated in the best sense of the word, since they had the best teacher and in circumstances where, of necessity, they will know, although in all probability retaining many, if not all, the peculiarities of language and expression incident to their surroundings, and which perhaps would tend to increase their influence with
those among whom they would be mainly called to labor.

And yet when Christ, knowing that not many of the so-called "higher classes," not many of the noble and rich and powerful and educated, would bring home to these classes those truths, when he wanted a man who should present those truths, "stand whom he was to appear, a man of influenced not only for his honesty and zeal in the gospel preaching, but who should also diligently cultivate all of the natural ability with which God has blessed him, not only that he may do good in his present position but that he may become fitted for still greater usefulness.

Plainness of speech there may be, and often the plainer the speech the more effective the preaching; inegance of expression there may be; ungrammatical language there may be; awkwardness of manner there may be; and yet the preaching may be both attractive and convincing; but when the speech is "with the Spirit," there must be "the priest's lips should keep knowledge" (Mal. 2: 7). There must be ability to "teach," "to instruct" (Matt. 2: 24). The minister without these qualifications, however well he may be fitted for usefulness in other directions, can hardly be said to possess the requisites for effective preaching; and if all who have been ordained to offices in the church authorizing them to preach have been truly called, it may be doubted that many have failed to take advantage of their opportunities for preparation, or that they were called to work in some direction other than preaching.

That some are called for other purposes would seem to be indicated, among other passages of scriptures, by Eph. 4: 11. "He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers," whose special duty, as the terms indicate, is the care of particular congregations, or as we call them, branches; each of these positions requiring special qualifications, all of which are seldom combined in the same person.

Nor are all preachers blessed with equal intellectual ability or endowed with equal facility of expression. Granting that all are equally sincere and, as we must believe, assisted by the Spirit in proportion to their faith and faithfulness, one may be peculiarly fitted to address refined and critical audiences only; another, while equally acceptable to such hearers, may be able to adapt himself to all classes and to all circumstances; others, with less of intellectual endowments, may be especially successful with certain classes or in certain localities. To all equal honor is due. No one man, however able and devoted, can of himself effect very much; each one, however limited his ability or opportunity, can do something; and the more carefully each selects his field of labor, and the more thoroughly he prepares himself for his work, the greater the probability that his preaching will have been ordained to offices in the church authorizing them to preach have been truly called, it may be doubted that many have failed to take advantage of their opportunities for preparation, or that they were called to work in some direction other than preaching.

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Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India, (or India west and south of the river Indus). To the sons of Japheth also, Garibia (the north) Spain, France, the countries of the Greeks, Scilao- 


Egypt is called the "land of Miss" (Mizraim) to this day in the east. Ency. R. K., page 468. "Land of Patros" is south of Egypt, and comes from Patrhusim, son of Mizraim. The famous Libyans were west of Egypt. Phut and Lud (Libyans), And Cush, (Ethiopians), are mentioned together by Jeremiah 46:19; Ezekiel 30: 5. Jerome notices a district in Libya, called Regis, Plutensis, or "land of Phut." See Ency. R. K. page 468. Shem's son "Elam, settled not far from his brother Asshur, on the east bank of the Tigris at Nineveh and the Assyrians have never been questioned."—Bricks from Babel p. 52. "Ashur to the north."—Ibid. 49. "Asshur planted the land thence called Assyria."—Ency. of R. K. p. 468. Josephus tells us that Asshur founded Nineveh and the Assyrian Kingdom. Antiquities, chap. 7. "The Greek origin of the Assyrians have never been questioned."—Bricks from Babel p. 45 also Hist. Ill. of O. T. and Five Great Monarchies, vol. 1, chap. 5. Arphaxad seems to have taken no part at Babel, he being at Uz. Josephus says Shem was Judah, this branch of his family, and thinks that his speech was not confounded. Lud settled in Asia Minor.—Josephus Antiquities, "Arum settled the fertile country north of Babylonia."—Ency. of R. K. p. 468. Hence we read, "Arum between the rivers called it their country," and "The great grandson of Arphaxad, "Was the prince of thirteen tribes—brother to Peleg. Joktan possessed many of the nomad instincts of the race of Arphaxad. Asshur, his kinsman, led out a host full of ambition, hot in war, luxurious in tastes, avaricious of the conquerors power, fathers of great cities, and renowned palaces." Jok- 

tan headed an emigration less brilliant, but far more enduring. To him the breath of the desert full of quivering fire was life and delight; his were the traders, and the caravans slowly creeping over the long wastes of sand; his were the goldsmiths with their flocks; his the granite fortresses of Arabia the rocky; his the fragrant spices of Arabia the happy; his Sheba an Ophir... As there were Asiatic and African Chusites, so there were Semitic or pure Arabs, i.e. the Joktanidae, and Chusite Arabs, who probably entered the peninsula at a later day. These later were the hosts of another Seba and Dedan. The last mentioned descendants of Cush."—Bricks from Babel, p. 50. "Several of the Chusites, excepting some who stayed along the coast established settlements even as far as Raamah and Dedan on the Persian gulf. These became noted among the nations of old for wealth and luxury. Sheba had
Among all those struggling barbarians two families of Gomerites emerge, and take clear shape before us—the German and the Celt. Bricks from Babel, p. 101.

The Celts were an ancient race of people, who formerly inhabited central and western Europe. Their descendants now inhabit Ireland, Wales, the Highlands of Scotland, and the northern shore of France. Montieth’s Com. Geog. p. 62.

Madsi, Japheth’s third son, was the father of the Minyans and the Medes, according to the chapter on “Gomer,” Bricks from Babel; also Ezekiel, 38:6.

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that there was a people in the adjoining country called Rhossi. There Rhossi, and Moschi, who were neighbors in Asia, dispersed their colonies jointly over the vast empire of Russia. From among their names still in those of Russians and Muscovites. Ency. of R. K. p. 798. That passage in Ezekiel, chapter 38, "The chief prince of Meshech and Tubal," is in the Septuagint, "the prince of Rosh, Meshech and Tubal." Close critics give it, "Gog of the land of Magog, the prince of Rosh, Meshech and Tubal."—See Smith and Clark’s Bible Atlas. "This word 'Gog' is frequently used in the Old Testament as the name of a line of princes over Magog, as Pharaoh is over Egypt."—Bricks from Babel, p. 93. Also Kalisch, Com. on Genesis. "Only a little later than this, Magog saw an extension of his boundaries in Rosh, his descendant, who pushed his uncle Gomer out of his habitation; and when Gomer yielded to the aggressions of his nephew, Rosh sat down in his room."—Bricks from Babel, p. 94.

Tiras, the last named son of Japheth, has been generally accepted as the ancestor of the Thracians; these found their home in Thrace, a region extending from the Drave, and the Save, to the Danube. Strabo tells us that when the Kimmerii ravaged Asia Minor, the Thracians would come, but none knew the cause.

It was respectfully asked that on or about the 29th day of January, 1888, Elder P. Cadwell preach the dedicatory sermon at Laman. It was determined to dedicate it to the Lord of Hosts on the 29th day of January, 1888. Elders Joseph T. Nichols, and J. F. McDowell of Little Sioux, Iowa, were invited to be present; Elder McDowell preached the opening sermon at eleven a.m., and Elder T. W. Nichols, p.m.; Elders Crabb and Derry were also invited to be present.

The dedicatory service opened by singing by the choir, which platform can be readily removed, and the font will be supplied from the city water works. May it be necessary, and may many a hearty hand help defray the expenses. His name is Trumbull Emerson, who was born in 1810, and is a descendant of Phineas Cadwell.

To that sure light afar, may all his gracious, loving hand,
And God's holy fire upon them rest.

To guide the wanderers west.

A Dwelling House and three Residence Lots in Logan, Shie. House 14 x 22 story and half, and Ell 14 x 22 story; good well and other conveniences; near Depot and a short walk from Saints' chapel. Address Asa S. Cochran, Laman, Iowa, or W. Nichols, Cleveland, Iowa.

President Cadwell has been indefatigable in his labors, as well as the other members of the building committee, in forwarding the good work. I am not certain who were the committee, having no official report to copy, but I think it consisted of Phineas Cadwell, Wm. Davison, and Wm. C. Cadwell, and they have the proud satisfaction of having a house reared and dedicated to the Lord, of which they can not be ashamed.

May holy Fire upon them rest.

As to the work done, stated that the entire cost of the building, lights, stove, seats, papering, painting, etc., was sixteen hundred dollars. The "Sisters" Aid Society, of Logan branch, had contributed about one hundred dollars of the above, besides what they individually contributed other ways. In relation to the elders, the "Magnolia Sisters Aid Society," and the citizens of Logan outside of the church had contributed liberally to the work, which was a work of love. The men and women of the church had lent their kindly aid, apart from what the "Sisters" Aid Society of that place did.

By no means greater praise than to Bro. John Baker, a good mechanic, but a poor and weakly man, who erected the building at a sacrifice to himself, for the small sum of twelve hundred dollars. He spared not pains nor expense; his purpose of heart to do the best, and to do it well. He is a genuine man of faith, in which his people could "worship in the beauty of holiness." This work he accomplished in a time of trial, in the face of opposition, and he did it well.

The principal city of southern California, and to make a good presentation to the interest of all.

Make the sacrifice to give. May God bless you all.

Herman C. Smith,
Missionary in Charge.

THE FIRST QUORUM OF PRIESTS.

The address of secretary of the First Quorum of Priests is Clarkdale, DeKalb county, Missouri. It is composed of Charles Faut, and Charles S. Fisher, Missionaries.

C. P. Faul.

DEDICATION.

It being deemed necessary by the members of the Logan branch that a house should be built, and that it could not be done without the help of the Church, Presi­dent F. Cadwell made a deed out of a valuable lot in a desirable portion of the town of Logan, and forwarded it to the Bishop of the Church, as a portion of his subscription toward the erection of the contemplated building. A building committee was formed, to see that the work was well done, and the kind of structure determined upon, Bro. John Baker was awarded the contract for the sum of $350. When the work was well under way, it was determined to dedicate it to the Lord of Hosts on the 29th day of January, 1888. Elders Joseph T. Nichols, and J. F. McDowell of Little Sioux, Iowa, were invited to be present; Elder McDowell preached the opening sermon at eleven a.m., and Elder T. W. Nichols, p.m.; Elders Crabb and Derry were also invited to be present.

On Sunday morning, the 29th, the house was well filled, but a cloud of disappointment hung over the audience, and was felt, as the two brethren who were to perform the service were not present, and none knew the cause. But a very good subscription was found for the morning service; the prayer of Elder James Crabb, presiding, was given and answered by Elder P. Cadwell took charge of the services; sister Pearl Perry presided at the organ. A suitable portion of Scripture was read by Elder T. W. Nichols, the presiding elder, (the writer thought he was hoping Elder McDowell would come), but the chapter being read and no prayer; the meeting adjourned at 2:30 p.m.

"May all be well filled, but a cloud of disappointment hung over the audience, and was felt, as the two brethren who were to perform the service were not present, and none knew the cause. But a very good subscription was found for the morning service; the prayer of Elder James Crabb, presiding, was given and answered by Elder P. Cadwell took charge of the services; sister Pearl Perry presided at the organ. A suitable portion of Scripture was read by Elder T. W. Nichols, the presiding elder, (the writer thought he was hoping Elder McDowell would come), but the chapter being read and no prayer the meeting adjourned at 2:30 p.m.

May holy Fire upon them rest.

Second Quorum of Elders.

I will send a blank report to each member of the quorum to fill out and return by the 1st of April. If the address of any member is changed from that of the last circular letter, please notify me at once. We desire to hear from every member, and should they fail to write it will not be noticed by us, because they have not done as much as desired that they have nothing to report; tell us what your desires are if nothing more.

F. C. Warner, Secretary.

INDEPENDENCE, Mo.

CONFERENCE NOTICES.

The Southern California district conference will convene March 2d, 1888, at ten o’clock, near the corner of Main and First streets in A.O. U. W. Hall, (Opera House Building), Los Angeles California, and continue three days. President Joseph Smith, and Elder E. L. Kelly of the Bishop’s office, are in charge. It is hoped this representation. Come determined to work, and pray for the success of conference Los Angeles.

Printed in Los Angeles, California.
## HOLY SCRIPTURES.
(Inspired Translation by Joseph Smith.)

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<tr>
<td>and Auto-biography of Joseph Smith</td>
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<td>No. 3</td>
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## Twelve Sermons for 25 cents.

In January, 1888, THE LAMONI GAZETTE.

An eight column paper, devoted to general and local news, and will publish monthly supplements, containing full reports of all the General Conferences, which will be reported especially for a Gazette, without supplement, per year. $1.25

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Two choice Residences, located two blocks adjoining Saints' Chapel in Lamoni, Iowa.

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<td>D. F. NICHOLSON</td>
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PATIENCE IN PERSECUTION.

Just now, when persecution lifts its afflicting hand against the Saints in parts of West Virginia, Ontario, Michigan, Ohio, and at some other points, it seems needful that we remind them, and especially the ministry, to be patient, humble and forbearing, to pray for their enemies and seek to bless those who persecute them. Do not indulge in bitterness, hard words, railery nor ridicule, but in all meekness and gentleness seek to render good for evil.

When the Saints are placed under severe temptations and trials, when they are cruelly assaulted on every hand, and become a spectacle to the world, if they then endure as good soldiers for Christ, they are indeed His "living epistles;" for by their conduct they teach, most publicly and effectively, the saving and exalting principles of the religion they profess.

Faithfulness to duty at the sentinel's post or on the raging battlefield, where dangers are thick and toils and watchings and duties are multiplied and pressing,—that is what wins honor and fame and renown and elevates the patriot and the hero. This is equally true of those called to be disciples of our Lord Jesus Christ. He is "the captain of our salvation," and his followers are his "army." Unyielding faithfulness is indispensable, and on it depends success. The Saints have accepted Christ Jesus as their "leader and commander," (Isa. 55:4; Heb. 2:10; Rev. 6:2; 19:11-16, etc.), and their safety and success depend on their exact and constant faithfulness to him, heeding both his precepts and example. As Jesus did when sorely tempted and tried, so they should ever do, for God gives us the victory through our Lord Jesus Christ.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time will come in the which ye shall be glad neither for days with deceivers, nor for years with false witnesses: but when the Lord cometh, he shall own them, and shall give them a reward. Ye shall be疔t with much tribulation; but through all these things suffer joy: for if ye be reproached for the name of Christ, blessed are ye; because the spirit of glory and of God resteth upon you. But let us be glad and rejoice, and speak the same things; let us be of good comfort, and let us stand; and lo, the Lord cometh with ten thousand of his saints. (1 Peter 4:12-19.)

And Saint Paul said:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some one would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:1-8.

In the foregoing are essential principles which must be put in practice by all the worthy children of God, and the ministry should be first in this wonderful work.

It may be true that the enemy pours forth reproaches and falsehoods and slanders "like a flood" to befoul and destroy the work of God; but this is no new thing; for, from time immemorial, similar things have been dinned even to death in every department of society. Slander let loose his slimy tongue to degrade and destroy Jesus and the early Christians. And when the Reformation dawned on a befuddled world, this vile fiend went forth to his wonted work and filled all Europe with the emissaries and instruments of his horrid wrath, till the mourning and weeping and lamentation of his victims moved the heavenly powers, and those of earth likewise, to expose and stay his diabolical work.

Socrates, Galileo, Luther, John Huss, John Wesley, George Fox, John Bunyan, Robert Fulton, George Washington, Abraham Lincoln, James Garfield, and hosts of others too numerous to mention, have suffered in their time at the hands of Slander. And it is nothing strange nor wonderful that the name and fame of Joseph Smith and the Saints of these latter days should likewise suffer at his hands. He comes in ministerial garb, sanctimonious as Satan when seeking to tempt Jesus; comes with "suborned" witnesses and pretended or real affidavits, seeking to defile and destroy personal character and blind the minds of the people to the authorized and accepted standard works of the Church of God and the exalted and divine principles taught therein. He once charged that Jesus was a bastard, that he was a winebibber and a glutton, that he was guilty of treason to the government, that he was a servant of the prince of devils, and his disciples were nearly or quite as bad as he and that they offered their tender infants in bloody sacrifice to Christ, etc., etc., and they found no difficulty in proving all this on the testimony of bigots and their dupes. The answer of all sensible people then, and since then, was and is, that persons disciplined under such pure and exalted principles as those enjoined in their sacred writings could not be guilty of the evil deeds charged. And this is our answer to the bigoted slanderer and ready affidavit-maker of to-day who seek to befoul and malign the life and work of Joseph Smith and the faithful Saints. It is not consistent that Joseph and the Saints should have and teach the ennobling and exalted principles found in all their sacred writings and at the same time be living in open and avowed violation of them.

Blessing Christians should apply similar rules when judging Joseph Smith and the Latter Day Saints that they find necessary for others when judging of Jesus and the early Christians; and that is, that they should be judged by what they then—

selves taught and did as recorded by themselves.

In every nation, every society, and every so-called Christian church demands that it shall be judged by its own authentic records written by its friends, and not by what may be written by its open and avowed enemies. In keeping with this, let Joseph Smith and the Saints be judged by their publically avowed doctrines and teachings, and by their own accepted history, and not by the false, contradictory, and idiotic vaporings of Slander, whether found in the garb of a priest, a mercenary bookmaker, a lying correspondent, or a revengeful apostate. The Latter Day Saints know their own doctrine and teach it better than their enemies are capable of doing. They know their own history better than their enemies do, and are better qualified to judge of it than they are. Let right and sound reason govern.

EDITORIAL ITEMS.

ELDER H. A. STEBBINS left the 10th inst. for Allendale, Missouri, on the preaching circuit. He will call on Messrs. Numer, Hammer, E. M. Carr and others. Bro. Stebbins has baptized about twenty there in times past, and the people have a high opinion of both his ability and his Christian worth. We earnestly hope he may yet baptize scores in that place and vicinity, and thoroughly plant the good work of the Lord in the hearts and homes of many.

Bro. J. A. Robinson came to us Saturday, the 11th inst., smiling like a May morning, and tarried over till Monday afternoon. He preached to a full congregation in the evening, the people gave their undivided attention as he displayed the gospel order in his characteristic and graphic manner, weaving into his discourse very much of interest from his early experiences, and especially those relating to his first acquaintance with the work and his conversion. Come again, brother John.

Sister C. W. West writes from Highland County, Ohio, rejoicing that she has found “the Pearl of great price.” Elders Dore, Battery, and Moiler had labored some there since one year ago, a few united with the church, and many are believing. She says the gospel plan is now very plain, whereas it formerly was an unexplained and incomprehensible mystery to her.

Bro. Thomas Ranson wrote from White Rock, Michigan, the 6th inst., saying Bro. Levi Phelps had been preaching in that region since New Year’s, having fair congregations; good interest; though an effort was made to break up his meetings, and at one place the people shut the school house against him. But this resulted in his having private houses offered him to preach in, and now there are some near the waters of baptism and many are investigating.

Bro. Albert Hawes was at Independence, Polk county, Oregon, the 6th inst., preaching and visiting as circumstances and weather permitted. He baptized a man and his wife on the 5th “who,” he says, “are keepers of the Word of Wisdom from a common sense and hygienic standpoint.

Bro. D. O. Sites, formerly of Union, Jefferson county, Indiana, wrote us the 9th instant from Plainview, Daviess county, subscribing for Herald, and exhibits love for the church and the work it has in hand.

Bro. Samuel W. Tonkinson writes from Petrolia, Ontario, that the Saints there are striving to be faithful and that they have the gifts of the Spirit, confirming their faith. An aged sister Nickerson, baptized when a girl by Joseph the Seer, in Lower Canada, had come to them, and the Spirit in prophecy testified to her that “young Joseph” was called of God and had taken his father’s place at the head of the church.

Bro. E. Delong wrote us the 9th instant from Juniata, Michigan. He had been holding meetings there nearly two weeks, had baptized one and others were almost persuaded. There are twenty seven members there. He further says: “I am greatly encouraged in this latter day work.”

Bro. Asher Allen writes from Birkner, Illinois, that the Saints there were alive to the work. They had been favored of late with Elders Gillen, Robinson and Cooke. He also says: “I think God for a knowledge of the truth, of which I was ignorant until the last three years, although I was brought up in the church.” He exhorts all to avoid the use of strong drink and tobacco, and to resist all “conversation in the lusts of the flesh.”

As usual of late, we have to lay by some letters sent us, make extracts from others, and “trim down” still others.

THE GOSPEL TRUMPET.

A FRIEND sends us two numbers of the above paper, published at Grand Junction, Michigan, and edited by E. M. Warner. It seems to be a genuine “one hope” paper, having “the children of God” for its object. The author of the above paper, however, is a Democrat, and his politics are not in line with the spirit of the work, and the gospel of God, that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”—Luke 20: 34-36.

Matthew records his promise thus: “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.”—Matt. 22: 29, 30.

Inasmuch as man, when redeemed of God through the resurrection, is to be “equal unto the angels, and as the angels of God in heaven,” it is very proper that while seeking for that glorious condition he have the correct faith, and the scriptural “one hope” touching that matter. And certainly, having “the faith once delivered to the Saints,” and the genuine “one hope” of the gospel of God, having that “one Spirit” by which God’s people are united, it is ever taught the things of God, the man of God will not think to have for himself or his fellow Saints a ponderous pair of wings in the resurrection.

SPIRITUAL GROWTH AT LAMONI.

We are happy in being able to state, that at no time in the history of the Lamoni branch has it enjoyed such unity in doctrine, principle and work as during the past six months; and at no time has its spiritual condition been so good as during the same period. In the past four months past the Holy Spirit has mightily sustained the ministry in preaching the word, in administering the ordinances, and also in blessing with great light and power and edification those attending the prayer and testimony meetings. These seasons have been most gladsome, and have done much to cheer, confirm and build up the Saints in their most holy faith, bearing witness that the work they have espoused is both authorized and approved of God.

Trials and temptations have come and have fiercely assaulted some, but, like the passing cloud that hides the sun for a mo-
ment, they have fled away, giving place for the light in renewed strength and glory. The gifts and graces of the Spirit have been manifest in a notable degree, joy and gladness have followed, with thanksgiving and the voice of melody in tongues of angels, as represented in the prophetic and exhortative song, given in tongues and interpretation through sister Sarah Bailey in the assembly of the Saints, Sunday afternoon, the 4th instant, which was attended by such an universal manifestation of the Spirit upon all present that the entire congregation was sensibly touched with its holy, heavenly fire. This manifestation, with others occurring in the same meeting, especially a thrilling, edifying prophecy, made the occasion one like that on the day of Pentecost in some degree: It is even now as day-break. And the night not fully zone, When the sun is risen with solemn sun-rise. Ere the coming of the moon. Then awake, ye Saints, and labor—Labor while in life you may; gather out the honest hearted, Bring them in the narrow way. Yea, the clouds are fast dispersing, And the darkness well nigh spent; Then go forth, ye faithful workers, Singing up, and ring, repeat; For the work is all majestic, And the Spirit is divine; Then arise, and work together, And, behold, the sun will shine!

SPURGEON AND THE BAPTISTS.

The following brief telegram from London, England, dated January 30th, occurs in the foreign news of the day.

"Rev. Charles Spurgeon, in a letter to the Baptist Union, says that every union, unless it is a fiction, is based on certain principles. The doctrine of baptism by immersion will not suffice as a ground work. There are other doctrines besides which are essential. He is unable to fellowship with a man merely because of his adherence to the doctrine of immersion, if in other matters he is true to the teachings of scripture."—San Francisco Chronicle, for January 31st, 1885.

This is virtually the position of the Reorganized Church, following the precepts of the church as at first established. It is not enough that men shall subscribe to the belief in baptism by immersion and found a church union on that alone; for there are indeed other principles found in the "teachings of Scripture," equally as essential, and without which there can be no perfected union in Christ.

The bond of union in the economy instituted by Christ, and upon which he proposed to build his church, was the revelation, by divine means, of the fact that Jesus was the Christ. Upon this rock the church was to be built. Against the church so built the "gates of hell" should not "prevail." Mr. Spurgeon has made an important discovery, but has made it very late in the history of religious development. It would have been much better for the Baptist Church, if some other than Charles Spurgeon had many years ago made this discovery, and with it had taken all that the Scripture teaches as essential to the success of the Christ-idea in the plan of redemption and salvation. Had such discovery been made and the discoverer heeded it might have been that the world would not have been troubled with Joseph Smith and Mormonism. Mr. A. Campbell came near making this discovery. Sidney Rigdon came much nearer. But there are reasons for belief that the mystery hid from the world was not to be developed by human discovery outside of divine interposition; and hence the "manifestation" of God's will in these last days. It is a grand thing to be able to pray, in fervent accord of spirit: "Thy will be done on earth as it is done in heaven." Can such a man as Mr. Spurgeon, with the full meaning of his words—"there are other doctrines"—besides immersion "which are essential"—forced upon his attention with the doctrines of Paul's letter to the Hebrews, then pray this prayer without committing himself to the propagation and defense of all found there? One thing not; and yet how many have done so in the past, and yet how many, alas, will do so in the future.

It is possible for Rev. Charles Spurgeon, able man that he is, to gather to himself a large following; and he may do so; and it will be interesting to Latter Day Saints to watch what course he and they will take in selecting from the Scriptures the doctrines which will compose their creed.

EXTRACTS FROM LETTERS.

St. S. Brown, of Birmingham, England, bears testimony in a late letter to us, of her knowledge and rejoicing in the gospel, and is very grateful for her "deliverance from men-made doctrines." She further says:

"My husband was raised up to health and strength after a two years illness with dropsy, when he was baptized into this church. He had been given the name of Joseph. This is well known in the English mission."—Bro. N. N. Cooke has this to say of late in regard to the St. Louis (Mo.) district:

"Am happy to say the work in this district is on the improve. The Saints are beginning to see their error. Elder Gillen and Robinson are still laboring here, and the Master is blessing their labors. The Spirit of peace characterizes our meetings, and ere long we hope to see this district bloom."—Bro. Frank Allen writes from Independence:

"Bro. Joseph, I have been a slave to tobacco for ten or more years. After reading your article against the use of tobacco I quit it. It is terrible thing to be a slave to the practice. I hope to live and die with a clean mouth and an honest heart."

Bro. F. M. Cooper wrote of late from near Fiper City, Illinois:

"In conjunction with Bro. Hougus I organized a branch containing sixteen members, on the 6th inst. Also, and Bro. Ben Bergerson, teacher, were respectively called to these offices by the Spirit of prophecy. We hold about twenty-five services at the following points: Emlington, Kempton and Campus. Bro. Hougus departed for home on the afternoon of the 6th. I closed the present effort at Kempton, on Monday evening, speaking upon the prophetic character of Joseph Smith, and upon the Book of Mormon, to a packed house, with the usual liberty. The Saints are alive; the people are being moved by the Spirit of the work. Some have returned to the fold, but not before, while many are believing the gospel."

The leading papers of San Francisco, California, have given President Joseph Smith very fair and respectful notices thus far. Here is what the Call of the 30th ult. had to say:

"The little hall at 73 New Montgomery street, where those in this city who hold to the tenets of the Mormon faith are accustomed to worship, was pretty well filled last evening by the regular congregation and others who were attracted by curiosity to see a son of the original Mormon Prophet, Joseph Smith, and hear his exposition of Mormon doctrines. During the devotional exercises which preceded the discourse Joseph Smith, Jr., sat with the congregation, but upon his abrupt appearance on the speaker's platform those who did not know him by sight were dividing between the two comparatively young men who conducted the preliminary service the honor of being the son of a prophet. At the conclusion of a prayer by Elder Elkins Mr. Smith stepped, almost with a bound, from where he was sitting to the speaker's desk, and at once commenced speaking.

SMITH'S APPEARANCE.

His personal appearance was that of a man between fifty and fifty-five years of age, possessing a fine physique and strong vitality, with steel-gray hair, rather short and cut in the ordinary way, and a flowing beard, the color of which was a mixture of blonde and gray. There was nothing strikingly clerical in his attire, and his features were more indicative of strong will than a high order of intellectuality. His enunciation was vigorous and distinct and by no means unpleasant, and while his sentences were apparently extemporary and without strict conformity to grammatical rules, he spoke fluently, as of a subject to which he was not a stranger.

In commencing, he said that whatever differences of opinion there might be among religious denominations with regard to doctrines, he presumed that all were agreed upon this one point—that those who could show the best right to be called the Church of Jesus Christ were entitled to the better salvation. He was not going to apologize for God or Christ. He took the New Testament and preached Christ as he found him there. The central thought of the first part of his discourse was baptism.

A CERDINAL DOCTRINE.

They had been challenged to prove that baptism was for the remission of sin. This, he said, was one of the cardinal doctrines of the church of the Latter Day Saints, and he read from the gospels of St. John and St. Luke and from the Acts of the Apostles to prove that it was taught by Christ and his disciples. How is it, he asked, that Joseph Smith, Sidney Rigdon and Oliver Cowdery put the Bible into the hands of the people if they are to be counted Imposters? When Smith, Rigdon and Cowdery began in 1830 to preach Jesus Christ they did not, like the Jews
In their dealings with the Samaritans, they claimed that they had to use a commercial phrase, a corner in the kingdom of God.

He said the Book of Mormon was in no particular antagonism with the New Testament. On the contrary it was a co-witness with the New Testament for Jesus Christ and stood side by side to show it, from doctrine; but whosoever teaches it, was not rejected by Christ, we know; but I have inquired diligently in all parts of the world, and I have found none, and that is to me physical evidence that the statement is not true. Any man family. What an unestimable blessing!

The Chronicle speaks of him in this manner:

Among the distinguished arrivals from the East during the last week was Joseph Smith, eldest son of the Mormon prophet of that name and President of the Reorganized Church of Jesus Christ of Latter Day Saints, sometimes called Josephites, though they do not favor that name. Mr. Smith's home is in Lamoni, Decatur county, Iowa, where there is a large congregation of that faith, and where he edits a paper called the Messenger, which is the official organ of the denomination. On his way hither he spent several weeks in Salt Lake City, and he intends to remain on this coast several months looking after the Interests of the various congregations, and publicly presenting the principles and doctrines for which they stand. He was found yesterday at the home of Elder George S. Lincoln, the leader of the congregation in this city, and readily consented to speak of his views and his recent observations in Salt Lake City.

President Smith is a man about fifty-five years old, of medium height and stoutly built. He is large featured, and his face has altogether an intelligent and benevolent look. In manner he is affable and unpretentious, and he bears about him none of the marks of a statesman or of a scholar.

With regard to his visit to Salt Lake City he said he lectured to good houses in the chapel there eight times, and was much better received by the Mormons than on his previous visits. Most of the Mormons with whom he conversed were of the younger and non-polygamous members, and they seemed to be sincere in their disposition to conform to the requirements of the law and drop that most objectionable feature of the Mormon faith. The polygamists were in a bad way—greatly demoralized. Scores of them were under indictment and a great number were in hiding to prevent being arrested. From what he saw and heard he believed the law would be triumphantly in the end and polygamy would be stamped out. Not more than one-fifth of the Mormons were practical polygamists and there was an increasing feeling against the practice, particularly among the younger portion of the community.

**Mothers' Home Fund**

**EDITED BY SISTER "FRANCES."**

"I know not where his island's lift Their famed palms in air, I know not where his feet Beyond his love and care."

**HOME COLUMN MISSIONARY FUND.**

Sirs. Marie and Minnie Rainbolt, Galesburg, Missouri...

Chas. Kingham, Davenport, Iowa...

Srs. Mary and Amelias Meyers, Bay Port, Michigan...

Sr. Mary E. Pace, Shenandoah, Iowa... 100

Sr. Fannie Ida and Hellen Gurwell, Fanning, Kansas...

Sr. Ina McCord, Manteno, Iowa...

Sr. Emma Silver, Lamoni, Iowa...

Bro. Jacob Brimham, Ontario...

Sr. Emily Wilcox, Shenandoah, Iowa...

Sr. S. Tida, Fansie, Ida and Hellen Gurwell, Fanning, Kansas...

Srs. Tida, Fansie, Ida and Hellen Gurwell, Fanning, Kansas...

Srs. Mrs. M. Beaugard, Bosion, Massachusetts...

Sr. John Johnson, Harrison, Montana...

Sr. John Johnson, Harrison, Montana...

Sr. Ina McCord, Manteno, Iowa... 100

Sr. Emma Silver, Lamoni, Iowa...

Bro. Jacob Brimham, Ontario...

Sr. E. Adams, Crescent, Iowa...

Sr. Agnes Lapworth, Crescent, Iowa...

Sr. Annie Scott, Chester...

Sr. Sadie Pitkin, Viola, Iowa...

Sr. M. Beaugard, Bosion, Massachusetts...

Sr. John Johnson, Harrison, Montana...

Eden.

Dear Sisters:- The time for the meeting of the General Conference is near, and we trust that our Missionary fund will not fall below what it was at the last conference. See the encouragement which the Spirit is giving us upon every hand, let us not forget that all depends upon our own faithfulness. If we are not faithful in the use of the unrighteous mammon, put into our trust while upon this earth, the word of God is pledged, that the true riches will never be intrusted to us. The needs of the ministry are great and the cries of the poor are coming up before God as a witness against us. We own nothing in this world—only hold it in trust as stewards of a just God. Our God is no respecter of persons and can never look with complacency upon those who are trampling upon his laws and wasting his substance in selfish pandering to depraved appetites and the vanities of life, while his children by creation and by redemption—whose souls are just as precious in his sight as are our own, are dying in ignorance of that gospel which has been entrusted to this church—to us as a people to carry to the ends of the earth. It sacrifice was necessary upon the part of the Son of God is it not upon ours? If necessary for the elders, is it not necessary for us? Read the word of God, said to us here in Lamoni (see Bro. Blair's article), and ask your soul if it is not time to arise and trim our lamps?

**PRAYER AND FAITH.**

Prayer is the earnest desires of the heart, the innermost cravings of the soul; for if only from the lips it is mockery, and can not be called prayer. It must flow from the recesses of the heart, sinking to the very depth of our nature; and is one of the greatest privileges bestowed upon the human family. What comfort and joy it affords, to draw near in close communion with our Maker, as children who are shut out from his divine presence through disobedience. It matters not how few the words or the simplicity in which they may be uttered; if clothed in humility and decked with faith, they must and will have effect. If we ask for bread, the Father gives us a stone; but if we ask for the key to unlock the treasures of the kingdom of heaven, he will give us a stone? Nay; his ears are open to our cry, and his hands are filled with blessings, and he is ready and willing to bestow plenteously in mercy; but justice demands confidence, integrity and obedience to his commands, then no good thing will be withheld. Prayer is the rock of strength. Before his shrine mountains become small hills; clouds of blackness speedily disappear before its radiant light; sorrow is turned to joy; the sad and lonely are comforted; the tempted receive power to resist temptation, while the enemy is filled with wrath, turning sorrowfully away; knowing it to be the wall of sure defense, the key to unlock the treasures which are incorruptible and fade not, the light of salvation which will grow in beauty, in faith, power and height until it brings us to that beautiful city to join the faithful and blest, those who have fought manfully and overcome through the blood of the Lamb. "Pray without ceasing" was wisely given, and is very appropriate to-day; not that we are to be bowed in the attitude of prayer all the day long, but our hearts and minds can be lifted high in praise and adoration, asking an-
hearted; and the secret weapon to conquer foes. Through the prayers and faith of an honest youth, angels have visited the earth and restored the fulness of the gospel for the salvation of mankind. Truth long concealed has been made manifest. The God of Abraham, Isaac and Jacob, has revealed himself, also his beloved son; visions of glory and splendor have been open to view; the blind have been made to see, the deaf hear, the dumb speak, the lame walk; evil spirits cast out, and many with incurable diseases been healed. Prayer and faith must join hands; for without the latter, the former would be like a bubble, without substance naked and void. We need, then, a heart to pray, faith to feel and know if we seek aright we shall obtain; for the promises of the Father never fail. Heaven and earth shall pass away, but the fulness of the gospel for the salvation of all shall pass away, but one jot or title of his word shall pass until all be fulfilled. With such precious promises as these our faith should be strong, believing in Him in whom we trust; knowing he is not an imaginary being, without body, parts or passions, beyond all bounds and space, but one that hath ears to hear and mouth to speak, who formed man after his own image, dwells in a tabernacle not made with hands, by heaven and earth, visible and invisible, condescended to give his only begotten son as a propitiation for the sins of the world, who knows our wants before we ask. Then let us seek him diligently in prayer and faith, and all our needs will be well supplied.

C. ACKERLEY.

We owe an apology to the writer of the following letter, which should have appeared several weeks ago, but for the original of which this is a copy, having been misplaced. - E. D.

ST. LOUIS, Mo, Feb. 8th.

Dear Sister Frances: - The Saints here are endeavoring to raise money to erect a building in which to worship God and call it our own. To raise means for the same the Mite Society of our branch, assisted by their friends and the Saints in general, gave an entertainment, supper and dancing, who formed man after his own heart, with his matchless power created all things, both in heaven and earth, visible and invisible, condescended to give his only begotten son as a propitiation for the sins of the world, who knows our wants before we ask. Then let us seek him diligently in prayer and faith, and all our needs will be well supplied.

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C. ACKERLEY.
to honor his name and be instruments of doing good in the world."

Sister B. A. Nunley, Wheelock, Texas, writes:—"We are the only family of Saints living here, and you may believe that the Herald is a welcome visitor. The nearest branch, which is the Central branch, is fourteen miles away. My husband preaches there twice a month. We have our lessons every Sunday morning from the Hope. It is quite a small school, but we are not at all discouraged."

Derry, Miss., Jan. 30th.

Dear Sisters:—As one of the other dear sisters has said, the Herald is my only preacher, and I can not tell you how much comfort it brings me. The letters in the Home Column are a source of great enjoyment and profit to me. If we can not meet and converse, how blessed that we may thus communicate with each other. We have not resided here long, and at present our family circle is quite broken. We have no church privileges where we now reside, and I have not attended divine worship for five years. Where we formerly lived I had a class of young and old, as many as could gather together, invited to my house every Sunday School day on Sunday mornings, and studied God's holy word. It was very little to do, but it was a mite for the Master. I wish it were in my power to do more, yet I know I am where God has placed me, and I am much blessed. I beseech you, dear sisters, to pray for me and mine. I desire you to bring to my mind all things to bring up my children in the fear and love of God, and that I may say at the last great day, "Lord, I bring the treasures thou didst give me, all to thee."

Your sister in the faith,

Catharine Livings.

Anzaona, Mont., Dec. 21st.

Dear Sister Frances:—Enclosed please find one dollar and twenty-five cents for the "Home Column Missionary Fund," for my son and self; I feel so sorry that the fund is decreasing in amount, instead of increasing. I derive great pleasure weekly, from the letters written by the sisters, they are full of good instructions; and if we will only follow them, we shall reap our reward. I have received such a testimony of God's mercy to me, that I thought I would write to the Home Column. I have been a great sufferer for over ten years from liver and kidney disease. In times past I have tried medical aid, in fact anything I thought would relieve me, I became very ill. I had no rest day or night. My suffering was fearful. No elder nearer than Deer Lodge, twenty miles. I had oil in the house but not consecrated. I had received a letter from a sister during this time, saying Bro. Mills was going to administer to her, and she had oil (not consecrated), that she should pray, as God would bless it. The thought came to me instantly, if God will bless the oil for her, he will for me, and stop those violent pains in my back and loins. That night I prayed and asked God to bless the oil, and to remove the pain. I believed he would, and I knew he could. The next morning the pain was not so severe. The next night I used the oil, and prayed again. The next morning I was still better. The same evening I thought, Why don't the pain leave altogether; there is something left undone! I prayed and asked what it was. The Spirit directed me to a letter I had received from sister Helen Smith, written me by the Spirit. With the rest that was written was this, if I would fast and pray, I should have health and strength; and the time would come, when I would be wise, and put it in practice. I then commenced to fast and pray, continuing till next morning and the morning after; and praised his Holy name, I arose in perfect health, all pain had left me. A week after the pains returned, I thought there still is something I have not done. I fasted and prayed again, asking what it was. The Spirit told me I had taken oil internally. I did this, and the following morning all pain was gone. I continue in health and strength, and to my Eternal Father be all the praise.

Dear sisters, I wish to say, if we will only live faithfully, and put our trust in the Lord, we shall neither want good health nor any good thing. I have proved this so often. I am a widow and have not much of this world's goods. If I need anything very much I go in prayer, asking God to grant it, fully believing he will, and I have never been disappointed, yet I feel I never will. That I may prove faithful to the end is my constant prayer. Asking God to bless you.

Your sister in Christ,

Eliza Dingle.

Shenandoah, Iowa.

Mothers in Zion:—I would spend a few words to you. There is a building going up. When finished, Christ our Savior, is going to present it to his Father; and every stone in that building is to be a polished one. The lessons in the Hope are one of the means of polishing. See to it that your children, old and young, take interest in them. You help them; or, if father has his evenings at home, let him, if he has the most time. Take the Bible, another take the lesson leaves and see what these lessons are about. Give the children some knowledge of their lessons before Sabbath School hour arrives, and you will find if this is done, your Sabbath Schools are a might power for good. You may think the schools are good now, and so they are, but they will be better. If you study will, there is a "work for the young, a great work." I too feel this strongly, and I am anxious that your children become fit stones for the building and an example to their associates. Parents, I know you need all the assistance you can get to keep your children in the straight way. Take the "Autumn Leaves," if possible, for them to read. I feel I wanted to write this to you all. Let us all be earnest in keeping the commandments of God, and we will be polished stones in the building.

M. P.

CHURCH RECORDER'S NOTICE.

Residents and clerks of districts who have branch reports in their hands which should come to me for record are hereby asked to kindly forward the same without unnecessary delay. Also, I wish to hear from the Mission Station at England, and from the branches in Australia. Among the hundreds of letters sent to various parts of the United States are some which have not yet been answered, therefore I ask those writers to turn all unopened letters over to me as soon as possible. It will save a rush of business the last of March if many others would be prompt besides those that now are so.

H. A. STUBBINS, Church Recorder.

Correspondence.

EMINGTON, Ills., Jan. 31st.

Bro. W. W. Blake.—Northern Illinois and Southern Wisconsin is a splendid missionary field, but what is needed is the missionaries. Bro. M. T. Short has done some effective preaching in Wisconsin, and he has been laboring in the northern part of our district, in this state. But the labors of twenty elders would not be adequate to supply the demand; and if the interest increased in ratio to the added ministerial force, the demand would rise to twenty twenties. I enjoyed the pleasure of holding a series of meetings near Custer, assisted by Priest Joseph Kahler. It was a new point, and the word Mormon was a "pan­ doras box" replete with all of the vices known in the calendar of human depravity to many of the good people of that community. But the way the thing turned out they were disappointed, and I have grave fears that some were unhappily disappointed, especially a hard heart Baptist minister. Mormonism did not sound as they expected. It did not endorse libidinous Utah. It stuck too close to the Bible and apostolic Christianity.

I burdened myself upon the people as the gospel of Christ, as certified by his Apostles and his apostles more than eighteen centuries ago. The Baptist pastor was present each evening, with one exception. Our expositions so filled him with theological combustibles that we gave him one of our appointments, and was present to witness his explosion; but it proved to be quite innocent affairs, and resulted very favorably for the truth. We found many friends, especial­ ly among the United Brethren, who opened their doors and bade us welcome to their pleasant homes. At the close of the last service, unexpectedly to me, a Mr. Smalley passed the hat, and several dollars were contributed to help me on the way. We left many noble hearted and earnest Investigators of our faith in that section of the country, and found many friends, especial­ ly among the Brethren who are anxious to keep Mormon influence, over his flock, began a revival effort, with the same result as the rest. The verdict at Custer is that there is a premium on Mormon preaching, while orthodox is below par.

Bro. T. Hougas conjointly labored with me in this country for some time. We preached at the Peace School-house, and at Emington, in the Congregational Church, to large and seriously interested audiences. After Bro. Hougas' departure, I labored for a few evenings in a school­ house near Bro. Lars Lewis'.

More recently I began an effort in Kempton. In the upper story of the large village school­ house, the room was well filled the first evening, and a number of chairs were brought in to furnish seats for those standing. The last evening the house was densely packed with a number of additional chairs brought into service. We tried to entertain the people the first evening on Mar.

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monism, in its theological and ethical character; the second evening we introduced the restoration of the gospel.

This week up to date we have been holding forth at the Close school-house, and at the Congregationalist church in Eminington again. Though the weather and roads are against us, yet we have gone out and had evening meetings, with the little pastor of the church, whose diminutive physical form is greatly in excess of his moral manhood, as he has been laboring hard against our faith, by misrepresenting it both publicly and privately. He told one lady, who has subsequently joined our church, that the Mormons substituted Joe Smith for Jesus Christ. If the plea of 

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SALT LAKE CITY, Utah, Feb. 6th.

Dear Herald:—Something near two months ago, on a beautiful afternoon, I took my leave of home and loved ones for this mission field, having been duly appointed thereto by the First Presidency. En route here I formed some very pleasant acquaintances who were very kind to me during my first ride in an immigrant car. Upon arriving in Malad, I took my resting place with Bro. Ethan Barrows. One day rests, and in connection with that whole soulful missionary, Bro. R. J. Anthony, commenced holding meetings in the chapel. Attendance was small, but the attention, order and interest good. We continued for two weeks, when duty and the demands of our work, called me to Malad, Idaho, where I witnessed the matured and cunningly devised attacks of Rev. Lamb on the Book of Mormon. I am not ashamed of the defence made, and it was with humility of heart that we gave thanks to our heavenly Father when it was manifested by the Spirit through the gifts that God was well pleased with our efforts in defending His work. I am fixed in my conclusions that those who shall seek to intelligently, faithfully and humbly strive to serve God, and keep the commandments with a pure motive, will never be forsaken, neither put to shame. How all-important, therefore, that the ministers of the covenant of eternal life should live Godly, and ever be diligent in gaining knowledge pertaining to all the requirements essential for the fruition of salvation, that citizenship may be assured in that kingdom which shall be given to the Saints of the Most High, which kingdom shall “never be destroyed, or given to another people.”

I preached once in the Presbyterian Chapel and several times in the Saints’ Chapel, with a growing interest and an increasing attendance, and it was simply astounding to see the people continue to come out, night after night, while the quicksilver indicated 44 below zero, the most severe weather I ever experienced. I wish to say that the Saints and friends, in a handsome manner remembered me with substantial aid, for which I render sincere thanks.

I returned back to this city, the 20th ult., and on the way met Bro. Joseph, at Ogden, on his way to California. He was cheerful seemingly and in good spirits. Our conversation was limited, and mostly upon my labor at Malad. Soon after my return Bro. R. J. Anthony, left for a trip to the southern part of Utah, and left me to “hold the fort” in this place. The meetings are somewhat better attended at present than upon my arrival. Perhaps Bro. Joseph’s three weeks sojourn is largely the cause thereof.

Here as elsewhere there seems to be an endless variety of attractions to satiate those who delight in pleasure and vanity than in the gospel. Some few seem to be deeply interested in the salvation of their souls, and it is quite probable they may cast their lot with us; but at the present I see no immediate prospect of any very great work, however this to me is not a valid excuse for the cessation of faithful and continued labor upon our part to redeem the fair name of the church, from reproach, even in Utah. Our duty is to patiently abide in hope, while we seek for good, and leave the results to Him that doth all things well after the counsel of His own will.

I am almost led to believe that my coming here will prove a blessing in furnishing a golden opportunity for me to increase my store of patience, charity, brotherly-love, forbearance, long-suffering and endurance; not only by growing more calm, holy, peaceful and merciful, but also by the growth of the faith that prevails with the living God.

A. N. HOXIE.

SANTA CLARA, Dakota, Feb. 20.

Dear Herald:—Over two years ago you became a weekly visitor to our home and have been very dear unto us. You are the first thought of when the mails come in. Many times have I sat by the lamp light reading the testimonies of truth which you bring, till the old clock on the shelf strikes the hour of twelve. As I read the testimonies of those who have grown old in the service of the Lord, and of those who have just put on the garment of salvation, was startled by the adversary of the truth, the thought has pressed itself upon me, “Why do you not give in your testimony?” I have kept putting it off with one excuse and then another, but now I have concluded to tell you how and why I became a Saint.

In the fall of 1884, I was at the house of a neighbor, a book was upon the table, and being a strong Methodist, and had been for over two years a firm believer in Mormonism, I read the book and when starting for home I asked permission to read it. I found that it was a history of the pioneers of the west. It gave a history of the “Mormons,” in which I grew quite interested. One day two gentlemen stopped with us to dinner. I showed them the book, saying that it gave quite a history of the Mormons. Their conversation drifted on, and I found to my surprise, that there was a settlement of Saints about fifteen miles north of us, and that a little German who had stopped with us over night a few weeks before was a “Mormon preacher.” I told them that I would like to see him answer that book, and prove that Joseph Smith was a prophet of God. The book, to my mind then, took the whole foundation out from under the church and left it to fall.

There were on and I had almost forgotten the conversation, when, one day, as I drove up from the field and was feeding the horses, my father said that there was a Mormon preacher out by the house that wished to see me. I went out, hardly knowing what to expect in the way of argument from him. I thought I had a clear case. Well, after about half an hour’s talk with him, I concluded to let the book stay in the house. I found out that he did not believe in polygamy, and that it was not a tenet of his church and was not taught by Joseph Smith, but was a false and corrupt doctrine taught by Brigham Young, who led a portion of the church to Utah, but that the faithful Saints had no connection with that church whatever, and was sending missionaries there to bring them out of darkness and back into the light. He proved to my entire satisfaction that the Reorganized Church was the continuation of the original church, but he had yet to prove that the “original church” was the Church of Christ. When I talked upon Bible matters I was willing to take the Bible as proof, and the end of dispute. So after careful study for months and hard hours in confutations with those of other denominations, I concluded that it was in reality God’s Church. But to make sure that I was not misled, I went to humble prayer, knowing the promise was, “If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him.”—James 1:5.

I resolved with the testimony asked for. On the seventh day of November, 1886, the “little German,” Robert Oehrling, lead me down into the waters of baptism. We had to drive about fifteen miles from Bro. Oehrling’s to find sufficient water. But that was no hindrance. I had made up my mind to obey God’s commands, and had it been twice that distance we would have went. I was confirmed by Bro. Robert Oehrling and Frank Hackett. On the 1st of December, 1886, our branch was organized. I was ordained a priest under the hands of Bro. Hackett and Oehrling. The Spirit was present in prophecy, part of which is now fulfilled, and that was that my father should come into the church. He at that time was a strong Southern Baptist, and had been about one year and three years, and was doing his best to lead me out of what he called “a delusion,” but, thank God, I had the pleasure of baptizing him and two others, August 21st, 1887.

The day after the branch was organized, Bro. Oehrling and Hackett were called to administer to a boy about seven years old who had been taken with what the doctors called “Sun-sickness.”

Some weeks before his parents procured medical aid, but to no effect, he grew worse, until at last he lost his speech. The evening we arrived at the house I sat down on the side of the bed, took one of his little twitching hands in mine, but could not hold it still. He could not turn himself, lift his head, or even lift his arm. That night they administered to him. The next morning he spoke the first he had in two weeks; and in a few days he was perfectly well. There has also been other cases of healing. My father had a large open sore under his arm, and had to cover it with silk, as he could not bear the least touch of cotton or woolen upon it. It was growing larger, and he was afraid it was a cancer. When I led him up out of the water, I touched www.LatterDayTruth.org
It with my hand, and he said it pained him. On the way home he thought of the sore, put his hand to where it was, but felt no pain. When he got home he looked, and lo, he was healed! I might give other testimonies of prophecy and their fulfillment, and of the interpretation, but this is sufficient at present. The work is of the Lord and will triumph. Let us hold up the gospel banner, and in that great day when the Lord gives each man his reward, may it be said of us, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." E. D. Bennett.

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

RESURRECTION. Those professed believers who claim that the redemption wrought out by Christ pertains to the spirit alone, deny the possibility of a resurrection of the body. The foundations of this claim are built on the assertion that "the human body undergoes an entire change every ten years at most, and in consequence of these changes a person having lived seventy years has had ten new bodies;" and they ask which of these bodies will rise again, or will they all rise again and constitute one resurrected body? and then sneeringly point to "the monstrosity," which they picture as rising from the dead as a man. Another form of the objection is that our bodies being laid in the grave decay and return to original elements, and these elements enter into the composition of plants, forming food for animals or other generations of men, and thus constituting bodies of animals and other men through successive generations, and then they picture the resurrection they suppose would result from each individual man claiming his own body in the resurrection. To the first of these claims I would simply reply, that whatever change is going on in the human body it must be very gradual, and the waste, or dead matter passing off at an instant of time very small, and as any part is not equal to the whole, and as the entire change of all the particles does not take place at any one period of the human life, until the moment of the separation of body and spirit, there is only one body for one person, though he lives a thousand years, because that body retains its identity through life, and the particles of dead matter that pass away are not a body proper when they pass off, nor do they ever unite again in that relation, as a whole, while the body of which they once formed a part is entire. Again, if a man receives a new body every ten years, what is it that grows old? Surely the immaterial spirit is not old at seventy years of age! Yet something grows old, but ten years is not old—and if a body loses a ten thousandth part of its mass in ten years its youth and vigor would be renewed, and man could never die from old age.

To the second form of the objection we reply, the resurrection is not the work of man but of God. Man will have no power to do to hut up the particles or portions that once formed his body, than Adam had in the creation of his body, the same Power that created the body has pledged himself to restore it, and it seems inconsistent with both his power and his purpose to create all things out of nothing" to doubt his power to restore to being those bodies that he created when they have decayed and gone to their original elements, seeing that those elements are still in existence. And while the objection is difficult, that love or care on the mind of the creature, as impossibilities, it is fully supreme for us to undertake to measure Infinite power, and set bounds to the possibilities of the Almighty.

We may talk loudly of reason, and treat every thing with contempt that does not accord with our notions of reason, but every Bible believer knows that it is written, "The wisdom of the world is foolishness with God."—1 Cor. 3: 19. Again, "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent."—1 Cor. 1: 20. Will some of these wiseacres who doubt the power of God to raise the dead, and yet profess to believe in him, tell us how Jesus fed the five thousand people with five loaves and two small fishes, and after the multitude had eaten and were filled, the fragments left amounted to twelve baskets full? John 6: 11-13. Will they say it was not done, simply because finite reason cannot comprehend it? "Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26: 8. He has pledged his word to do it, if that word has pledged his word to do it, if that word has been given assurance unto all men, in that he hath raised him (Christ) from the dead."—For since by man came death, by man also came the resurrection of the dead.—1 Cor. 15: 21. "I am the resurrection and the life; he that believeth in me shall live, even though he die, yet shall he live."—John 11: 25. "Marvel not at this: for the hour is coming, in which all who are in their graves shall hear his voice, and shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust."—John 5: 28, 29. "But this I consult under thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24: 14, 15. Thus we find the scriptures plainly teach the resurrection of the dead, not a redemption of the Spirit merely, but of the whole man, and we may safely leave the seeming impossibilities in the hands of him who has promised. "He who created all things by the word of his power," has perfect control of all the elements, nothing is left to take by its own inherent powers, and if the winds and the waves on the tempestuous sea of Galilee obeyed his voice while he was not yet glorified, and ere he had conquered death, shall not all the elements be subjected to his command, who could say, "All power is given unto me both in heaven and on earth." "Whom God hath exalted and given a name which is above every name; that at the name of Jesus every thing should bow, of things in heaven, and things in earth, and things under the earth, who in the name of Jesus shall every one confess;"—Phil. 2: 9, 10. For the trumpet shall sound, and the dead shall be raised incorruptible, and we who live shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 52, 53. But incontrovertible as the testimony of the Bible is upon this, and every other part of God's eternal purpose, it is not the only witness he has given. The Book of Mormon bears testimony to the same truth, as follows: "O how great the goodness of our God, who preparesh a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit; and thus, the deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead, which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies, and the spirits of all men will be restored one to another; and is not this in the holy One of Israel?"—Book of Mormon p. 71. "Behold he created Adam; and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord: yea this is wherein all men are redeemed, because the death of Christ is brought to pass, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be wako by the power of God, when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is the temporal death."—Book of Mormon p. 498. "Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from the dead, and their spirits and bodies shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, having a bright recollection of all our guilt. New this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and there shall not so much as a hair of their heads be lost, but all things shall be restored to its perfect form.
frame as it is now, or in the body, and shall be brought and arranged before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good, or whether they be evil.

"Now behold I have spoken unto you concerning the death of the mortal body. I say unto you, this mortal body is raised to an immortal state, that is from death; even from the first death, unto life, that they can die no more; their spirits uniting to an immortal body; that is from death, to an immortal God, to be judged according to their works, and receive the reward according to their works. On the other hand, if he forsakes his sin and continues in righteousness and good works, and forsake not that which he has done, evil, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—Book of Mormon pages 235, 236.

From the foregoing we can see plainly the justice of God. That as man has sinned in the body, and is determined to remain in sin, so he must be rewarded in the body, and receive the reward according to his works. On the other hand, if he forsakes his sin and continues in righteousness during the mortal life of the body, he shall be raised to an immortal state, that is from death, unto life, and is determined to remain in the body, raised to immortality, the fruit of righteousness, which is celestial glory.

We now quote from the Doctrine and Covenants which God has given as a third witness for the establishment of His truth. "But, behold verily I say unto you, before the earth shall pass away, Michael, mine Arch angel shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth, yea even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father."—D. C. p. 117. "And truth will I send forth out of the earth, to bear testimony of my Only Begotten, his resurrection from the dead; yea, and also the resurrection of all men."—D. C. p. 133. Thus we have seen from the testimony of the three records, that God has decreed the resurrection of all men, both the holy and the unholy, and that resurrection consists of the reunion of body and spirit. Inasmuch as he has resurrected Jesus Christ as a surety for the resurrection of all men, he has given proof of his power to accomplish all that he has promised; and his believing children look forward in full faith in the accomplishment of his glorious promise, and wait with earnest expectation for its complete realization.

From certain passages which we have quoted from these three records, we have seen there is more than one resurrection, and a great difference in the nature of those resurrections.

Paul foretold this truth when he says, "But every man in his own order: Christ, the first fruits; after ward they that are Christ's at his coming. Afterward cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have subdued all things. Then shall the Son also himself be subjected unto him that made all things, that the Son might be made subject unto the Father, except that he was made subject unto the Father."—1 Cor. 15: 23-28.

Having proven from the Scriptures that all men, good and bad, must rise from the dead, and be judged according to their works, let us now examine the order of the resurrection, or resurrections, for the Scriptures plainly teach two resurrections, differ ent as to their nature; and different as to the times in which they shall take place.

We will first consider the difference in their nature. The angel told Daniel, "These are the unclean spirits of them that are for the day of God, which shall not rise from the dead, yea, neither shall the bar of judgment be set up, nor that book opened, which are for all the mortal and immortal souls of men; but these are the spirits of those who have dwelt in the flesh, and who have not done their works right, and who will be made to judge all men, and be judged, in the day of the resurrection of the just and the unjust."—Dan. 12: 2. Christ distinguishes these resurrections thus: "They who have done good in the resurrection of the just; They who have done evil in the resurrection of the wicked."—Luke 12: 49. Or as the common version reads, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Solomon says: "The wicked is driven away in his wickedness, but the righteous hath hope in his death."—Prov. 14: 32. Isaiah says: "Say ye to the righteous that it is well with them; for they shall eat the fruit of their doings. Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them."—Isa. 3: 10, 11. This is very clearly taught in Alma, who says, "Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ, will bring you to stand with shame and awful guilt before the bar of God?"—B. M. p. 128. Alma shows that the righteous "are raised to dwell at the right hand of God, in a state of never ending happiness."—B. M. p. 281. Nephi says: "If they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of God."—B. M. p. 26.

Abinadi says, "Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil. If they be good to the resurrection of endless life and happiness, and if they be evil to the resurrection of endless damnation."—B. of M. p. 174. "And thus did I, the Lord God, appoint unto man his probation, that he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation."—D. C. p. 118.

The foregoing is sufficiently plain to show the difference between the nature of these two resurrections, and also to show that our own lives determine which of these resurrections we must receive. We shall dwell more largely on the resurrection of the just in a future paper, and also point out the difference as to the times when these resurrections shall take place, and in the conclusion of this paper, I would call the attention of the reader to the fact that our destiny is, to a great extent, in our own hands. Our lives will determine whether we shall come forth in the resurrection to endless life and glory, or to shame and everlasting contempt. For whatever of this are all the pleasures of the world, its honors, its fame, its wealth, and greatness, compared to the blessedness of the resurrection of the just? The honors, wealth and pleasures of the world, be they ever so sweet, will pass away, "perish with their using," and leave an empty, aching void in our hearts. We may heap up wealth, but it will canker our souls unless we use it to the glory of God. We may build up all of which we have a desire, but if they are not consumed and given up in the flames of His wrath, there will be more deadly that the fabled Upan tree, and will leave our lives a stained and blotched page of sin and shame, for God has decreed that "If we sow to the flesh we shall of the flesh reap corruption; but if we sow to the spirit we shall reap life eternal." Therefore, "Let God teach us so number our days that we may apply our hearts unto wisdom."—C. DERRY.

To be continued.

O TEMPORA! O Mores!

The false theories of modern philosophy taught in the schools of metaphysical abstraction, like cause and effect, antecedent and consequent, have been spinning, and weaving the destiny of the community for ages. One prominent result being the thrifty growth of religious strife, and the appearance of ecclesiastical parties, based in opinionism. Through all the imperceptible shades and grades of life and station that intervene between greatness and littleness, from the sage to the idiot, from the monarch to the beggar, is a tangible demonstration that there exists an inseparable connection between present action and future condition, and as there is an inseparable connection between present action and future condition, therefore there was an inseparable connection between past action and present condition. As the sectarian institution originated, and was moved, influenced, and directed to past action by the potency of cause and effect; so is its present condition by the inseparable connection and influence of antecedents and consequents. Standing the world and the system of modern society, built up by the profound (?) erudition and most critical (?) acumen possible for un­spiritved man to call into requisition, we stagger at the doubt, darkness and uncertainty growing out of the unhappy state of the predicted apocalyptic and the present condition of the human race; in a temporal and cosmic, so much so that the inquiring mind might meet with extreme difficulty, unavoidably, in endeavoring to ascertain the "narrow way" from the numerous by-paths marked by the firm tread of "mystery Babylon's" invading hosts. Without unnecessary circumlocution, reader we enquire,—"Has not the truth, in doctrine, faith and practice, been made to yield its sovereignty to the transmitted traditionalities and fanaticisms of men? The seed being sown in a soil adapted to propagating and nurturing, the withering away of her who made all nations intoxicated, what an abundance of fruit does the present age exhibit! What crowning tendrils! But as the sweetest wine makes the sorest vinegar, so Christianity, when corrupted, makes its devotees drunkards, and blinded by the false laws of honor; and by a coalition of opposite principles, presents the monstrous system of cruelty and benevolence, barbarism and civility, rapine and justice, fighting and devotion, revenge and generosity,

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which has harrassed the world for several centuries with crusades, holy wars, knight errantry and single combat. France, revolutionary France, can tell the tale! The marble slab which marked the resting place of the dead, draped with sober curtains of eternal oblation, and nothing short of an indiscriminate obliteration of every vestige of Christianity could satiate her deadly antipathy against the Christian institution. We lay down this proposition: That every principle of the kingdom has been distorted, changed and perverted from the original meaning given them by Christ and his authorized representatives.

Investigating those principles as in Hebrews 6: 1, 2.—First that the current, long taught false theory that the spirit operates directly on the human heart in unbelief, producing faith without or independent of the testimony or word of God.

Second.—That the word is a dead letter, and has no power to produce faith until quickened by the Spirit.

Third.—That man by nature, totally depraved, has no power to believe until a direct and quickening energy of the Spirit vitalizes his deprived heart.

Fourth.—That the Holy Spirit of promise comes, or flows, through the written word as its conducting medium.

The first presentation is that man can not believe the word till God bestows the especial ability to believe. In order to demonstrate by sound inductive reasoning, that men can believe, we proceed to lay down the first principle of all reasoning, premises self-evident, by propounding the first radical question:

Has man the faculty, power, or ability of speech? If so, his auditors have the ability and faculties to hear what is spoken; and if the faculty to hear, he has the faculty, power and ability to believe what is heard. If men have the ability of speech and reason, if his auditors have not the ability to believe what is spoken? It is self-evident that man possesses the faculty, power and ability of speech, therefore his auditors have power to believe.

The third step is, That if man can believe, man can also believe God. If man can believe the testimony of man, he can also believe the testimony of God. That if the word or speech of man can produce faith, the word or speech of God can produce faith. Is this not rational? Can any conclusion be more logically drawn?

Man is a sensitive being, a compound of body and spirit. He is filled with the organs of sense, producing sensations. The outward man, or corporeal organism possesses five corporeal or external senses. These form the avenues to five worlds;

There is a world of colors, cognizable to the optic nerve. A world of odors, cognizable to the olfactory nerve. A world of sound, cognizable to the auditory nerve. A world of facts, or of the tactile properties of body, transmitted by the nerves to touch. A world of savors cognizable to the gustatory nerve. He that is destitute of any one of these corporeal senses is debarred from the intricate laboratory of the realm of which it is the portal.

The inward man—the spiritual organism called the understanding—has five also: 1, "The eyes of your understanding,"—Eph. 1: 18. 2 and 3, "Taste and see that the Lord is good," Ps. 34: 8. 4 and 5, "Because thou hast heard, oh! my soul, the sound of the trumpet,"—Jer. 4: 57. "I heard the voice of harpers, harping with their harps."

All the faculties have their relation, and use. Objects are adapted to all, sweet odors for the olfactory; delightful, palatable fruits for the gustatory; sylph-like tones, producing an agreeable progression of chords for the auditory; light moving in straight lines, for the optic.

But faith is the evidence of things not seen. The faith of the gospel is not the evidence about man, the soul of man, or the spirit of man, but about things not seen. Do you affirm that the soul or spirit of man is not seen? If they are "not seen," then they are "eternal." Paul says, "Things seen are temporal, things unseen are eternal.

Question, how is man led to possess this faith? Answer, By hearing the language of the Holy Spirit, giving "the evidence of things not seen." What is the language of the divine agent? The word of God spoken by the Holy Spirit of God, "As it is written, they shall all be taught of God." Therefore we are taught by the Spirit in the Spirit's nature, and the Spirit's language. "The way God taught of God? By hearing those whom he sends, by whom he speaks. In ancient times God spake to the fathers by his prophets, in these last days hath spoken unto us the apostles of that age, by his son,—Heb. 1. Now hear the testimony of "his Son,"—Verily, verily, I say unto you; he that receiveth or heareth whosoever I send, heareth me; and he that receiveth me, heareth him that sent me. Hence, to be taught of the Father and the Son, we must hear and be taught by those whom they send.

How is a man sent in the name of Jesus Christ? By receiving the direction of the Comforter, the Holy Ghost, which is sent in his name. Hear his testimony,—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name,"—John 14: 26. All those not sent by direct inspiration of the Comforter, the Holy Ghost, are not sent in the name of Jesus Christ, but have come in their own name, as Jesus testifieth: "If a man come in his own name, him you will receive; he seeketh his own glory," etc.

Christendom in this light is without a New Testament ministry or commission therefore, let us place the Apostle Paul on the witness stand for a few moments. He will give us definite answers. Bro. Paul, we all have confidence in your competency to answer questions correctly; will you be so kind as to inform us whether, in your day, God converted with, or without means?

Paul,—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who believes."—Rom. 1: 16.

Modern Teacher.—"But have you not known many persons converted and saved, by the immediate and personal operation of the Spirit without the gospel, or outward means?"

Paul,—"It pleased God by the foolishness of preaching, to save them that believe."—1 Cor. 1: 21.

Modern Teacher.—"I hope you will be a little more definite, if you please. Have you not known persons converted and saved by the direct operation of the Spirit on the heart, without the word of God?"

Paul,—"So then faith cometh by hearing, and hearing by the word of God."

Modern Teacher.—"I will try to be still more definite in propounding my questions. Have you not, in your travels in heathen lands, met with faithful praying Christians who never saw a sent preacher, or heard the word?"

Paul,—"How shall they call on him in whom they have not believed, and how shall they believe in whom they have not heard? So then faith cometh by hearing, and hearing by the word of God."

Modern Teacher.—"Why, Paul! you astonish me. Many, very many grave, philosophical sectaries, in connection with myself, have been teaching sinners of this generation to strive and pray for faith."

Paul,—"He that comes to God, must believe that He is, and that he is a rewarder of them that diligently seek him. And now, you Modern Teachers, hear what Bro. James says to your faithless sinner:—"Let him ask in faith, nothing wavering, (not at all irresolute like the waves of the sea, driven and tossed)—for of such he says, "let not that man think that he shall receive anything of the Lord." Now, friendly reader, you may set this down as the destruction of all logical ruins by reason and the Bible.

In the analysis of the second proposition we shall try to elicit truth by comparison of claims:—"That the word of God is a dead letter, and has no power to produce faith." This is a miserable subterfuge, supported by those who are laboring under the influences of the long, dark night of superstition, it is anti-scriptural, illogical, and incompatible with the sentiments and genius of the Christian institution, as will be shown. First: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, (now follow the true philosophy of conversion), lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them."—Jesu in Matt. 13: 13-14.

Luke says,—"And I should forgive them." Baptism is essential to bring about this "healing," or "remission," for John did baptize in the wilderness of Judea, ... the baptism of repentance for the remission of sins."—Matt. 3: 11.
is it that it's "turning things upside down?"  "Lest they should see with their eyes, understand with their hearts," and, as a result, be converted. But these individuals have "conversion" first, theoretically; confusion and perversion, practically, latterly.

Lest they should hear, see, and understand. What is dead letter? Nay, verily. "Seeing you have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, . . . being born again, not of corruptible seed, but of incorruptible by the word of God; (which is inoperative, nullity, dead letter?) Nay, verily. "For all flesh is as grass, the glory of man is as the flower of grass, (very transient, fleeting), but the word of the Lord endureth and abideth forever. And this is the word which by the gospel is preached unto you."—1 Peter 1:22-25.

Jesus represents this gospel or the word of God, as seed, with which is blended a vitalizing power, denominated by Paul as "fleeting), but the word of the Lord vitalizing power, denominated by Paul as "eth of God." But is it a Bible truth that God bestows "seed," or "turning things upside down?" again: When he would introduce the gospel into Ethiopia, by the conversion of the eunuch, who was the high treasurer of the kingdom under queen Candice, he did not work without "outward means," but sent Philip to "preach Jesus" to him. And the apostle Paul was commissioned to "go to the Gentiles, to open their eyes, turn them from darkness to light and from the power of Satan to God." In order to accomplish this, he had one of his congregations: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain."—1 Cor. 1:12. Peter was also one of those whose special business was to lead men to Christ; and in order to merit the divine favor and approval, and to successfully lead men to Christ, he had to teach them. Hence, "Go teach all nations," &c. And that which he taught was commendable to reason. Hear his testimony: "Men and brethren; you know that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe."—Acts 15:7.

You will readily perceive that the first preachers of the gospel, after Christ, formulated no creed. It's the "gospel," the message of God unto salvation; "Glads tidings of great joy to all people." In the investigation of the fourth proposition let us not lose sight of the infallible standard, the word of God, "sharper than any two edged sword," "that lives and abides forever," and "shall not pass away." The proposition is, that the Holy Ghost—the Comforter—the Spirit of God, comes through the written word as its conducting medium. Now gentle reader, set down this as demonstrably false, and unscriptural; for the Spirit, whose mission is to "prove the world of sin," to "guide into all truth," comes through the word as its conducting medium, then the senseless, meaningless platitude of apostate christendom would never have torn the great gap in the net of orthodoxy, as has characterized the past. The stupendous wall of "orthodoxy," which is ostensibly intended to enlighten and save, would have in reality grown up interlaced, without any barriers, "unto an holy temple in the midst of you," a "holy temple in the midst of you," as has characterized the past.
Titus 3: 5, TITUS 3:

sin” and guide into all truth, then why wasn’t Col. Ingersol directed, “guided” to acknowledge the divinity of the Bible, (the “medium”), and the genuineness of the Christian institution, when he read and studied it? Did it not bring to his mind and thro’ his natural feelings, the need of reprove the world of sin? why did it lead Mr. Ingersol to deny the existence of sin? This simple presentation leaves Sectarianism stranded in the fogs of error, as regards this theory.

Now, Paul, let us ask you a very profound question; did you receive the Spirit (the Comforter) received? Does it flow through the written word as its conducting medium? Paul:—Not by works of righteousness which we have done, but according to his mercy he saved us, (How, Paul?) by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through”—the written word? nay; “through Jesus Christ.”—Titus 3: 5.

6. Brother Peter you received the Holy Ghost?—unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.”—Peter 1: 12. Now, Paul, when God sends the Holy Ghost into our hearts, does it inspire us to gather around an “anxious seat,” and pray like the hoarse-screaming voices of the four hundred false prophets of Baal, and exhibit religious confusion? Paul:—“God is not the author or confessing, but of peace, as in all churches of the saints.”—Col. 1: 3.

And, why is the Holy Ghost “peace” and its fruits and operations are “peace” and “unity,” we therefore question the origin of that influence which tends to distraction. As before remarked, the office of this advocate of Messiah’s cause, is to “guide into all truth,” and by doing this the Father and show them his testimony is not falsified by the negative conviction of the unbeliever who has not the witness. The testimony of one credible witness who possesses the internal, self evidencing power, would overturn the negatives of half the world.

There is another remark which will present this internal evidence more clearly in the light of rational conviction, relating to the nature of the evidence which gives rise to all those convictions of the mind which flow from experience. It is the perfection of reasoning when the mind, by due process of argument, unavoidably reaches the conclusion to which the argument would conduct it. By the universal consent of mankind, there are intuitive and instinctive principles of belief that are not the result of any process of induction, because they are self-evident. They are too plain to need to be established by any such process. The most conclusive argument does nothing more than unite propositions which are of a questionable verity, with those which are unquestionable, and thus establish the proposition by qualifying it with the known. There is also a difference between reasoning and experience. No necessity exists for reason, where we have the evidence of experience. Also a difference exists between coming to a logical conclusion, and making a practical experiment. You may demonstrate the chemical properties of an acid or alkali, and thus come to a scientific and just conclusion. But when you learn to use them, and thus with equal certainty ascerten their properties by experience. There is also the “evidence of sense,” as well as of reason. When you see the light of the sun, you do not require any other proof that it is light, and you need no other proof that it is “sound.” When you touch a pillar of marble, you know it is cold and hard, because it feels so. These subjects do not admit of any other than “the evidences of the senses.” The nature of evidence is adapted to its subject.

This remark and these illustrations of it, present the thought I wish to convey in relation to those convictions of the mind which flow from experience. As before remarked, the “understanding,” or spiritual organism, blended with the physical, has its senses as well as its percepts. It has a sense of beauty and deformity; of right and wrong. Particular classes of men have a quicker and keener sense and apprehension than others. A poet possesses keen and intuitive perception of the beauty of poetry; a musician, of the harmonies of sound; an architect, of the beautiful proportions of edifices; an artist, of the beauties of painting. No individual judges of subjects of this class by those laws of reasoning by which his conclusions are formed are of the agreements of different parts of a mathematical theorem, or logical syllogisms; because there are other laws of his nature besides his reasoning faculties which are now necessarily consulted. Now we are bold to affirm that the spiritual perception of a good man, by which he judges of the truthfulness of this latter day world is as infallible as any judgment of the poet, musician, or artist. He who has experienced the fulfillment of the “promise,” felt its “power,” “tasted” its goodness and graciousness, possesses the internal sense and evidence of its reality and fact, and has this same spiritual perception. When the beams of truth reflect upon his mind and pathway, he knows such to be true. When the gentle Shepherd’s voice falls upon his ear, he asks for no other evidence that it is His voice. There is no other to whose accents his mind so vibrates. When the voice of the Good Shepherd, leading his flock in verdant pastures, and by the “still waters,” he “shepherd’s voice, and follow me. A stranger they will not follow, for they know not the voice of strangers.”

The conclusion then is quite logical: He that hears not sound, knows not music; for sounds compose music.

Now, gentle reader, in this age of religious extravagance, who are “witnesses” for Christ? Who have “the testimony of Jesus?” In the foregoing we have sought to impress you with the nature of evidence, as well as the evidence of sense, and also what the great “law of life” appealed to, and what rank and position, a faithful acceptance would lead you to occupy, as regards the “knowledge” to be obtained as a result of
the operation of that "Comforter" which conducts into all truth. Paul says: "We have not received of the spirit of the world, but the Spirit of God." What for, Paul? "That we might know the things given to us of God?"

Since that fatal period when the disciples of Christ refused the tender guidance of Him who descended in the interest of the race, and indulged a self-confident spirit, who knows anything about the things of God? Who knows that the Bible is a divine revelation? Who knows that Jesus is the Christ? Who knows the redemptive work of the Redeemer? Who but Paul knows that there is a crown laid up for him? "These things," etc. has been the emulation of the Savior's disciples, etc., has been the past for the sacred foundations of the kingdom of God, a diversity of sects; a "mystery Babylon," an inter-ecclesiastical war; the non-conversion of the world.

Can any one believe that the kingdom of heaven, the divine economy, the scheme of infinite redemption, devised by supreme intelligence, organized with all its officers, authorities, powers and blessings, by the wisdom of the eternal Spirit, is left to be shaped and patterned by the thousand varying fancies of men, subject to all the modifications of man's ever-fluctuating and capricious fancy! We will join issue! Paul was an apostle "by the will of God?" the apostles of sectarianism are by the will of man. "Vox populi, vox dei, vox dei, never originated in the Church of Christ.

Where did it originate? "All power and authority given unto me."—Jesus in Matt., chapter 28. When Jesus divested of this power.

In Paul's time the Saints were "led by the Spirit of God," and he desired for them that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of revelation in the knowledge of him."—Eph. 1: 17.

Modern Teacher.—"Why, Paul! I have been acusing brother Scott, all along of be-

MASSACHUSETTS.

The above conference convened at Medford, Boston, Brockton, Cranston, North Plymouth, Danvers, Peabody, Little Compton, Providence.\n
Meeting Monday morning at half-past eight. Preaching in the forenoon by Elder John Smith; in the afternoon by Elder E. H. Bond, and in the evening by Elder E. F. Sheehy. Business resumed on Monday morning. The following resolutions were then adopted:

1. WHEREAS, Many clerical ordinations have been made in this district in the past; therefore, be it resolved that no ordinations be made in the district without the consent of the district conference or the subject be referred for examination, to every district who does not magnify his calling and thus show himself approved, and accounted worthy to stand in his office, shall after this resolution pass be required to surrender his license to the president of the mission.\n
2. A diversity of sects; a "mystery Babylon," an inter-ecclesiastical war; the non-conversion of the world.\n
3. A "mystery Babylon," an inter-ecclesiastical war; the non-conversion of the world.

Cash on hand $27.30, received $76.75, total $104.05; expended $75.50, balance on hand $48.65. Preaching in the evening by Elder J. W. Gillen. Adjoined to St. Louis, Missouri, on Saturday afternoon March 18th, for the transaction of business, and on Sunday for worship.

SOUTHERN NEBASKA.

Conference of the above district was held at Nebraska City, Sunday and Monday, to the purpose of choosing delegates to the General Conference to be held in Independence, Missouri, April 6th. We specially request all branch clerks to send us their statistical reports, giving their total membership. Let us hear from all parts of the mission. We hope that as many as the elders and members as possibly can, will attend. We will publish in time any arrangements we may make with the railroads.

H. L. Sheehy,\nIn charge of Mission.

CORRECTION.

Will you please notice in 38th line fro the top, paragraph three, please correct to read, studying all good books, etc. In the tenth line from the top of paragraph 6, for divided read divide. In the 12th line for prosperous read profitable. Line from the 19th line to the 20th, for flourishing read labor. In the 38th line for labor read Omaha. In 11th line for we read they.

J. CAPPLE.

WANTED.

The address of Bro. White Weston. The last I knew of him he kept a barber shop on East 13th street, Kansas City, Missouri.

LEONARD SCOTT.

The Saints’ Herald.

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BISHOP'S NOTICE.

All Elders laboring in the ministry will please take notice to send in their Reports not later than the 15th of March, 1888, as is required by the Law, so that I can get them properly entered upon the books before the closing of General Conference.

G. A. BARKER, Preaching Bishop.

Gales, Mich., Feb. 18th.

CONFERENCE NOTICES.

The Central California district conference will convene at Sacramento, on the 5th of April, at 10 a.m. A full representation of the district is desired, and that all branches be properly reported.

J. B. CARMICHAEL, Pres. Dist.

The Philadelphia district conference will be convened at 10 a.m., on the 5th of April, at the Mechanics Institute. Please report to me all branches of the church, giving the membership, the losses and gains, removed by letter, deaths, expelled, ordinations, and all scatters.

B. H. BACON, Dist. Pres.

A special conference of the Southern Indian district will be held at the Union Chapel, Jefferson county, Indiana, beginning March 10th, at which the matter of the appointment of additional bishops in the respective branches will be the subject of discussion.

JAMES G. SCOTT, Pres. Dist.

Sylvester.—Died of pulmonary disease on September 18th, 1887, at the residence of his parents in Omaha, Nebraska, one of the sweet singers of Israel, sister Blanche Sylvester. Her sickness was of ten weeks, and she was on the verge of death. She was in distress for several weeks of which she was confined to her bed, needing and receiving those tender ministrations which can be given by a devoted husband. Months before she was taken sick it was manifested to the writer by a very forcible dream that our beautiful songs would soon be called. Only a few weeks after her death, a song of her writing was heard by her husband, and he bade her farewell, and the Master's loving voice should call her home. Her sweetly sleep-sweetly sleeps-in Jesus.

BORN.

Wilson.—In Clinton, Iowa, 28th January, 1888, a daughter, to Sr. Emma and Bro. Pearl Wilson. Blessed February 5th, by Elder J. S. Roth, and named Eva Mary.

Died.

STEVENS—At his home near Adrian, Hancock county, Illinois, Thomas Stevens. He was born at Sulley, Darbishire, England, on June 11th, 1809; was baptized at Ravenstone, Leicestershire, England, April 6th, 1831; came to America in 1846, landing at New Orleans on the 25th of November, thence to Hancock county, Illinois, February, 1847. During the dark days of the church he united with the Christian Church, on condition that they receive him on the basis of his baptism—having been faithful to the end of his life, which occurred in peace and almost painlessly, January 31st, 1888; he being 79 years, 7 months and 20 days of age. It seems that he first warned of his impending death, but as a short time before his last illness he went to Nauvoo and made arrangements for the funeral services, and left all needful care to his wife and children to mourn his death.


Miller.—At Cleveland, Iowa, January 25th, 1888, an infant son, the property of Mr. and Mrs. Samuel Miller, aged 30 months and 13 days. Although she had been confined to her bed for six weeks, she died without a struggle, calm and gradually. She was buried at New Tedergar, South Wales, by Elder James Bishop, several years ago; but for some cause was never active in the church, and for some cause never called to the work of the ministry. She leaves a husband and relatives to mourn her death. Funeral services were conducted by Bro. John R. Evans at the residence.

Campbell.—At Woodville, Michigan, January 25th, 1888, an infant daughter, the property of Mr. and Mrs. John Campbell, daughter of Sr. Josephine Poling, of Aurora, Illinois. She leaves a husband and an infant daughter to mourn her death.

Nelson.—At his home in Arbela, Scott county, Missouri, October 14th, 1887, Lorenzo Dow Nelson, aged 76 years, 5 months and 26 days. He was born in Rowan county, North Carolina, April 17th, 1811. Bro. Nelson served through the Black Hawk war. He leaves a wife and one child, and many other friends to mourn his death.

Tuttle.—At Seigman, Missouri, December 30th, 1887, Sister M. J. Tuttle, aged sixty-eight years, 2 months and 20 days. She left in life a husband and two children, and what seemed to be many more years. Her death was expected; she was perfectly prepared.

Brown.—Died January 30th, at New Albany, Indiana, Green Brown, of typhoid fever. He leaves a wife and two children to mourn his death.

CHURCH SECRETARY'S NOTICE.

All Elders, Priest, Teachers and Deacons, who have not yet sent in their names for the purpose of being placed in quorums are again notified that the order of the General Conference has been that none shall be so enrolled except by their own request. There are vacancies in the five quorums of Elders and the one quorum of Priests that shall be filled by the officers present at the coming General Conference to organize other quorums, it is probable that it will be done. Therefore all who desire to be thus enrolled are hereby requested to send or authorize the sending of their names at an early date.

H. A. STERRENS, Church Sec'y.

HIGH PRIESTS' QUORUM.

The brethren of the quorum will please remember the rule that the quorum desires to hear from every one, either in person or by letter, at the annual meeting. Therefore please write in season and not delay till the last.

H. A. STERRENS, Quorum Sec'y.

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Autumn.

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Joseph the Seer states in the Times and Seasons, March 1832, vol. 3, p. 707, in reply to a letter written by John Wentworth, editor of the Chicago Democrat, as follows: “With the record [plates, Ed.], was found a curious instrument which the ancients called ‘Urim and Thummim,’ which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.”

Whoever will now turn to the Book of Mormon and read the following passages will learn clearly how the Lord provided “means” for the translation of the Book of Mormon: Mosiah 5:10-11; 12:3; Book of Mormon 4:12, 8. These texts show what “means” God had prepared “for the interpretation” of the plates from which the Book of Mormon was translated. The testimony of these texts and that of Joseph the Seer and Oliver Cowdery harmonize, therefore we endorse it instead of that which purports to be the testimony of David Whitmer.

David Whitmer, we repeat, was not a competent witness as to the Urim and Thummim having been taken from Joseph the Seer, for he was not personally acquainted with the facts, and could have no knowledge of them except by hearsay, as he did not meet with Joseph the Seer till in June, 1829, whereas it was in June, 1828, one year before—that the Urim and Thummim was taken because Joseph had suffered the one hundred and sixteen pages of the manuscript to be lost through the importunities and carelessness of Martin Harris.

Joseph the Seer, in his “History,” informs us that the Urim and Thummim was restored to him, and that he not only translated with it, but that he also obtained many revelations through it. And Oliver Cowdery, who became Joseph’s scribe to write the Book of Mormon April 7th, 1829, about two months before David Whitmer first visited Joseph, states in his letters written to the Messenger and Advocate in 1834, as follows:

“Near the time of the setting of the sun, Sabbath evening, April 7th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten, under the sound of a voice taking away the darkness and the loneliness of the desert land. Day after day I continued, unintermittently to write from his mouth, as he translated with the Urim and Thummim, or as the Nephites would have said, ‘Interpreters,’ the history, or record, called ‘The Book of Mormon.’” —Letters of Oliver Cowdery, P. 2.

Joseph Smith, Jr., D.:—In February 1820, is an article from the Richmond Democrat concerning the death and testimony of David Whitmer, as the following:

“The result of this vision was a proclamation setting forth the facts enumerated. The ‘urim and thummim,’ mentioned in the account of the vision were a pair of transparent stone spectacles. Smith would put on the spectacles, when a few words of the text of the Book of Mormon would appear on the lenses. When these were correctly transcribed by Cowdery, who acted as his amanuensis, these words would disappear and others take their place. When one hundred and sixteen pages were completed, Smith entrusted them to Martin Harris, to take to his home with a view to convert his family to the new faith. They were placed at night in a bureau drawer, and next morning were missing, having been stolen.

They were never found and never replaced, so that the Book of Mormon to-day is short that number of pages of the original matter. As a chastisement for his carelessness, the urim and thummim was taken from Smith. But by humbling himself, he again found favor with the Lord, and was presented with a strange oval shaped, chocolate colored stone, about the size of an egg, but more flat, which it was promised should answer the same purpose. With this stone all the present book was translated. The prophet would place the stone in a hat, then put his face in the hat and read the words that appeared thereon. This stone is the only relic of the prophet’s work in existence which is not in possession of Mr. Whitmer. It was confided to Oliver Cowdery and preserved by him until his death in 1832. After that event Phineas Young succeeded in getting it from Cowdery’s widow and it is now among the sacred relics preserved at Salt Lake City.”

Now there must be a mistake somewhere, for history informs us that about April or May, in 1828, Martin Harris took the manuscript home to his family, and they were lost, and Joseph lost the gift of translation for a time. We find on pages 34 and 35 Life of Joseph the Prophet, that the gift of translation was restored to Joseph, and that in April, 1829, he had a revelation to Oliver Cowdery, through the Urim and Thummim; also history informs us that through the Urim and Thummim several revelations were given, among them the revelation concerning John the beloved, (Doc. Cov. Sec. 6), and the revelation to Hyrum Smith, May 1829, (Doc. Cov. Sec. 10). All this happened before any of the Whitmer’s joined the church, for Hyrum Smith, David Whitmer and Peter Whitmer, were baptized the same day in June, 1829.

This article purports to come from David Whitmer, and it states that Joseph did not have the Urim and Thummim restored to him at all, but that in its stead a strange oval shaped chocolate colored stone, about the size of an egg was given him. For one I would like to know which is correct.”

I would like that same one through the columns of the Herald would give us the light of this matter, also if there is any truth in the statement. Is that strange, oval shaped, chocolate colored stone in Salt Lake City? R. May.

Replying to the above we have to say that David Whitmer was not a competent witness in respect to the Urim and Thummim having been taken from Joseph the Seer, for he was not personally acquainted with the facts, and could have no knowledge of them except by hearsay, as he did not meet with Joseph the Seer till in June, 1829, whereas it was in June, 1828, one year before—that the Urim and Thummim was taken because Joseph had suffered the one hundred and sixteen pages of the manuscript to be lost through the importunities and carelessness of Martin Harris.

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Joseph the Seer states in the Times and Seasons, March 1832, vol. 3, p. 707, in reply to a letter written by John Wentworth, editor of the Chicago Democrat, as follows: “With the record [plates, Ed.], was found a curious instrument which the ancients called ‘Urim and Thummim,’ which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.”

Whoever will now turn to the Book of Mormon and read the following passages will learn clearly how the Lord provided “means” for the translation of the Book of Mormon: Mosiah 5:10-11; 12:3; Book of Mormon 4:12, 8. These texts show what “means” God had prepared “for the interpretation” of the plates from which the Book of Mormon was translated. The testimony of these texts and that of Joseph the Seer and Oliver Cowdery harmonize, therefore we endorse it instead of that which purports to be the testimony of David Whitmer.

David Whitmer, we repeat, was not a competent witness as to the “means” used by the Seer in translating the Book of Mormon. He did not meet Joseph the Seer until at least two months after Oliver Cowdery had been writing the Book of Mormon as the Seer translated it. David Whitmer never wrote a line of the Book of Mormon; and there is no evidence at hand to prove that the Seer ever showed him the “means” by which he translated. The purported testimony of David Whitmer to the “means” by which the Book of Mormon was translated, is that of a man who had no direct hand in that translation, being neither translator nor scribe, but simply a “witness” after its translation, while, on the other hand, the testimony of Joseph Smith and Oliver Cowdery is that of men who were the immediate agents in the translation, the first being the translator, and the other the one who wrote it, word by word, as dictated by the translator. The testimony of Joseph and Oliver was given in the first years of the church, while these matters were fresh in the minds of these chief actors and the Saints; while that which purports to come from David Whitmer was given when he had become feeble with infirmities and multiplied years. One is the testimony of men who knew; the other is of one who did not personally know.

We can see no reason why Joseph and
Oliver should say the translation was done by "means of the Urim and Thummim—the "interpreters"—if in fact it was done by means of a "stone". In either case it would be miraculous, and nothing special to be believed by alleging that it was translated by the Urim and Thummim if it was not.

Whatever David Whitmer may or may not have said on this point, it should be remembered that he had little or nothing to do with the Church and its history since the spring of 1835—fifty long years—and it is not difficult, from this fact, to account for errors in memory and defects in judgment which have been painfully apparent of late. The fact that David Whitmer remained idle, comparatively, in ministerial matters, for about fifty years, should be accepted as clear proof that the Lord did not call him of late to set in order and correct either the history, the doctrine, the organization, or the government of the Church. And not having been called to that work, it is both vexatious, misleading, and dangerous to give heed to what purports to be his efforts in that direction.

It is unpleasant to reply to inquiries coming to us relative to what David Whitmer has said or done; but when pertinent, proper inquiries are made, we must lay aside our personal preferences and attend to the duties of a vigilant, faithful "watchman." Rumor has it that the "stone" in question went into the hands of Phineas Young.

TOURGES AND GIST ON MORMONISM, REVIEWED.

The clipping below we take from the Willoughby, (Ohio) Independent of January 27th, 1888. It has the ring of honesty and fairness. The writer treats of important facts in regard to Sidney Rigdon, the Latter Day Saints, and the Book of Mormon. His personal knowledge of Mr. Rigdon, the Latter Day Saints, during their residence at and near Kirtland gave such character and strength to his statements as make them trustworthy and reliable. Thus it is, that in these late years the truth is coming to the forefront, rebuking falsehood and bigotry.

"The review of 'Butter's Islam' by Prof. W. W. Gist an extract from which appeared in your columns last week, is deserving of comment. The professor says, 'Much of it is history.' It is well known that Sidney Rigdon was the real founder of the Mormon Church. The author has given a true picture of Mormonism as it appeared in Kirtland, Ohio, fifty years ago." Sidney Rigdon disappeared for a time and when he returned to be a regular figure in the Mormon Church. The mass of the Saints were extremely ignorant, &c., &c. Now let us see how much of this is worthy of being called 'history.' Judge Tourgee in his book locates Kirtland forty miles from Cleveland, when in a straight line it is perhaps not half that distance, and only twenty-two miles by the usual somewhat circuitous traveled route. Jack Button, alias Abner Jackson, second cousin to Sidney Rigdon, a prominent character in the story, passed through Cleveland, hears of the 'New Jerusalem' in Kirtland, and with a friend resolves to visit it. The story of this visit, the Sabbath meeting in the temple, his sent by a green silk curtain, his almost miraculous conversation, his appointment as apostle, the silken curtains of royal purple which enclosed the prophet Smith from the eyes of the audience, their being drawn aside by angel hands, of music by hidden performers—all this with other accessories is very graphically told by the author, who as a novelist is privileged to 'give to airy nothing a local habitation and a name.' He describes also the temple which the temple much visited, and between which and the temple there was a 'sliden' some supposed there was a secret passage. All this will do for a novel, but it is very far from being history.

"The writer has been a resident of Kirtland village nearly fifty-four years; was here the year the temple was built; was present at its dedication and knew all the prominent men in the church at that time. There was never a 'sliden' in the temple. The curtains, such as were there, were of coarse, heavy canvas, painted white, and were raised and lowered like a theatre drop curtain by a person in plain sight of the audience. The nearest cave is several miles distant."

"Judge Tourgee further says (and this perhaps may be considered history) 'the first half of this century was a hot bed of new beliefs;' and then he goes on to enumerate the different sects that arose. He says: 'Mormonism sprang up in central New York, and obtained its first foothold on the Western Reserve in the midst of a population of the highest average of intelligence to be found in the world, the most universal religiousness, the strictest morality, and the most fearless independence. Four-fifths of the people are of the purest New England stock, and from this people the primitive Mormon church drew almost its entire membership.' The followers of Smith were 'sober, industrious, intelligent and devoted.' In reply to Prof. Gist's statement that 'it is well known that Sidney Rigdon was the real founder of the Mormon Church,' will simply say that ever a quarter of a million of so called Mormons and many others believe Joseph Smith to be the founder of their church. Sidney Rigdon joined the Mormons in the latter part of the year 1830, some time after the first edition of the Book of Mormon was printed. At the time he was an eminent Disciple minister and had a church and a large congregation in Mentor, about half a mile east of the Garfield mansion. For fourteen years previous he had been a licensed minister, during which time it is not recorded that he was ever charged with any immorality. We knew him personally, have heard him preach many times, and met him in society and by the family fireside, and from our own knowledge and what derived from other sources we believe him to have been a man of sound judgment, religious enthusiasm, and that when the Book of Mormon was first presented to him in Mentor by Parley P. Pratt, a Mormon Missionary, late in the year 1830, he was by virtue of his organization as a man and his peculiar religious nature, fixed and intensified by a remarkable religious experience, well fitted and prepared to believe in its divine authenticity. Therefore, when he became a member of the Church of the Lord, commissioned by the Most High to usher in a new dispensation in these latter days. We have no desire to propound or defend the religious views of the people known as Mormons, having less faith in them than Prof. Gist himself, only when we are writing history let us be sure of our facts, and above all let us not go to our prejudices for information and counsel."

KIRTLAND, January 24th, 1888.

THE MORMON QUESTION.

"Both sides will have a bearing before the Senate and Territorial Committee to-morrow on the Mormon question. To this committee was referred the memorial of the alleged Utah Constitutional convention asking for admission into the Union. The committee has also before it the constitutional amendment of Senator Cullom for the wipping out of polygamy and other bills looking to legislation. The Mormons have engaged some of the most eminent legal men in the country to look after their interests. They seem to have no end of money for this purpose. There are law cases for which they are not prepared, but they are hired with a view to their personal and political influence rather than their legal usefulness."—Chicago Tribune

If the above statement be true, the Utah leaders have great confidence in the Almighty Dollar, and make that the god in whom they trust to secure statehood, etc. In trusting to a host of well paid lawyers for the success of their scheme, they thereby acknowledge the source from whence they finally hope to win. Acts speak louder than mere words.

The editor of the Expositor has this to say of the calumniators of the Saints, in the February issue of that excellent paper:

"Why, we have run the Rev. 'Spaulding manuscript,' of Hurbit and Howe out of its hiding place, where it has been hid for nearly fifty years; we have published the illiterate vulgar, profane, obscene and infidel production of this pious Presbyterian divine, and it makes the retailers of the old lies of Howe and Hurbit sore, and destroy their stock no more. We are not to be a party to their wish of reforming the world, by inventing another by trying to prove that this pious infidel minister wrote another 'manuscript found,' and that the one unearthed recently is not the one they meant all the while. Their old, persistent lie about Rigdon's stealing said manuscript and remodeling it into the 'Book of Mormon,' has been exploded and the authors unmasked to the utter contempt of all honest men, and leaves these pious divines without ammunition to load their guns to shoot paper wads at the Latter Day Saints, and hence the effort of Mr. Deming to supply the long felt need of these venerable dirt splingers."

"This 'charcoal' Deming, like all who have witnessed before him, has fallen into the mistake of claiming that the 'Book of Mormon' was a history of the 'ten lost tribes of Israel,' and so the second 'manuscript found' of Rev. Spaulding, they say, was a purported history of the lost tribes of Israel. Now we will do as well as Deming as we once offered the Rev. (?) Dr. Roberts in the debate we had with him in Iowa last summer. We will call Mr. Deming, or any other person, 160 acres of good land if they will find a single sentence in the Book of Mormon which purports or pretends that said book is a history of the ten lost tribes of Israel.

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a history of the lost tribes of Israel or anything pertaining to their history. Unfortunately for the cause of Deming & Co, Mrs. Spaulding nor her daughter, Mrs. M. S. McKinstry, never told of ever giving Hurlbut but one manuscript, nor ever pretended that he got but the one; and we have proved time and again that one went into the possession of Howe, naming that in the fade, bought out Howe's office this identical manuscript went with the rest and has been under Rice's care and keeping since about 1840, until it was placed in the keeping of President Fairchild of Ohio, who furnished us the copy we have published.

The name 'Manuscript found' is the name given to Rev. Spaulding's manuscript by his widow and daughter, and by Howe and Hurlbut. And as the manuscript had no name of its own, the publishers were justified, yes, in duty bound to give it the name it had always been known by, and that all the friends of the manuscript gave it. And it comes now with ill grace for them to charge the publishers with the forgery of the name 'Manuscript found,' which was placed on the published book.

And the fact that on the wrapper containing the manuscript the words 'Manuscript Story—Conneaut Creek,'—and which name Fairchild says was evidently the handwriting of Mr. Rice of Honolulu, and not the author, and further, as the Spaulding family and friends have always called it 'Manuscript found,' it was no forgery for the publishers to prefix the name they all had given to the production. Consequently the claim put forth that Spaulding wrote another manuscript in regard to the lost tribes of Israel from which the Book of Mormon was made, rests in the added brains of the opponents of the Book of Mormon. And another, fact, pertinent to any person who ever read the Book of Mormon, there is not one word or sentence in the book claiming or pretending to be an account of the lost tribes of Israel. And here is where the whole subterfuge of the false witnesses is brought to light and exposed to every person who will read the book.

To the above we may add that it does not matter how many manuscripts Rev. Spaulding may have written, either after or before he wrote the 'Manuscript Story.' One thing is now established by the widow of Spaulding, Mrs. McKinstry, the witnesses whose names are signed to the 'Manuscript Story' (including that of Doctor Hurlbut), also the testimony of Howe, Rice and Fairchild, and that is, that the said 'Manuscript Story' is the genuine, verifiable work of said Rev. Solomon Spaulding. In this an all exclusive point is granted, for in that document we have Rev. Spaulding's powers and qualities exhibited so clearly and fully that we can easily measure him and size him up in respect to his natural abilities, his defects in scholarship, his morals, his religion, his ignorance of the antiquities of America, his villainy in respect to the aborigines of America, all proving that he never possessed, and never could possess, the qualifications necessary to write the Book of Mormon, nor anything approaching it. He, in that manuscript, has furnished to all people the plain evidences of the manner of man he was. And judging him by what is there displayed, he had neither natural nor acquir- ed wit, wisdom, skill, learning, morals, religion, nor archaeological knowledge sufficient to unite anything superior to his stupid, irreligious, immoral, and nonsensical 'Manuscript Story.' It was and is his last, best, and only effort in that line. Howe and Hurlbut did the Book of Mormon than a gibbering penny-a-liner had to write the Princess of Sir Isaac Newton, or the Cosmos of Humboldt. We repeat, that it does not matter how many manuscripts Rev. Spaulding wrote; for the one he did write fixes his capabilities (if he had any,) and his morals at a low-standard, utterly and hopelessly bankrupt that required to design, plan, and execute a work like the Book of Mormon. But there is not a shadow of proof that he ever wrote save the one. It will be in order for the Rev. Mormon-eaters to invent some other theory on which to wreck the Book of Mormon. We cheerfully await developments.

Extracts from Letters.

Bro. Thomas Burt wrote from Springville, Utah, sending remittance for church publications, and said:

"We all love the Herald, and I am of the opinion it is guided by the hand of the Lord. There are several persons here that promise to subscribe for the Herald this year, but have failed to come up yet. Also, Bro. Anthony is with us, and the school trustees have given us the choice of four school-houses here, so Bro. Anthony will have a field on which to display the Book of Mormon."

This is good reading all through. We are glad the Utah people take some interest in our publications, and very glad that those in authority among them now show some willingness to do by others as they wish others to do by them.

When Elders Briggs and McCord visited Brigham Young in 1863 as missionaries of the Reorganized Church, he told them they could not, with his consent, have any house to write in, and that he would write to the different parts of the territory and warn the people against them and their doctrine. The last twenty-five years has witnessed the fruit of his threat. Only God and the confiding Saints there, and those who have left there, can know the sorrow and shame and suffering that has followed his tyrannical system of priesthood from the first. But the hand of the Almighty is lifting the covering from the despotic doings of Brigham Young, and disclosing his secret as well as his public transgressions, and that he has found fault with the combined powers or wealth and priestly influence that has hitherto dominated the rank and file of the Utah Church can not prevent it. It may not come as speedily as could be wished, but come it will, and it will come to the United Saints, with the established condemnation of those at whose doors blame justly lies, whether living or dead.

Any society that is hindered by its leaders from seeking truth and light, will, in time see and detect its bondage and hurl down the authors of its wrongs to the low level of the intentional evil-doer and the conscienceless oppressor.

If the Utah people will give hearing ears to the ministers of the Reorganized Church, as we hope they yet will, they will learn that which will take the vail from their minds, the pain and shame from their hearts, and send in the sunshine of joy and gladness.

Bro. J. C. Clapp wrote from Farmington, Kentucky, February 16th:

"I am now very busy and the light is beginning to shine into the hearts of some here. Thank God for a renewal of health."

Cyril E. Brown, of Providence, R. L., has this to say: "I see no faults in the Herald worth speaking of. If anything seems hateful, it is finding faults where none are. If they existe, may it be a light to those in authority over us. It never dodges the question, but meets it openly, honestly and kindly. It is not ambiguous, but meets its opponents fairly, following them closely, and deals with them sharply, but generously."

EDITORIAL ITEMS.

An effort is being made by the citizens in and about Lamoni to erect suitable buildings and establish an Academy or College in or near the town, at an early time in the future. The railway company has offered, free, two and a half acres of well located lands on which to build the location, and others have also made liberal offers for that purpose. It is safe to say that no better point can be found in the west at which to establish such a school than Lamoni. The site is healthful, beautifully located, enveloped by a rich, rolling prairie dotted and skirted with pretty groves and strips of timber land, in the midst of an excellent class of farmers, stock growers and business men, and free from the attractions, allurements and corruptions, common to large cities and leading thoroughfares, with moral and social conditions exceptionally good. We fondly hope the enterprise may succeed.

Pres. Joseph Smith wrote from San Francisco, California, the 16th instant. He was holding services in both Oakland and San Francisco with fair attendance and peace.

Persons who do not see their letters in the Herald will please take no offense, but bear in mind that we use only such, or such parts of the communications sent us as we deem available and proper. We seek to use our discretion in the premises fairly and wisely for all parties concerned. Our publications should ever be the medium of valuable information, presented in a plain, instructive, and entertaining manner. These facts should be kept in view by all who write for our press, and then correctness, a rare virtue, will be needed to abide results.

Bro. E. L. Kelley is invited by Bro. R. H. Davis, Bishop's agent for the Spring River district, Kansas, to call and labor there some this spring when going on to that place. He is a man of the first order, and his words can not fail to be acceptable to the Latter-day Saints.

Sr. Susan Tyler, of Erie, Pennsylvania, sends for eight copies of "Voice of Warning" and directs where to send them, one in a place, and intends by this to enlist the attention of her relatives and friends in the doctrine of the Saints, and she intends to send them the Book of Mormon also. She says: "The Herald
of every member of the branch to attend the business meetings of the branch, at the regular sessions thereof.

2.—If the presiding officer of a meeting refuses to put a motion, can the mover put it?

A.—No. It is the duty of the presiding officer, or, if absent, of the Assembly in the order in which it is to be acted upon, to receive and submit, in the proper manner, all motions and propositions presented by the members to put to vote all questions, which are regularly moved, or necessarily arise in the course of the proceedings, and to announce the result.—Book of Rules, chap. 2; pars 7, 8, 9.

"The branch officers are to be the officers who shall preside over, and have charge of, these meetings; and none others shall preside, except by vote of those present at any meeting, or by the courtesy of the officer present, whose right it may be to preside at the time. The officers of the church who will be recognized by these meetings, as having a right to preside, are:—A presiding elder who has been regularly chosen by vote of the branch; a priest, or priestess, also regularly chosen by vote of the branch; a teacher, or teachers, also regularly chosen; by vote of the branch, a deacon, or deaconesses, also regularly chosen by vote of the branch; a secretary or clerk of the branch, also regularly chosen; by vote of the branch. It shall be the duty of the presiding officer of the meeting to preside over the same during its session; to enforce the rules of order and observance of the same, with decorum and propriety; to secure, as far as he is able to do so, a due regard for the laws governing the church, as contained in the Bible, Book of Mormon, and Doctrine and Covenants; and prevent these books from being treated lightly, jestingly, or disrespectfully."—Book of Rules, sections 162, 164, 165.

3.—Can a branch, by vote, release each officer, and disengage the branch in this way?

A.—Yes; if it is done in harmony with the rules that govern the organization of branches which provides as follows:—

"Branches are the primary and congregational organizations of the Church, and may be formed wherever six or more members in good standing may be resident in any one neighborhood, one of whom must be an elder, priest, teacher, or deacon. Such organization may be effected under the care and supervision of any local or traveling elder, by the desire and consent of those who shall constitute such branch, when organized; or by the consent, advice, or direction of district authorities, where such exist. All persons who are to have permanent charge of an organized branch, shall be chosen, or previously eligible, by vote properly taken at the regular meeting of such branch, or one specially called for that purpose, of which due notice has been given. It shall be considered the duty of every member of the branch to attend the business meetings of the branch, at the regular sessions thereof."

—Book of Rules, sections 162, 164, 165.

4.—Are we to understand that the Saints are to build a city, and old Jerusalem be rebuilt before the Lord will appear in glory? before his second coming? and are they to be real, material cities?


These texts afford proof that both Zion and Jerusalem will be inhabited by the "second advent and glorious reign of Christ, the redemption of the Saints, the gathering of Israel and Judah, and the advanced condition of the created world."

For Sale

A choice TIMBER CLAIM of 160 acres, in Sherman Co., Kansas. Land smooth and level; soil deep and rich; water excellent and depth 20 feet; one mile from county seat, twelve miles to Railroad; ten acres broken. Country thickly settled, and everything flourishing.

Address THOS. J. SMITH, Ough, Neb.

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Our aged brother and sister Halstead came to pay us a visit last Sunday, and to hear the gospel ably defended."

Sister Mamie Zenor, Oxford, Kansas, writes—"When I read letters from all parts of the world, it makes my heart rejoice, and swell with gladness to know the gospel is winning its way and the honest in heart are being gathered in. There is quite an excitement here now over the Salvation army—would that all men would come to the light."

Sister Kate M. Barnett, Taylor Ridge, Illinois, writes—"I feel like hearing my testimony, with others of my sisters, to the truth of this work. Before the church was sick, and by both physicians and friends was given up to die. When my friends came to see me die, some of those who belonged to the church insisted upon sending for the elders. My husband gave his consent, and after Bro. Rowley came and administered to me I began to grow better. As soon as I was able to ride, my friends took me to Davenport to confer. When I went into the world I had been baptized I was not able to walk without help, but after I was baptized, so greatly I was strengthened, both in soul and body, that I walked out of the world with all my wet clothes clinging to me. I knew then that I had obeyed the truth. My aged mother is living with me. She is eighty-six years old, and will be remembered by many of the Saints as mother Webb."

**Home Column Missionary Fund.**

Sr. Augusta Fleming, Amador City, Calif., ... 50
Sr. E. M. Milgate, Polson, Calif., ... 100
Sr. Alice Wright, Atchison, Kan., ... 50
Sr. June Berry, Atchison, Kan., ... 50
Sr. and C. LeBlang, Olivia, Iowa.
Sr. Mary Piddington, Crescent, Iowa, ... 100
Sr. Alta A. Vedder and little sister, Ferndale, Calif., ... 100
Sr. Elizabeth Riley, Cleveland, Iowa, ... 100
Sr. Anna Livley, Independence, Mo., 75
Sr. S. & Nellie Chatburn, Independence, Mo., 80
Sr. Almina Held, Fulton, Iowa, ... 50
Sr. Irene and Bertha Wheeler, Diamondale, Michigan, ... 25
Sr. Sarah B. Thorsen, Topeka, Kan., ... 75
Sr. Nettie Green, Tabernacle, Iowa, ... 25
Sr. Eila and Bert Gish, Wheeler, Iowa, ... 30
Sr. Laura Wheeler, Independence, Mo., ... 50
Sr. Hannahs, Riverside, Calif., ... 60
Sr. Sophy Jewkes, Orangeville, Utah, ... 100
Sr. Brown and daughter Clara, Columbus, Kansas, ... 50
Sr. Lucy A. Beebe, Henderson, Iowa, 65
Sr. Julii M. Danielson, Disneyland, Ill., 100
Sr. M. Allen, Centerville, Iowa, ... 100
Sr. Mary Emma Allen, Centerville, Iowa, ... 50
Lancaster, Iowa, February 3rd.

**DEAR SISTERS:**—I wish to write a few lines on the Word of Wisdom, Doctrine and Covenants 65th section. There has been much discussion on the 1st verse, that strong or hot drinks and tobacco are not good for man; but in 2d verse God speaks of the flesh of beasts and birds, that they should be used sparingly, and it is pleasing unto Him that they should not be used only in times of winter, or of cold or famines. While this is not by commandment or constraint, yet God says it is pleasing unto him that we should not use them. Dear sisters, we all profess to love the Lord, and why should we not try to please Him in all things; besides, he who formed our bodies ought to know what is the best food for our. How many of us eat flesh day after day, summer and winter, when God in his wisdom has supplied for us such wholesome vegetables and fruits. Surely we ought to be satisfied. I believe there would not be so much illiberiousness. And sickness if we would not eat our meat and grease in hot weather. And in the 3d verse there is a promise: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their bodies, and find wisdom and great treasures of knowledge, even hidden knowledge; and shall run and not

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**St. Joseph, Mo., Jan. 23d.**

**Dear Sister Frances:**—The letters in the Home Column are a great comfort to me. My soul rejoices in the testimonies in it. I finish it always with a God bless you, dear soul. It does me good because I can not have the preaching, which is good to hear. But, thanks be to the Lord, he is always near with his Spirit to enlighten the mind, so I want to say to the dear ones who are alone: Be not disheartened; the Lord hears your prayers, and accepts your good deeds, as well as if you were in a big branch. What we have to do is to exercise faith. When I was baptized I knew there was a new life before me, and a narrow way to tread, and a winning life to be lived. If I had to choose between him whom I had obeyed, I must live, in order to be saved. So by receiving the Holy Spirit by the laying on of the hands of the servants of God, that was the lamp for my feet, to overcome the stumbling blocks in the way. I meet many. I saw very well that my road was not a very smooth one; but the help of that blessed still voice led me always to prayer, and thus far I have overcome many a struggle in many circumstances when I did not know what to do, or which way to turn, and sat fretting and crying. But fretting did not bring me over the hill or mountain. No, that will not do, at all. I have had to go to my heavenly Father for wisdom and understanding, and then, in that great sorrow, that blessed Spirit would raise me up, and a voice come to me, "I am the Lord thy God; I will be with you all the days of your life and forever." O, glory to God and the Lamb, forever and ever. Amen.

So, dear Saints, we are all struggling along in that same narrow way. Hold fast to the "iron rod," and never grieve the Spirit. My prayer is that we may all hold out to the end.

S. BOURGOIN.

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**North Forster, Australia.**

**Dear Sister Frances:**—In reading the many letters in the Herald I am helped and strengthened in this good cause. We are blessed in that God permitted us to hear the gospel in its purity. We have had a visit from Bro. Burton, when he led five more into the waters of baptism. I would like to see Bro. and Sr. Burton stay in our branch; this may not be right yet it is my feeling toward them. They are doing a great deal of good; and it is my prayer that God will raise up friends to them wherever they go, for they are worthy of us. As we have entered into a covenant with God I pray that we may eat the bread of life and drink the waters of life freely; and that we may never turn aside, but go onward and nearer to eternal life. We sisters have a mother's prayer meeting, and by prayer and perseverance we shall get nearer to God.

Ever your sister in the one faith,

M. A. ANDERSON.

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**EXTRACTS FROM LETTERS.**

Sister Piddington, of Crescent, Iowa, writes—"I rejoice reading the good instructions which comes in the Herald, and am serving to hold on to the 'rod of iron.'" Site requests the prayers of the Saints for her companion, who is very sick.

Sister Melisa J.,—Deloto, Iowa, writes—"I have been greatly blessed since I obeyed the commandments of God, and my soul rejoices in this work. When we do his will how bright is the knowledge that comes to us, proving that we are his children in deed and in truth, and what a desire we have for others, that they should know even as we know that those who do his will shall inherit eternal life. Let us pray for one another, and be charitable to all."

Sister M. M. Brooks, of Emsic Center, Ohio, writes—"We are rejoicing greatly in the ministering of brethren Brown and Shippy, and God has testified through the gifts of his Spirit that he is well pleased with our efforts to serve him. We have found that we should use the instruction of the brothers, for which we pay twelve shillings a night. If any of the Saints who read this feel disposed to aid us in this, it will be thankfully accepted."
be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Sisters! what a great promise to us; and we know what the Lord promises he will surely do. If we follow these sayings we will be healthy and strong; and which one of us would exchange health for riches. Some may think that meat is strengthening and we can do without it; but I believe God knows what is best for us, and if we rely on his blessed words he will bless us with strength. We can use it in winter, in times of cold, that is when we most need it. I, for one, believe this great promise has as much to do with the 2d as with the 1st paragraph. I would like to hear the views of others on this subject, as I have never heard the whole Word or Wisdom explained.

A SISTER.

FORESTVILLE, Mich., Feb. 22d.

Dear Sisters of the Home Column:—When I first heard of the Latter Day Saints I was among others to oppose the doctrine, being always taught that they were the Utah Mormons. But I can now testify that I am a true believer in the gospel of Christ. Two years ago this month I was baptized and since have received many blessings, and can now bear testimony to the healing power. When I obeyed this work my friends and doctor had said I would soon follow my friends who had died with consumption, but I believed God had the same power now that he had in olden times; and while attending conference in Brown City I was administered to. God’s Spirit was there in power. I have had good health ever since, and to God alone do I give the glory. My desire is to keep humble, ever ready to do my Master’s bidding, for I realize that only those that bear the cross can wear the crown. My people are all opposed to the work, and I would ask the prayers of all God’s people that I may ever stand for the right, and be ready when the Master comes.

Yours in one faith,
LOUISE BREEDENROCK.

MEDINA CITY, Texas, Jan. 31st.

Dear Home Column:—As we have just entered upon a new year, I feel impressed to come to you again to let you know how we spent Christmas and New Year in this far away corner of the Master’s vineyard; not that I think I can edify any one, but because the Home Column is dear to me. I love the letters, and have been strengthened and encouraged by them many times. Yea, who needs strengthening more than the weary mother. Those letters from my far away home, (England, are so full of good tidings. I often shed tears of joy while reading them. Likewise this may be some one’s far away home and they would like to hear from it.

A few Saints and friends had a nice Christmas Tree, Christmas eve, with singing by the young people, and a few edifying remarks by the old ones. Currie, Jr. We had a pleasant time. Christmas day we repaired to the school-house (near six miles) and had preaching by Bro. Currie. Then spread our dinner in the bright sunshine; after which we had prayer meeting, and returned home strengthened and encouraged by that blessed peace pervading the soul that pen can not portray. Oh, for a nearer walk with God, that his Spirit might be ever with us! New Year’s day was spent in Sunday school and conveying the plan of salvation to one of our neighbors who is very much opposed to our faith and has done a good deal against us. We hope good was done.

Let us, dear sisters, ever be ready to earnestly contend for the faith once delivered to the Saints. To do this we must keep our lamps trimmed and burning. Let us go hand in hand in the bond of unity, that the strong may help the weak and that all with one united effort help hold up the hands of those who are appointed to feed the flock. Let us be more humble and prayerful, that we may be worthy of the blessings that our Father sees fit to bestow upon us. Oh, let us waste our time, for it is short!

Some in this place are ready for baptism, but are kept back by unbelieving husbands and fathers. Let us send up one united prayer for them, and that the spirit of investigation may be given, and evil surmising be done away. Let us, with a godly walk be exemplars, “saying aside all malicious guile, hypocrisy, envy, and evil speakings;” when that the race is ended we may receive the plaudit, “Well done thou good and faithful servant, enter into the joy of thy Lord.”

May peace abide with you all.

SISTER SOPHIA WIGHT.

Dear Sisters:—As I sit alone this morning, I feel that I must write a few lines to you. I have felt impressed at many times that we as sisters and followers of our Savior, are too negligent in visiting our neighbors and relatives. The last of our Savior were, “Inasmuch as ye did it unto the least of these you did it unto me.” When I was sick and in prison ye visited me, when hungry ye gave me meat, thirsty and ye gave me drink.” Now, dear sisters, are we doing this? Just think of the lonely hours a sick brother or sister is confined in the house for weeks, perhaps months while we are enjoying health and happiness. Is it much to give an hour or two to cheer them? Surely we don’t think or we would do better. I have frequently heard the remark: “Mrs. — is dead. Well, that is too bad; I heard that she was sick but did not know that she was dangerous.” And then you will try to dismiss the subject from your mind, but you can not do it. All day long and perhaps for days your conscience will whisper, Why did you not go and see her, you might have helped her bear her cross, spoke words of comfort and cheer and the dying one who past away might of had a sweet remembrance of you to the spirit world, and angels would have recorded the good deed. Now, dear sisters, if you have neglected this duty, try and do so no more. Visit the sick, it will do them good and you will be blessed. Take a good book, or a little delicate bit of your cooking; let them know that you are praying for them and you will feel glad when the dear face is lost to your sight, that you have done what you could.

“A little word in kindness spoken, A little act of kindness done, Has often healed the heart that’s broken And made a friend sincere.”

AUNT P.

ZION’S HOPE

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D. DANCER, Manager.

LIMERICK, Ohio, Feb. 6th.
Brothers Joseph and William:—The work in this district is progressing well for the number of laborers in the field. The news still comes from those preaching the word that doors are opening and calls made for messengers to disperse the word of life. Derrico and Beauty, notwithstanding great opposition, are having good success in West Virginia.

On the 20th of last month I left home to labor for a few days in Highland county, Ohio, by request of the Saints there. I found them, with few exceptions, trying to honor the work. They are all young in the cause and need teaching. I met with them in two Saints’ meetings and instructed them in duty to themselves and to each other. I spoke ten or eleven times in the immediate vicinity of the Saints to full houses of good listeners. Spoke once at another place near Marshall, met opposition, and they closed the door for the time, saying, at a more convenient season they would call. The brethren secured the Town Hall at Sinking Springs for me the night of the 20th of January. This village is two and one-half miles from where I had been preaching, and between forty and fifty of the people I had been preaching to accompanied me to the hall where I spoke two hours to a full audience of very attentive hearers. I think the result will be good. A doctor resides there, (I don’t remember his name), who has been to Utah, and he informs the people of the difference between the Saints and “Brighamites,” and it gives them favor with the people. The citizens of Highland county are a noble people. Saints and others administered to my wants. May the Lord bless them. While there I baptized six, and others are near. I also ordained a very worthy young man to the office of priest. He will look carefully after the interests of the Saints. At the close of the last service I held in Highland county, I unified in the bonds of matrimony brother Samuel Stethem and sister Lauretta Irons, both of the Highland branch.

On arriving home I found five calls for preaching which, under existing circumstances, I can not respond to. I love to see this work moving. If the Saints would keep the whole law, be wise and not bring reproach on the work, usamuch as it is now lifted off the church to a great extent, it would be more encouraging to the elders to go forth to preach the word. The Herald always comes full of good things. I never expect to be without it, and when traveling I try to induce others to subscribe for it.

Yours in the faith,

JAMES MOLER.

NORTH HENDERSON, Ill., Feb. 10th.
Bro. W. W. Blair:—In looking over a January number of the Herald I found the testimony of father John Landers, and my heart was filled with joy and the Holy Spirit. My memory can back a record of the same father over forty years ago. The Spirit seemed to whisper, “Write and bear your testimony.” But owing to my inability in writing, (as I am now sixty-one years old), I put the matter off. But now, by the help of the Spirit, I will write. When I was a child, near fifty years ago, father Landers came to my father’s house (Samuel Black was his name), here in Henderson Grove. My father was an elder in the

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I both sick. I had been sick for some time and was quite feeble. Father Black said to brother Landers, “I wish you would administer to my sick folks, if you will.” They kneit in prayer, and brother Landers in his prayer asked the Lord to make it known to me that it was my duty to be baptized. Sister Hogaboos was the first to speak. She said it had been made known to her that I was willing to be baptized. Father asked me if I felt it my duty to be baptized, to which I replied I did. A team was ordered and I was conveyed to the water. The Spirit of the Lord was with us in great power, and that to bless. As I was quite feeble, father helped me into the water. But, thank God, I came out of the water well; was not sick another moment; and in a few days had my usual strength. Never can I forget that time while memory serves and in a few days had my usual health good; but some sick with pulmonary diseases. I recently held a meeting here. Quite a number became deeply interested. Bro. Stewart and Hawley and Scott, with friends of the faith are doing what they can for the cause there. They deserve credit for their constancy and zeal in the faith.

WM. H. KELLEY.

PLANOS, Ills., February 13th.

Bro. Joseph:—That grand paper which heralds the breaof life to the hungry and famishing souls upon this earth, is eagerly watched for, and very greatly appreciated at our house. Whenever I read the Herald the Spirit is ever present. Many times while reading the many testimonies of this latter day work, my heart rejoices exceedingly, and my eyes are filled with tears of joy to think that the good Lord has seen fit to reveal to me the true way of life. I could not for a moment renounce the light I have received in visions, dreams, and also the many manifestations of the Holy Spirit’s presence with me, as a witness to confirm to my mind the truthfulness of the salvation of the soul.

While reading the account in the last Herald of David Whitmer’s death, I wept tears of joy, not on account of his death, but of his testimony, and also to see the peacefulness and rest which comes to the soul of a dying Christian, although he may have done some things which did not seem quite right to the Reorganization. I am convinced he died a true Christian. I would like to have the account as set forth by the Richardson Democrat in tract form, for instance with the epitome of the faith it might do a wondrous work towards convincing many prejudiced minds.

A short time ago I read in a certain paper a piece written by a professedly learned man, stating that at the second coming of Christ he would be born again a child, as he was at the first. Is not this man one of those false prophets, trying to force upon us a false Christ, like those whose which our Lord and Savior warned the Saints of old about, which was to appear in the last day? To my mind this professedly learned man was more ignorant than wise, at least in Scripture; and as a warning to him and all who may believe in his words, I would cite them to Matthew 24:40; also Acts 1:9-11.

WILSON L. Gorton.

GRAND JUNCTION, IOWA, Feb 10th.

Bro. Joseph:—We joined the Utah Church in England, not knowing but it was the real church; then in 1866 we came to Pennsylvania, and were there ten years. We then went to Utah, in 1876, and when we got there we found that it was not the church we expected. My husband then left the church, and I, in September, was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. After three years we came to Nebraska. Now we are residing in Grand Junction, Greene county, Iowa. Since the death of sister Masters on Shell Creek, Newman’s Grove, Madison county, we have been as sheep having no shepherd, shut out from all communication with the Saints, which troubles me very much. I am anxious to enjoy the communion of Saints. We have heard several times that they are holding meetings somewhere around Angels, but I am not able to attend, as I am afflicted. We would be happy to have some of them call and see us. They will find a happy welcome. I feel somewhat without the Saints. Besides, there are some enquiring about the faith and doctrine of the church, and if meetings were held here they would come and hear. Please, Saints, don’t fail to come as soon as you can make it convenient, for I am anxious to see some of you. Enquire at any of the hotels or stores and they will direct you to where we reside.

Your sister in the covenant of peace,

MARY METCALF.

DENNISPORT, Mass., Feb. 7th.

Dear Herald:—The Massachusetts district conference which convened here in the Saints’ Chapel, January 28th, and ended on the 31st was a very profitable season to all present. The preaching was excellent in quality and gratifying in quantity. To name the speakers we will vouch for the truth of the above statement. They were Elders E. C. Briggs, John Smith, M. H. Bond, Frank M. Sheehy, Thomas Whiting and E. N. Webster. The last five I conceive to be the staff officers of the district, working under the supervision of Zion’s “Stonewall Jackson.” Brother Sheehy stopped with us until Friday, February 4th. He had a great and logical reason. Brother M. H. Bond remained with us until Tuesday, February 7th. He seems to possess an inexhaustible fund of gospel subjects. He is reverent in demeanor, fluent, forcible and rapid in utterance, hurrying his auditors along with impetuosity, often lifting their minds above the ordinary range of gospel thought. We hope that brother E. C. Briggs will return early from General Conference as early as possible with additions to his stuff.

The Dennisport branch was organized November 27th, 1866. Since then, 115 have been baptized, 19 have died, 9 disfellowshipped, 31 removed by letter. “The remaining 56 are, with a few exceptions, established in the faith. Members driven from this branch by' stress of circumstances belong to the ‘Mormon’ Church in Utah, in the Brockton and Plymouth branches have been built up. We were loth to lose them, but we were confident that they would make their marks which would tell for good to the cause wherever they went.”

W. BEARES.

WILKSVILLE, Ohio, Feb. 13th.

Editors Herald:—One year ago to-day I and my wife were baptized. The good Father has blessed us many times. The goodness of God I can’t express. I am thirty-five years old and this is the first church I ever joined and it is all that I wish in this life if I can only prove faithful to the end. I know this is God’s work. I love it. The Herald is a blessed comfort to the Saints. I don’t know how any of them do without it. Why will some stand up and say that they know this work is true and it is of God, and yet not pay their titling nor even take the church papers. Brettenham, let us wake up. We should do our part. Let us prove God by paying our titling, and so receive the blessing. I am handling ten of Bro. Peters’ Voice of Warning with great success. I hope they will do good. All like them that read them, but some say that they can’t believe them all. How thankful I am that I had the privilege of hearing the gospel in its fulness. I was just as ready to obey it as I was to hear it. I have attended many big revivals in my time, but their doctrine I could not accept, for it was not the gospel of Christ, but the gospel of man.

Yours,

R. H. ERVIN.

ELDRADRO SPRINGS, Mo., Feb. 17th.

Brother Blair:—I have labored some little late in company with Bro. E. Curtis, of Independence, in Taborville, which is a town of considerable age, but not of much note, in St. Clair county, Missouri. This field was opened up by one E. W. Miller, I. N. White, during last year. And by his bold effort in defense of truth quite an interest was awakened. Bro. E. Curtis followed up with appointments and was greatly blessed, so much so that the members of the Christian Church, many of them, expressed their dissatisfaction with having membership in that church. So Elder Quinly told his flock to meet him on the Wednesday night following and he would show them why they were so dissatisfied with their religion. One of his members spoke up and said, “Now Quinly, you must have had a revelation, if you can straighten up things here.”

This caused quite a laugh by the people, for Elder Quinly had raised objection at the close of our service all the time since preaching began at Taborville. Bro. Curtis, thankful I am so wise until he returned from Shobtown, that he might be present when he made the attack. Then a question was agreed upon for discussion:—“Resolved, That the Christian Church occupies apostolic grounds; Elder Quinly affirms; E. Curtis denies. Then E. Curtis affirms the same for the Church of Jesus Christ of Latter Day Saints, while Elder Quinly denies. Then the discussion lasted for four nights, Elder Quinly in defense of the Christian Church, read largely from the “Gospel Preacher and ‘Christian Discipline’” while Bro. Curtis, on the negative, showed a departure from apostolic usages.

Bro. E. Curtis made an able defense for the
Lynnville, Ont., Feb. 6th.

Brother Blair:—When I wrote you last December, I was just starting for this place. I preached a few sermons in the Baptist Church, but some of the "greater lights" decided that the people had enough religion, called a few members together, and upon vote it was decided I could not have the use of their church any more. Only ten voted, six against and four for. As soon as the main body of members were apprised of this little meeting, they were disgusted. Some say they will never go to the Baptist Church again. However, the ballroom belonging to the hotel was opened for us, and an organ was put in, and a choir from the Baptist church assisted us. The hall was made the first right to preach for every night in the week, but I received a telegram from Bro. Brown to go to Seaforth at once. I was sorry to leave Lynnville, but on receiving the third telegram we had to say goodbye.

Arrived at Seaforth, I found Bro. Brown at the desk in the Town Hall. I confess that I felt somewhat depressed, as the people called me to address about twenty-five persons after leaving congregations running from two hundred to four hundred; but we cannot always judge the amount of good that will be accomplished by the number who come to hear. Some infidels had been making a display of their dullness and disturbing Bro. Brown, they became quite brave soldiers. Bro. Brown thought, as I was the smallest target, I would be the harder to hit, so I became the target. When time came to open fire, they found their ammunition faulty. I gave them something in the line of Bible, history, and figures, so they sent for their "big brother." And in a few days I received a letter asking me if I would meet Mr. Charles Watts, editor of Sevada Eagle, of Tarrin, and discuss the principles of Christianity. I replied that I was not sent out to debate, but to preach the gospel; that I believed Christianity had a divine origin, and that if Mr. Watts wished to affirm that it had not, I would take the negative, but that I would not enter into a controversy with him under any other circumstances. They wrote Mr. Watts and he replied that he would debate two nights with me, and affirm "That the allegation that Christianity had a divine origin, is unreasonable, and without sufficient evidence." We were to have two half-hour speeches each night. But as he demanded the opening and closing speeches we failed to meet.

The Church of England minister was next one on the war-path. He proved himself a Bradden for abuse. He announced in the papers that he would lecture on Mormonism. We went to hear him, and when the collection plate came to us, we dropped a letter of invitation on it for the preacher to come to the platform next night and listen to our reply, also requesting him to announce our proposed reply to his congregation. He failed to comply with our request.

I replied to him on polygamy. It was said that over one thousand people came out to hear me. Many had to leave, there being no room in the hall. The next night I replied to his objections to present revelation, and next night I lectured on the origin of the Church of England. My points were: 1. It was conceived in lust; 2. It was born in murder; 3. It lived in polygamy and idolatry; 4. It is dying with formality and pride.

Bro. Brown stood by me and gave counsel, faith and prayer. We made many friends and preached nearly every night for the three weeks I was there. Our congregations numbered from one hundred to three hundred all the time after the first two nights. Some bade us farewell in tears.

We received word from Bro. Green, yesterday, saying: "Come; come; come; the people are asking for you every day." He wrote that a number are on the verge of obedience.

We arrived home on time for Christmas dinner, was very busy for three weeks in London branch. Met Bro. Lake at Vanessa, January 23d. He looked refreshed and was feeling strong in the good work with which the summer of his life has been so well spent. I preached in Vanessa, January 23d, and Bro. Lake gave us some wise counsel. The next morning he left for Corinth, and at night I preached to thirty-six persons in a hall-room adjoining Mr. Addison's hotel, in Lynnville. The Baptist and Methodist friends learned I was to be here, so they joined hands in one of those soul-stirring revivals, in the Baptist Church. This made the number in our hall small for the first few nights, but we went right along on the line of duty as we understood it, and the result is that the revival meetings are stopped, and our hall is well filled six times a week and twice on Sunday.

I have baptized eight the last week, and some more will follow to-morrow. We have been offered three different sites on which to build a church.

The Baptist preacher delivered a lecture on "Old Joe Smith and polygamy," yesterday afternoon. I am to devote this week to the origin, rise and progress of the latter day work, the apostasy of Brigham Young and birth of polygamy.

I feel weary sometimes, talking night and day, but I look forward to that time when the people of God shall enjoy the rest that is being prepared for them. I hope those who are looking for us at other points along the line will have patience, and accept of this our apology for delay.

So far as I have heard from the elders and laborers in this mission, the work is onward.

Later.—Have baptized the hotel keeper's wife, and he has closed his bar and given his name for baptism. I had over four hundred to-night to hear my lecture on Brigham Young and polygamy.

R. C. EVANS.

Woosocket, Dak., Feb. 16th.

Editors Herald:—I want to bear testimony to being healed by the laying on of hands through faith in the Lord Jesus Christ.

In the fall of 1857 I was stricken with lung fever. Elder Stephen H. Morse, a minister of the gospel of Jesus Christ, of the Latter Day Saints, came and administered to me in the name of our Lord Jesus Christ and I was healed almost immediately. They were holding meeting at our house at the time, and it was just before meeting on Sunday that I was healed. I was so very sick the neighbors thought it was terrible that we did not have a doctor. I could not swallow anything only as I drank water from a teaspoon; but in five minutes after I was administered to I drank as freely as anyone could. I also helped sing in meeting, and some said they heard my voice above the others.

On the 18th of August, the same year, I was thrown from a horse and had my elbow dislocated. The doctor said I would have to keep it bandaged for four weeks. He said it was worse than a break. This was on Sunday; and Elder Morse anointed it with oil and prayed with me, and that evening I took the bandage off and did not put it back, in four days I had it out of the slings, and in less than two weeks I worked with it. Your sister in Christ,

Margaret A. Evans.

KILMAUGH, Mich., Feb. 16th.

Bro. Smith and Blair:—I rejoice, and thank my Creator for his goodness to me, even that he has spared my life until the gospel has again been preached in fullness as it was at the first. I never belonged to anything called a church, and when I heard the gospel one year ago next March, I accepted it. I belong to the Bay Port branch, and we have good meetings. We have not yet had any of the gifts in our branch, except that one of the sisters spoke in prophecy. When Bro. J. Shippy was here he spoke in tongues and I was called to be one of God's servants. I desire to grow strong in this faith, and in the knowledge of the truth. We had some good times at Bay Port last winter. About one half of the people were glad that the gospel had come, and the other half were fighting mad because their craft was in danger. Well, I suppose they had reason to, for their meeting was all broken up, and there is now no preaching there except by the Saints.

F. C. SMITH.
When old man named Chase here in historical matters alluded credit. Bishop Booth has allowed us by Lamb and his voice failed, and a great victory was claimed by Lamb and his clique. But he never opened his mouth to me, but said he had to leave to day. He is a coward.

The old man, Chase, knew nothing of the historical matters alluded to in the book, and indeed was not able to defend it. Such Rev's may gloat over a victory of that kind, but it is not to their credit. Bishop Booth has allowed us the 4th Ward Meeting-house in Provo. Bro. Elvin and myself will begin a series of meetings there the 3d inst, and will keep you posted. Brother Burt is with me.

Yours,
R. J. ANTHONY.

MAPFIELD, Mich., Feb. 15th.
Bro. W. W. Blair:—Since I wrote you Janu. 23d I came here, and have been here since. January 24th the first sermon was preached here ever heard from a Latter Day Saint. Since that I have baptized sixteen, and more are ready for the water. I have been feeling unwell for a few days, and shall return home to-morrow to remain a few days and recruit up, and shall return here soon. I have many calls from every direction to come and preach. There are so many places where they are interested, and not desirous of hearing the gospel, that I hardly know which way to go. But by the aid of the good Spirit we are able to move along with success. I have baptized about eighty since last General Conference. January 28th the Saints at Five Lakes and those of the Junlata branch met at Five Lakes on my birthday and had a dinner, and afterwards had meeting, and a good time was enjoyed. I received many nice presents perhaps to the amount of twenty dollars, or more.

Last week Elder Andrew Barr was at Five Lakes. He is the Bishop of our district, and was on his mission teaching the law of tithing. The Saints there were well pleased with his instruction and enjoyed his presence, and the good Spirit shone upon their hearts. Many of them see the need of living up to the law of tithing.

Yours in bonds,
J. A. CARPENTER.

BELLEVILLE, Ills., Feb. 14th.
Bro. Blair:—I am still trying to advance the cause of Christ. Since I came here to assist Bro. Gilten, I hear the work is in a better condition than when he came, so his efforts have not been in vain. Like many other places there is still room for improvement.

It seems to me we are too apt to judge of others' motives, by what is said or done, without taking into consideration the nature or circumstances of the case, and perhaps without a knowledge of facts, judging from hearsay, or something of the kind.

I learned important lessons when I first commenced traveling in this work, and that was to forgive all men, and let the Lord forgive whom he will. I understand we are to ask to be forgiven as we forgive one another. We are brothers and sisters. God is our Father; Jesus Christ our Elder Brother. Now if we have hardness and ill will towards another, will God hold the same against us if he only forgives as we forgive one another? The thought often comes to my mind, especially so when I think hardly of any who have done wrong. We should be sorry for those who go astray and try to restore them in meekness and humility instead of being angry and allowing evil thoughts to arise and turn us from the narrow path. The charity that Paul spoke of, will prevent a multitude of storms.

I sometimes find myself short of the work of our high calling in Christ, but I am thankful I am led to see my own weaknesses; for this gives me a chance to guard against them. I rejoice in the progress of the work, and the efforts of the Saints to build churches in St. Louis and Independence, also in the advancement of the work through the world. It strengthens me to make the sacrifice required to preach the gospel of Christ.

I expect to remain here over next Sunday, then will go to Chester, Illinois, two weeks, return to St. Louis and look after the work until April.

Bro. Gilten intends to visit Alma, Illinois, then turn his face towards Independence, to attend the General Conference, after which I hope he may return to finish the good work he has begun. He is a bright light, as I see the day approaching. Autumn Leaves and Herald are good. They are food for hungry souls. Since I last wrote I have baptized seven.

Yours in Christ,
HIRAM H. ROBINSON.

IRON HILL, Iowa, Feb. 19th.

Dear Herald:—When I read your pages I rejoice to see that the gospel work is onward. It is so in this vicinity. I baptized two more on the 6th inst, and now Bro. Maitland and I are holding forth in the Union Church in this place. We have large congregations of very attentive listeners every night. We need more help in this district. There has been word sent us from four other localities that their school-houses were open to us, and they wanted us to come and preach for them. Prejudice fills before the gospel like snow before the hot sun. If only the Saints were all Saints, the work would still grow. The cause has been hurt in this locality by one who used to belong to the church, and at that time preached in these parts and did great injury to the cause which we now have to meet. But, thank God, there are some Saints here who are an honor to the work. And I pray that we may gather many more into the fold of the same kind. I think we will soon organize a branch here. There is a mutual desire among the Saints here to build a church, and a many of the outsiders have already offered liberal assistance. God's people are gaining favor.

J. S. ROTH.

CEDAR RAPIDS, Iowa, Feb. 13th.

Dear Herald:—My husband is not in the church, but wishes to locate in some town where there are Saints, and where he can carry on his business in photography.

Your sister,
LETTIE A. DUNN.

BAY CITY, Michigan, Feb. 15th.

Editors Herald:—We are trying to do good here. Seven have been baptized near Bay Port lately. Rev. J J. Sims gave a three hours' lecture a few days ago against the Saints. Now is the time for us to take right hold here. Bro. J. A. Grant is to keep up work here a week or so while I go elsewhere.

Yours,
J. J. CORNHILL.

SINKING SPRINGS, Ohio, Feb. 6th.

Dear Herald:—Our branch numbers forty-eight members. The gospel of truth in its fulness was first proclaimed here by brethren T. J. Beatty and L. R. Devore about one year ago. They are earnest workers in the cause, and are sincere and honest in their efforts. Bro. James Moler has visited our branch twice and has sized eight the first time and six the last, fourteen in all. He stands up in the Spirit of God and demands that men and women obey the gospel of Christ, and warns the people that if they do not they can not have a part in the first resurrection. By obedience to this gospel we obtain the full assurance that God is true, and that he has set his hand the second time to recover his people? I thank the good Father of all that he brought me to the light of his truth and founded me on the rock. I was very sorry to learn that some bad persons had threatened Bro. L. R. Devore's life. I pray the Lord to keep him from the hands of the enemy.

THEODORE CLUFF.

BIG SPRING, West Va., Feb. 8th.

Editors Herald:—Near the middle of last December Bro. L. R. Devore came here and has been sounding the gospel trumpet very profitably, resulting in bringing many souls into the kingdom of God. Bro. Beatty came to his assistance about the 20th of January. They have baptized nineteen, and we now have an organized branch of twenty members. Although we are young in the cause, persecution is raging high, friends forsaking their relatives, and our liberties are threatened, notwithstanding that the constitution provides that all men shall have a right to worship God according to the dictates of their own conscience. After several notices had been served on the elders to leave or abdicate the consequences, they held service at a private house, the same being crowded with attentive listeners. A Baptist preacher near there foreseeing the result of the preaching could not stand it any longer, and having had preaching a little earlier that day, closed his meeting and took all of his followers that would join him and came to mob our elders. We have this statement from some of the mob, and believe it true, as he was there. However, he had not the stamina to step out when called upon by those he had persuaded into the business, claiming they would be justified under the law. They made use of many hard words and false accusations against our brethren. When the elders dismissed the congregation they retired to a creek near by where they baptized two. They then passed through the mob as brave as if they knew no one dare molest them, and in this they made many friends. Before the mob left they gave Bro. Devore a written notice to leave them in twenty-four hours or suffer the consequences. He then had announced preaching the next night at the same house. While gathering in to bear him we got word that the mob were going to carry into effect their threats, and that all who defended our elders would share the same fate. After meeting closed we got word that the mob would contain eighty men. In view of this ten men stayed with the elders that night; and about eleven o'clock the mob came, and we heard the command to form in line. At this the brave boys on the defense prepared axes, clubs, and revolvers, and said all with one voice, "We will stand the test if we fall by the law." After

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the mob had formed in line they demanded our elders to be delivered to them in five minutes, at the same time claiming they had forty-one well armed men, saying if we did not deliver them we would all share a like fate. We responded to them that the extension of time was quite unnecessary, for if they intended to carry their threats into effect, that we were there for defense and would stand till the last man of us fell before we would surrender, at the same time admonishing them to beware, for they were acting in open violation of both the law of the land and of God. The mob being personally acquainted with those acting in defense, wisely retreated, and gave up the ghost. After deciding to go away, they fired many shots in the open air. A large number of them were Baptist members. The elders had preaching the next day and each successive night in that neighborhood, also on Sundays, for nearly two weeks, having generally many anxious hearers, but no more mob.

The elders have many warm friends here, who are not members, and will gladly have them return again. The prospects are very good. Many souls are near the kingdom. Some of the mob have even made confession, and have offered themselves for baptism. Young men have said they would not have been in the mob had they not been persuaded by old members of the different churches—mostly Baptists. Just think of it; men who claim to be religious and trying to do the will of the Lord, yet lifting up the arm of rebellion against the laws of God and man. The Savior says, "Thou shalt not kill." The mob will be delivered up to the authorities at our next court to be dealt with according to law. My sympathies go out to all those young men and boys that were led by the bad counsels. 

Br. Bently and Devore left here for Simnett's Mills, in Ritchie county, this state, Saturday, February 2d. May the grace of God be with them and they be the means of winning souls to the kingdom of God there, and while on their journey.

J. G. DEPUE.

Taberville, No., Feb. 13th.

Bro. Deaver:—Since writing on the 5th inst. I have baptized three. Over the head of the conference discussion with Elder Quinley of the Christian faith, who is teaching the village school here. He is also the superintendent of the Sunday School. We had full houses. The good Lord stood by and we lacked for nothing. I never was blessed so abundantly as since I have been laboring here. To God be all the glory. At the close I baptized three more. Others say they believe. Yours, Emsley Curtis.

State Line, Iowa, Feb. 14th.

Bro. Blair:—The work is onward in these parts, and the demand for preaching comes from various places. Where they once opposed the work they are now asking us to come and preach. I have been holding forth at different places in Missouri and Iowa. The interest has been good, and the people seem to say, What means this? It is encouraging to read in the Herald the letters from others of the gospel winning its way. Surely, the time is at hand when we will get fame and a good name in the land where we were put to shame.

I find some who are ready to destroy the work because they do not believe the Doctrine and Covenants. They say it is of man. They should read the conversation between Philip and the Eunuch. When Philip said, "Understandest thou what thou readest?" The Eunuch’s answer was, "How can I except some man guide me?" The Eunuch, not having the Spirit, could not understand.

By reading Corinthians 2:14, they will see that the natural man receives not the things of the Spirit of God, for they are foolishness to him; neither can he know them because they are spiritually discerned."

I feel well in the work. The Giver of all good blesses me with his Spirit when delivering the word and admonishing to the sick.

Was at Bro. Wight's some time ago and expected to go to Provo by train, but the weather would not permit. I expect to return before long, for as I intend to give most of my time this summer to the ministry. And I hope to hear that S. J. Salisbury has entered the field, for I heard him called by the voice of the Spirit through Bro. John H. Lake.

Yours in Christ,

Thomas Wellington.

Salt Lake City, Feb. 20th.

Bro. Blair:—I have had very good success disposing of the "Cowdery Letters," and Voice of Warning. Weather for the past two weeks has been beautiful, but last Saturday it snowed all day, and now it is just awful getting about. I am told the Mormons have been more active in religious matters this winter than for many years. Dr. York, an infidel lecturer, is crowing the people nearly every Sunday evening, and this seems to please them much better than the truth. I expect to go down to Provo this week. The brethren have obtained the use of the Fourth Ward meeting house for us. Bro. Anthony is now at Nephi, but will meet me at Provo. Bro. Peter Anderson spent the Sabbath here, and assisted me in the pulpit yesterday. He went south this afternoon, but will go to Council Bluffs early next month. But a few take much interest in our work in this city, still we labor on trusting and hoping.

R. M. ELVIN.

Woonsocket, Dakota.

Editors Herald:—I want to bear testimony to being healed at one of Elder Stephen H. Morse’s meetings in the fall of 1887. I had been troubled with my stomach for nearly twelve years, and by spells I have been in great distress. I heard of the wonderful power of healing among the Latter Day Saints, and at one of the meetings I thought I would have Elder Morse administer to me; but during the meeting the pain left me, and I have not felt it since. See Eph. 2:8.

Mrs. Alice B. Goodwin.

BIBLE SYMPOSIUM.

The remainder of my "Bible Symposium" will be sold at $1.25 each, and 25 cents less to all missionaries of the gospel, free of postage. Everyone should have one. The Symposium is an arrangement of Scriptures under different headings. The headings and sub-headings are arranged to read in connection, with book, chapter, and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single copy it is $1.00. 25 cents stamp to post office to agents.

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Bear in mind the fact that the post office at Lamon is now a Foreign Money Order Office. Therefore, those in foreign countries sending money to this office should draw them on Lamoni, Iowa, U. S. A.
173. Alma also speaks of "a first resurrection."—B. M. p. 311. From the testimony of Matthew we learn that after the resurrection of Christ, "The graves were opened, and many bodies of the saints which slept, arose, who were many, and came out of their graves."—Matt. 27:52.

Now, some entertain the idea that this "first resurrection" is still going on. But as revelation is silent upon this matter, I shall not presume to affirm or deny the truth of the suggestion. And as the scriptures plainly teach that the righteous dead who remain at the coming of Christ, will then come forth. Joseph Smith and Sidney Rigdon, 

Joseph—In the vision of the Almighty, have left this testimony: "And again we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who came forth in the resurrection of the just: they are they who receive the testimony of Jesus and believe on his name, * * these are they who shall come forth in the resurrection of the just; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just."—D. C. p. 213, 214.

The Lord says again: "Verily, verily, I say unto you, and it has gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve who were with me in my ministry at Jerusalem, shall stand at my right hand, at the day of my coming, in a pillar of fire, being clothed with robes of righteousness. I will crown them on their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound, both long and loud, even as upon Mount Sinai, and all the earth shall quake, and the Angel of my Presence shall come to our own dead which died in me to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one."—D. C. p. 115, 116.

Thus we have shewn that the resurrection of the just, the first resurrection, will be complete, when Christ shall have declared "the second time; without sin unto salvation unto them that look for him."—Heb. 9:28.

And in the vision of John the Revelator, we are expressly informed that "the rest of the dead lived not again until the thousand years were ended."—Rev. 20:5. And the vision of Joseph declares: "These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ, the Lamb, shall have finished his work."—D. C. p. 215.

With this testimony agrees the Apostle Paul, when he says: "Afterward cometh the end, when he shall have delivered up the Kingdom of God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. Then shall the end come, when he shall have delivered up the reign to God, even the Father;"—2 Pet. 3:11.

Thus we see the great advantage righteousness brings. First, the happy consciousness here, of being a child of God, cleansed by the blood of the Lamb, through obedience to the gospel, receiving the smiles of the Infinite Father. This guidance, by the Holy Spirit, which gives constant obedience the constant assurance of a redeemed and sanctified soul, purifying the soul of all sin, and doing it for that glorious exaltation assured in the resurrection of the just, and secondly the realization of all that is promised, in the resurrection to eternal life.

Let us contemplate more fully this resurrection of the just. The hope of it has brightened every age. As we have seen Adam, Eve, Abel, Seth, Enos, Enoch, Noah, Abraham, Moses, and all the prophets looked forward through the vista of ages to the consummation of the work of redemption, to be wrought out by the sacrifice of Him who was "as a Lamb slain from the foundation of the world." The stricken but patient Job looked down the ages through his blinding tears, and the vision enraptured his whole being, and with the certainty of realization he cried, "Oh that my words were now written, that they were printed in a book! There were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:23-27.

Preceded believers in the scriptures have tried to dim the vision of the Old Patriarch, by twisting his words to apply to the latter end of his natural life, but the beacon light, that was then enkindled in his soul has shed its beauteous rays into the heart of every true believer in the world's Redeemer, and has engraved the hope as with an iron pen in the solid rock, so that the inexpressible assurance shone upon the oppressed souls, who, feeling that they "were strangers and pilgrims here," have clung to the promise of a glorious resurrection, and have in turn received renewed assurance through the whirlings of the spirit to them, that their hope is not in vain.

"And again we bear record, for we saw and heard. And this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just; They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first born; they are the children of the Father, who does the Father has given all things; they are they who are priests and Kings, who have received of his fulness, and of his glory, and are priests of the Most High after the
order of Melchisedeck, which was after the order of the only begotten Son; whereby it is written, they are Gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they shall overcome all things; theirs, whether life or death, or things present, or things to come, all are theirs, shall come in the clouds of heaven to reign and order of Enoch, and of the first born; these are come to an innumerable company of his own blood; these are they whose name is written in heaven, forever and ever, before whose throne all effect atonement through the celestial which excels in all things; where God, even the Father, and know eternal life, through Jesus Christ our Lord."

"And thus we saw the glory of the celestial which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness, and of his grace; and he makes them equal in power and in might with the Father. And the glory of the celestial is one, even as the glory of the sun is one."—D. C. p. 213, 214.

Reader, the prize is before you; your life must determine your fitness to receive it. It is in your power to reach out and obtain it, but it must be by conforming to the revealed gospel of Christ. It is promised "to all who obey him." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

In the foregoing paper we have shown from the word of God, as given in these records. First, that God has decreed a resurrection of all mankind from the dead. Second, that the resurrection does not come to all at the same time. That beside the rising again of the just, who had lived before the flood, there are two periods in which the dead shall rise; the one, Christ's second coming; that "of the just," and the other after the reign of Christ upon the earth, with his redeemed for a thousand years, which is called in Scripture "the resurrection of the unjust. Third, we have shown that the resurrection set forth in God's word is a rising again of the mortal body, and the re-uniting of the Spirit and body, that the entire person may be in them a re-united state a reward according to the deeds done in the body, whether they be good or evil, and not merely of the Spirit. We do not claim to have given every passage that bears upon this subject; our object has been to prove the truth of the doctrine from a scriptural standpoint. We do not claim to have met every argument put forth against this doctrine by the sceptical world; but we have endeavored to convince the professed believer in God and Christ that a literal resurrection of the just is necessary if the church are to maintain its influence, to continue its ministers, and also by the prophets. Convinced of this, they certainly will need no argument to convince them that the infinitely wise and omnipotent Creator is able to accomplish all his purposes. His work alone must prove his power. It is true we have repeated various passages from the fact that the subject matter is so interwoven with other promises and purposes, that we could not always separate them without doing violence to the texts treating upon the subject. May God bless the effort to every reader, then we are amply rewarded.

CHARLES DERRY.

DEATH OF MINISTERS!

Ministerial Supply, is the caption of a brief article published in the Michigan Christian Advocate for October the 8th, 1887, and is, to our mind, quite suggestive in a number of regards: "Michigan Methodism has failed to furnish her quota of men for the ministry. The statement is not startling, for it is not new. Year by year the fact has been rising into prominence that our young men, best fitted by gifts of nature and of grace for the ministry, are turning away to more remunerative fields. Seasons of depression in business circles have generally furnished an unusual number of recruits for our own ministry, and in left over years, when the shores by the ebbing of the financial tides, are quite apt to put sea again on the first wave of returning prosperity. With this exception, perhaps, the fact remains that there is a growing aversion to the work on the part of those who have within them the elements of success in any calling. And the fact is deplorable. For the ministry is a faithful exponent of the church. It is the measure of its spirituality and aggressive energy. When the church fails to develop a spiritual and aggressive ministry, its work has to be done by another class of labor, which transfers the work to the competition of our own business circles, when the competition of cheap labor has driven a more desirable class of workers from the field. Add to this the facility with which transfers are made from other conferences, and the promptness with which they are promoted to our best charges, and surely the field is not an inviting one to a young American, who to prevent piety joins a spirit of manly independence and energy."

J. S. J. whoever he may be, is the writer of the foregoing; and should it be thought worthy of a place in the Saints' Herald, it is only to think of the present religious situation, and with profit. If it be true that "seasons of depression" or prosperity "in business circles" governs the supply of ministers to the Detroit Conference of the M. E. Church, and that there is an unusually large number of ministerial candidates in business circles who is able to determine which is of greater importance in the estimation of these ministers, the building up of the church and the salvation of souls, or the money obtained from it? It is true that "depression in business circles" affects church finances similarly; but should

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the ministry be more exacting of the
time of the business man.is of the busi-
ness world? Is it morally right for the
ministry to "put out to sea" because its
financial prospects are brighter, at times,
than while laboring for the eternal well-
being of his fellows? In the business
world, he may study the temporal field
in its interests, and, in consequence of a
depression in business circles, it becomes
necessary for me to be content a portion
of the time with $12 per month,—(and we
can get along with the reduction), should
I, at the end of the conference year, hold
the church responsible for the first named
amount in full? or should the account be
balanced and thus closed?

This entire article leads us to conclude
that the financial question, is, with
the church referred to, an embarrassing
problem; and that the embarrassment is caus­
ing the members of the ministry to apply to the interests of the church on the part of those who have within them the elements of suc-
cess," leaving the men who do not pos-
sess the elements of "success in any call-
ing," to take care of the Christian civiliza-
tion of the world and age! And, if this is
a fact, as affirmed, is the conversion of the
world likely to be a success, as viewed
from the writer's standpoint? Our query is
growing in interest, if it be true that
"the ministry is a faithful exponent of the
church," and the measure of its spirituality
and aggressive energy. This failure of
Methodism to furnish its quota of minis-
ers "is felt to some extent throughout the
curch," says this writer. And if this be
true, can it be accounted for on the like
cause as that assigned for the failure in the
county of Madison, namely, "the westem
boundary is contiguous to the Majesty's dominion, and they are therefore
invaded by foreign ministers? And if this
failure that "is felt to some extent throughout the church" can not be made
attributable to the same cause, as in the
Detroit Conference, why not the fact "be
taken as evidence of a decaying condition
of the church," as suggested by the writer?
Does the church named lack "indigenous
resources?"

Again; if the "failure" to produce her
quota of ministers, on the part of the
church under consideration, "is felt to some extent throughout the church," and
the cause of the failure is, as argued by the
writer, a lack of means to supply the con-
ference appointments a "comfortable liv-
ing... for the men," and the cause of the
failure that the church does not sell
their "competing invasion of one class, so that the
very name of "Mormon" should be repu-
diated by the Reorganized Church, to en-
sure their success as a religious body; but
the fallacy of this allegation I will disprove
by the law and the testimony.

In 1 Nephi, 11:13; 6, it says Joseph and
Hyrum were slain for the bringing forth of the Book of Mormon and the
Doctrine and Covenants, and that
their innocent blood, on the floor of Car-
thouse Fall, is a broad seal affixed to Mor-
monism that can not be rejected by any
true son of Zion. Does the name "Mormon-
ism" used here in preference to any
other? Because it is the most comprehen-
sive, honorable, and appropriate one to ex-
press and define the great latter day work,
kingdom of God, church of Christ, Zion,
etc. It comprises, as in a nutshell, the
whole scheme of that marvelous work and
wonder established by Joseph Smith the
martyred prophet, predicted in Isaiah 29th
chapter, etc. This movement is predi-
cated upon the divine calling of Joseph
the Seer and the "Book of Mormon" which
contains the fulness of the everlasting
gospel, Doc. Cov. 115: 16; 34: 4; 39:
5; etc., and through obedience to the
same the body or church is formed, as
pointed out in this book of Mormon, and to do as written, or else they
should remain under condemnation for
treating lightly the things received from

As the term "Mormon" is defined as
"more good," only an elevated influence
can dominate the state to those who ac-
cept the same as their "golden rule." The
great sufferings, and the death of many
noble souls in the early days of the church,
and the steadfastness to these divine pre-
cepts by all except the followers of the
various factions, are strong and positive
evidence for the name, although they ought
not to be mistaken by the dullest
minds. The great name of "Mormon" is a
name selected and approved of God for a
temporary season. What is "Mormonism"—the latter day
work. Who can afford this?

Let us hold aloft the same glorious ban-
er, or standard as held forth in the rise
of the church, clear away the rubbish
from the same, until original "Mormon-
ism" arises Phenix like, more gloriously
than ever. Let us not be ashamed of that
name selected and approved of God for a
wise purpose. It is the first step towards
apostacy, as it is the name of that book
containing the fulness of the gospel which
we esteem our Holy Bible, and the name of "Mormonism"—the right hand
work. Let consistency be our motto, and all
will be well.

President Joseph Smith, in his fourth
reply to Elder Littlefield, administers a
severe rebuke to the disclaimers and re-
torts of the name Mormon, in lan-
guage not to be mistaken by the dullest
of the dull.

"That book [of Mormon] is one of the
essential features of Mormonism. It should
be to you and all other Mormons what
the Koran is to Mohammedans, the Bible
is to Christians, and the Book of Mormon
it but the Mormon Church had not been
born. It is the "Golden Bible" to the de-
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vout Mormon. From it I have the undoubtedly right to select those portions of the text that confirm and sustain my faith in Christ as primitive Mormonism has revealed him." Comments by me are unnecessary. The members of the "Reorganization," which represents "primitive Mormonism," should be the foremost in restoring that once so highly honored and respected name to its primitive esteem and import, by not objecting when called so by the world who consider it consistent to do so by reason of the acceptance of the Book of Mormon, called by President Smith devout Mormons. Therefore, the closest relationship exists between Saints and Mormons, for both depend on, and derive from the same source their spiritual food and life-giving power, even the gospel of Jesus Christ, as contained in the Book of Mormon, Bible and Doctrine and Covenants; and a surety of celestial glory by living up to the precepts of the same.

CARL W. LAURIE.

THE MORbid RECORD OF 1887.

The chronological record of the year 1887 is prolific in matters for thought and consideration. A year to some laden with expectations unrealized, hopes blasted, freighted with death and disaster, to others full of success, prosperity and happiness. Yet of its but the record of the years that have gone, and the years to come. Of course the work of the chroniclers is mostly with the former class; victims of death, sufferers by disease and epidemic, victims of the fire fiend's speedy work; of those who "go down to sea in ships" for the last time; of the criminal classes whose violations of the law force severe penalties and of the unfortunates to whom the last time; of the criminal classes whose violation of the law force severe penalties and of the unfortunates to whom the miseries of this life are barriers—yet, these are the subjects enlarged upon gratuitously by the chroniclers of the press; as matters of general news and as a tempting morsel for the morbid appetites of the public; leaving the successes in the business world to be chronicled by the advertising man at 75 cents to $1.50 per line as the case may be.

And what of the record of crime and penalty, disease and death, storm and disaster, fire and the destruction in hours of the labor of years on years! The earthquakes, pestilence, war, disease and accidents on land and water have carried thousands on thousands to known and unknown graves. The depravity of that class known as criminals has caused the foul fiends of murder, arson, robbery and their kindred to run riot, only occasionally checked by stern justice rightly and honestly administered. Of the record of 1887, was the record of 1887, 'twill be the record of 1897 only better or worse; no man can tell.

From Jan. 1, 1887, to Dec. 31, the death roll from natural causes has been increased from the ranks of scientists, clergymen, doctors, bankers, scholars, all classes, trades and callings in youth or age. Disasters have made thousands of victims; 1,000 in one fire, 700 in one earthquake, 200 by pestilence in China, again 4,000 and 2,000 in the same manner, 150 in a railroad disaster, 162,000 from pestilence, 10,000 in battle, in all 187,950 in Europe and 2,610 in our own country, of whom 1,622 met the grim monster of the rapid railroad, their lives on our inland lakes, and 6,575 lives were lost on the ocean; the grand total of pestilence, battle, disaster, reaching the enormous number of 199,164 souls as against 122,791 last year.

Suicides, poor mortals incapable of further conflict in the battle of life, through blighted affections, melancholy or the thousand alleged causes for the rash act, number in the United States alone 1,287, including men prominent in mercantile, scientific and political circles. Nineteen hundred and eighty-seven was prolific in matters for thought and expectation; yet a study of the record shows that the volume of moral and physical evil has swung in small ratio with the volume of moral and physical good. It was the record of the unrest and disillusionment, the increase in hangings and the decrease in hangings in the world who consider it consistent to call the last century as its but the record of the Southern States.

The fire fiend destroyed $65,158,000 in 

100,000,000 lots or over, while smaller fires raise the sum total of property destroyed to about $130,000,000 against $115,000,000.

These are but a few of the statistics of chroniclers, but they are important for consideration. In the increase of suicides, murders, and the decrease in hangings, one is not indicative of a near approach of the millennium, nor is it a glowing tribute to the "Blind Goddess" as represented in our judicial system.—Chicago Commercial Bulletin.

A WORD OF WISDOM.

The Mormon Apostle, Joseph Smith, teaches in his "Word of Wisdom" that it is "not good to drink wine or strong drinks, excepting in the sacrament of the Lord's supper, and then it should be homemade grape wine; that it is not good to drink hot drinks, or chew or smoke tobacco; that strong drinks are for the washing of the body, and that tobacco is an herb for bruises and sick cattle; that herbs and fruits are the food of man; that grain is for the food of man and beasts and fowls; that milk is the food of man, excepting in times of winter, cold and famine." It is not pretended by the Mormon that this "Word of Wisdom" is to be regarded as a divine commandment, but simply as a revelation showing forth the will of God, and suited to the conditions of all Saints, young or old, male or female, without distinction. It has had its effect upon the Mormon people, so that next to being the thriftiest, they are the soberest people in the nation.

We do not turn instinctively to the Mormons for guidance on any question of health or morals, but are rather inclined to ask, "Can any good come out of Nazareth?" But instruction which will make of the people those the rest of the nation in the people in the nation must be words of wisdom for the world.—Laws of Life.

CONGRESS MINUTES.

WELSH MISSION.

The conference of the above mission was held at Aberaman, Wales. October 30th, 1887. T. E. Jenkins, president, D. Lewis, clerk. Bishop's Agent's account was reported from April 23d to October 30th, 1887. Eastern district was reported:

Seventeen, 1, elderly, 1, priests 1, deacons 5, members 49; baptized 5, received by letter 1, died 1, expelled 1, total 87. Wm. Morris, president. Wesley district was reported: 11, priests 4, deacons 2, members 52; removed 1, died 1. Total 71. D. Lewis, president. Carnarvon branch was reported:—elders 1, priests 1, members 1, total 3. President and Clerk, J. D. Jones reported his labor in Wales. A resolution was passed that some English Tracts should be translated into Welsh. The Committee of three was chosen:—Brethren J. R. Gibb, D. Lewis (Dewi Cheveror) and Bro. B. Davies, to have this completed. In the afternoon, address by the president. The authorities of the church were sustained in our faith and prayers.—Joseph Smith as president, W. W. Blair his counselor, and T. E. Jenkins as president of the Welsh Mission; J. R. Gibb as his assistant. Wm. Morris as president of eastern district into D. Lewis president of western district. J. E. Hughes for North Wales, and all the elders and members of the church. The gifts of the Spirit were enjoyed. Preaching in the evening by Pres. Jenkins, John Jenkins and J. D. Jones. Adjourned to meet at Llanelli the last Sunday in April, [29th], 1888.

LITTLE SIOUX.

Conference of the above district met at the Saints' Chapel in Perdial (Spring Creek branch), on Dec. 1st, 1887. Delegates: C. J. Crabbs, president, P. C. Kemniss and D. Chambers, clerks. Branch reports.—Magnolia 73; 4 baptized, 1 received by certificate of baptism, 1 by letter. Uniondale 33; 1 received by certificate of baptism. Spring Creek 90; 4 baptized, 1 died. Magnolia Sabbath School; Total attendance 317, average 23, donations $4,925, average 365; verses learned 143. Spring Creek Sabbath School.—Enrolled 48, average attendance 35, donations $94.44, paid out $53.22. Little Sioux Sunday School.—Classes 5, teachers and officers 7, enrolled 87; average attendance 60, collections $5, average 30 cents; books awarded as prizes 11. Hope taken, not from individual subscriptions 55. High Priest J. C. Crabbs; seventies J. F. Mintun (by letter), and J. F. McDowell (by letter, appointed as teacher by letter—baptized 25). D. Chambers (baptized 4). P. C. Kemniss, Thomas Thomas, Saman Diggle, (baptized 2). C. J. Crabbs, (baptized 4). J. R. Calhoun, (baptized 4). F. Collins, Joseph Seddon, John Hunt (by letter), and Wm. C. Cadwell (by letter; priests Frederick Hurst and John Chapman, Jr.; and deacons Thomas Haner, Frederick Phillips, John Hunt—where he was requested to labor in this district as wisdom may direct. Joseph Seddon was requested to continue to labor in the Little Sioux district with thanks for past labors. Final action being called in the case of Bro. J. S. Knaua as laid over from last conference, he was on motion expelled from the church. J. C. Crabbs reported no labors by him in the Missouri Valley Mission, and by his request he was released from the same. Preach-

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In MEMORIAM.

Whereas it has pleased the Amighty in his wisdom, to take from our midst, February 25th, aged 82 years, the body of our esteemed brother William Hill, and daughter of brother and sister William Chambers, of Persia, all of whom were united in the bonds of nature, her abiding love for her companion, and that of her sinless babe, has been deprived of everything earthly that could make her happy. Let the church, that our heavenly Father may be with us in her hour of need, press our sorrow, and our faith in the resurrection. And it is to be hoped the good news of her departure will be the means of still further strengthening the faith of our loved ones. 

We pray God that all, and especially her beloved companions, may seek and find the consolation which only the gospel can bring to every faithful one in the blissful hope of an eternal reunion with her, that all barrenness, disappointment, and death can never come.

Signed in behalf of the Magnaflora, Iowa, Sisters of Charity, R. C. Bagg, President.

C. S. EMERSON, Secretary.

So young and beautiful, and so dear and so sorrowful! It was the fondest hope of her happy heart, that her name would be immortal. But when her sky seemed cloudless, and the bright sun shone so fair, her time was up. Her heart was filled with the love of her God, and she was called home for an unknown reason, which her remains were followed by her father and mother, and a true friend. She leaves three sons and two daughters.

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December, 1879.

MRS. W. H. CURWEN

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BABYLON IS FALLING.

"MORMON CHURCH CASE.

"SALT LAKE, Nov. 8.—The territorial supreme court to-night made a formal order appointing United States Marshal P. H. Dyer receiver for the Mormon Church property in excess of the $70,000 limit fixed by congress; also that he take possession of the personal effects of said church, and of rents, leases, etc., and account to the United States, and even of that herto-vy independent property which the State neither gave nor has any right to take away, though, of course, in the event of Disestablishment, she would lose the greater part of it. In any case, it is well to be prepared for the worst. Should such a misfortune overtake both the Church and the nation as we are here contemplating, the former, at all events, might find—in the more influential and cosmopolitan character which she has of late years been rapidly acquiring—something more than compensation for the loss of any dignity and territorial wealth which she may have enjoyed as an insular Institution, and at some sacrifice of both her power and her independence. It would be better for England that the Church of England should continue in her present footing. But the Church herself, under the circumstances we have supposed, would have less reason to regret the loss of it."—Manchester (Eng.) News.

"SPURGEON AND THE BAPTISTS.

"The rumor a few days ago that Mr. Spurgeon was about to leave the Baptist Union turns out now to be correct. For some time past the charges laid by him against ministers and churches of being upon the "down grade" theologically and spiritually have been ardently combatted privately, but at the meetings of the Union in Sheffield early this month they were ignored, while at the gatherings of the Congregational Union they were denounced. Replying to his critics and declaring his final decision, Mr. Spurgeon says that "to pursue union at the expense of truth is treason to the Lord Jesus. He is our Master and Lord, and we will keep his words; to tamper with his doctrine would be to traitors to Himself." Proceeding, he argues that as a matter of fact believers in Christ's atonement are now in declared religious union with those who make light of it; those who hold Evangelical doctrine are in open alliance with those who call the Fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death, and a future restitution for the lost. "Yes," he says, "we have before us the wrenched spectacles of[p.34] orthodoxy Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt of those who can not be guilty of such gross disloyalty to Christ." This being the case, and distinctly from the Baptist Union, urging that as the Baptist churches are each one of them self-contained and independent, and the Union being only a voluntary association of such churches, it is a simple matter for a church or an individual to withdraw from it. Mr. Spurgeon does not blame the Union for "harboring errors of the extremest kind," for he says "so far as we can see, it is powerless to help itself even if it wished to do so." —To the question, whether a new denomination? he says it is a question for which he has not any liking. There are denominations enough in his opinion, and if there were a new denomination formed the thieves and robbers who have entered other "gardens walled round" would climb into it also, and so nothing would be gained. Besides, the expedient is not needed among churches unless each one itself governs and determines; such churches can find their own affinities without difficulty, and can keep their own coast clear of invaders. In conclusion, Mr. Spurgeon says, "Oh that the day would come when, in a larger communion than any sect can offer, all those who are one in Christ, may be able to blend in manifest unity! This can only come by the way of getting spiritual life, clearer light upon the one eternal truth, and a closer cleaving in all things to Him who is the Head, even Jesus Christ!" This decision of Mr. Spurgeon will be regretfully received by the Baptist denomination generally, for at the meetings in Sheffield, when it was hinted that he intended to leave the Union, an urgent though unofficial wish was expressed that he would not go to that extreme, and that even if he did, pressure would be brought to bear upon him to reconsider such a decision."—London (Eng.) News.

God has a people in the midst of Babylon, (confused and corrupted Christianity), and the "voice from heaven" (Rev. 18:4), and has been calling to that "people" within her borders since over sixty years ago, (Doc. Cov. 1:1–4; 3:4; 8:1; 10:8; 2:4), saying; "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

There are various kinds and classes of sins, because there are various kinds and classes of laws. Law is an authoritative rule of action, and "sin is the transgression of law." The sins of "Mystery Babylon" are doubtless very numerous, and very great; and perhaps none of them are so seductive, delusive and full of harm as are those doctrines, dogmas, theories and administrations by which she makes "all nations drink of the wine of the wrath of her fornication." (Rev. 17:2); and by which "the inhabitants of the earth have been made drunk with the wine of her fornication."—Rev. 17:2.

It was predicted in holy writ that "the kings of the earth" would commit "fornication" with her; (Rev. 17:2); and this is an allusion to the anti-Christian doctrine and administration of blending Church and State. Jesus said emphatically, "My kingdom is not of this world," therefore whoever seeks to make it of the world, they thereby violate a basic and in-
dispensable principle of the religion of Christ.

"Mystery Babylon" (confused and corrupted Christianity) has "made the inhabitants of the earth * * * drunk" with the mixed "wine" of her mysterious, mystifying, contradictory, irrational and antibiblical theories, doctrines, dogmas, ceremonies, ordinances, and pretended spiritual power and power of spiritual manifestation, if not all of it, professedly in the Christian name, and pretentiously under the sanction, direction, permission and authority of Jesus Christ. Measure her doctrines and works by the divine patterns in the Bible, and they are found sadly wanting. Apply the but one lot and name, and pretendedly under the sanction, authority or heathen sinners in her fall came. Influences and processes of her fall were known to the divine plan till the appointed time arrived, and only then will God's people be ushered in and see their blessedness.

The Church and the name of Christ is shod death, and hath been used to give place at the expense of and wealth to "Mystery Babylon," and this he will continue to do till, like and as the apostles. And it remains for those who have been made "blind" by the teachings that the souls of men can have, then such is the case, and then less than one in twenty of Adam's race can be "saved," and the scripture declares to be "the Savior of all men, specially of those that believe."—1 Tim. 4:10.

But St. John knew more of these matters than Mr. Spurgeon; and besides this, he had not been made "drunk" with the "wine" of Mystery Babylon; but, seeing in the clear light of divine revelation, he declares that all will learn of both God and the Lamb, for he says: "And every creature which is in heaven and on the earth, and under the earth, and such are as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:13. St. Paul teaches similarly, for he says: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one that is的信心 shall be accountable to God. And now Peter, who is a most competent witness, testifies clearly that some will learn of them in the "prison," in their spirit state, and that this is for the "witness" of the "witness," enabling "witnesses" to "see and know God" in the spirit and eventually be judged according to [in the same manner as] men in the flesh."—1 Pet. 3:18-20; 4:5-6.

Did it ever occur to Mr. Spurgeon, and his like, that "eternal judgment" of God is not passed upon man at death; nor at death; nor in the intermediate state; but that it follows after his resurrection? And is it not to be inferred from this fact that all the conditions essential to a full, just, merciful and perfect judgment, are not complete until after the resurrection?

This article is lengthened much beyond what was intended in beginning it; therefore we will close by saying that, God is turning on the light in these latter days, and the dark and crooked ways of "Mystery Babylon" are being discovered and exposed; and the vile contents of her bewildering "wine" cup are being discovered and exposed, for the everlasting gospel, with its ever attendant blessings of knowledge and wisdom and power has been restored by an angel from heaven, (Rev. 14:6-8), and the time has come for Mystery Babylon to fall, and her fall to be followed by the glorious advent of our Lord, crowned and kingdomed, (Rev. 14:14-20), to reign with his Saints. Mystery Babylon, and her conflicting systems of theology, are coming to judgment; the cramping, con-tradictory, corrupting creeds under which the people have groaned and murmured for centuries past are being weighed in the balances and found wanting. Religious freedom is asserting itself; priesthood is on the retreat; right reason and progressive knowledge are moving steadily forward; and if Mr. Spurgeon and his kind, the English Church, and the Utah Church, do not move on with the procession, it will prove to be their misfortune and their loss, and perhaps a hindrance and a stumbling block to others.
Friends have sent us copies of the following clipping from the Chicago Inter-Ocean, asking to know if it is genuine, to which we reply, No. First, for the reason that there is not, nor has there ever been a "Second Book of Mormon;" therefore, second, the "Mormons" do not "consider these books in the same light that Christians consider the Old and New Testaments." Third, Joseph Smith never claimed to translate anything from "two large copper plates;" fourth, he never claimed to find on any plates figures of "crown, the crucifixion, and other such signs;" fifth, he never pretended to translate with "magic spectacles" at Nauvoo, or anywhere else, "copies and descriptions" of hieroglyphics that had been "sent all over the old world to prominent hieroglyphists for translation." Here is the clipping:

SECOND BOOK OF MORMON.

"Metamora, Ill., Jan. 30th.—The Inter-Ocean of the 27th contained an account of the origin of the 'Book of Mormon,' which reminded your correspondent of what he knows of the translation and origin of the 'Second Book of Mormon.' Every one who is at all acquainted with their history will know that this Second Book came to light just prior to the evacuation of Nauvoo, and that the Mormons consider these books much in the same light that Christians consider the Old and New Testaments. An account of the origin of the Second Book may prove interesting to most of your readers. After having read the statements to follow all will agree that it is not only possible, but very probable that the First Book was no more of divine origin than the Second Book. The facts are as follows: Some time before the demise of Joseph Smith, the Mormon leader, one Mr. John Fugate, who then lived in or near Quincy, Illinois, conceived a little plan by which to startle the natives. He obtained two large copper plates of a blacksmith (whom, of course, he had to let into the secret) and therewith engraved, by the use of wax and acid, some signs and symbols. The plates were mostly covered, I think, with a writing very similar to the Egyptian hieroglyphics, and around on the margin were figures of the sun, crown, the crucifixion, and other such signs of similar character. And then with paint, or acid, and iron filings they covered them with a very good imitation of rust. The men bound them together with a rusty wire, went to the woods and buried them between two huge flat stones, and down deep in an old Indian mound. They covered them up carefully, replaced the sod and dirt and awaited developments.

"On a day that there was a big religious gathering in town they went to the woods with the avowed purpose of excavating a well-known Indian mound, and returned with these plates. Of course their find soon became known and everyone in town was interested, and particularly so when the rust (f) was taken off and the marks exposed.

"Joseph Smith, hearing of this and seeing there in a strong hit In his favor, obtained possession of the plates, proclaimed them to be connected with the Mormon religion, and set about to have them translated. For this purpose they, or copies of the plates, was sent all over the old world to prominent hieroglyphists for translation. But the problem came back unsolved, and many letters were written to Mr. Fugate concerning the same. Undaunted, however, Smith put on his magic spectacles and proceeded to translate from them the Second Book of Mormon.

"This is not quite all. Mr. Fugate, thinking the joke had gone far enough, told the whole affair to one of the leading Methodists in town. The Methodists immediately spread the news far and wide. Owing to the anger of the Mormons, Mr. Fugate was obliged to quietly leave to avoid being murdered by them. Mr. Fugate died at Camp Point, Adams county, three years ago, but his widow and all his family still live. His oldest son, Dr. J. T. Fugate, of Farmington, Illinois, has all the newspaper reports, documents, and letters concerning the case, and would not doubt be glad to verify these statements to any person skeptical inclined.

The transaction to which the above probably relates, and (if so), of which it is a false and misleading perversion, is described as follows by John Hyde in his book against "Mormonism," pages 265-269, when arguing and seeking to explain away the divine origin of the Book of Mormon:

"It is a fact that Smith did copy some characters on a slip of paper, which he sent by Martin Harris to Professor Anthon. It is also a fact, that the description of the characters made by the Professor, does somewhat resemble the description of the glyphs of Otolum, made subsequently by Professor Rafinesque (Atlantic Journal, 1832; Professor of Entomology). On this similarity O. Pratt makes great capital as a proof of the Book of Mormon. I admit the resemblance. It is also a fact that eight men testified that Smith had shown them several plates curiously engraved; that they 'did handle and heft them,' and that they knew Smith had them. Although, as before shown, these plates could not have been the pretended golden Bible, yet I think there can be no doubt that these men told the truth as to seeing and handling certain plates, and that Smith had them. Unless Smith had got something, he could never have originated the idea of the book; could not have copied the characters sent to Professor Anthon by Martin Harris; still more, those characters could not have happened to resemble engravings subsequently found; and as these eight do not pretend, as do the three, to have seen them with all the ridiculous concomitants of the eye of faith and coming of angels, it is reasonable to believe that Smith really possessed some plates. If their testimony be credible, it proves that he not only had them, but that he kept them, and not delivered them up to the angel, as he elsewhere pretends. To possess the plates is one thing, to have received them from God is quite another. To admit that he had them does not admit the truth of the Book of Mormon.

"How did he get them?"

"On the 16th of April, 1833, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place. He excavated to a depth of ten feet, and came to rock. On the 23d, he and quite a number of the citizens, with myself, repaired to the mound and after making ample opening, we found plenty of rock, the most of which it appeared had been strongly burned; and after removing full two feet of solid rock, we found plenty of charcoal and ashes; also human bones, that appeared as though they had been burned; and near the ochelaphon a bundle was found, that consisted of six pieces of Bark, several bones, having a hole near the small end, and a ring through them all, and clasped with two clasps. The ring and clasps appeared to be iron, very much oxidated; the plates first appeared to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly, I took them to my house, washed them with soap and water; and, with much care, and without at any time touching the characters, washed them; and then used dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with characters, that none, as yet, had been able to read. They were found, I judge, more than twelve feet below the surface of the mound.

"I am, most respectfully, a citizen of Kindermook."

"W. P. HARRIS, M. D."

"The following certificate was forwarded for publication at the same time:

"We, citizens of Kindermook, whose names are annexed, do certify and declare, that on the 23d of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound de bras plate, of a bell-shape, covered with ancient characters. Said plates very much oxidated. The bands and rings on said plates moldered into dust on a slight pressure."

"ROBERT WILEY."

"GEORGE DE Franca."

"JOHN C. CURTIS.

"W. LONGNECKER.

"FAYETTE GRUBB.

"G. W. F. WARD."

"W. P. HARRIS."

"W. FUGATE."

"The characters on these plates also resemble Professor Anthon's description: The characters were arranged in columns like the Chinese mode of writing, and presented the most singular medley I ever saw. Greek, Hebrew, and all sorts of letters, more or less distorted, were intermingled, with sundry delineations of half moons, stars and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac. (Professor Anthon's letter.) Professor Rafinesque describes the glyphs of Otolum, Mexico, as being 'written from top to bottom like the Chinese.' The most common way of writing is in rows, and each group separated. (Atlantic Journal for 1832.) This similarity between the characters on Wiley's plates and Professor Rafinesque's description, does not prove that Wiley got his plates from an angel. However much the characters on Smith's plates may have resembled either of the above, it does not any the more prove that Smith got his plates from an angel either.—Mormonism by John Hyde."

Of this matter the Times and Seasons published in Nauvoo, Illinois, May 1st, 1833, not long after the alleged discovery of the above plates, has this to say:
"ANCIENT RECORDS.

"Circumstantial evidence is daily transpiring which gives additional testimony to the authenticity of the Book of Mormon. A few years ago, although supported by indubitable, unimpeachable testimony, it was looked upon in the same light by the world in general, and by the religious world in particular, as the expedition of Columbus to this continent was by the different courts that he visited and laid his project before. The literati, who had on his expedition as wild and visionary, they suspected very much the integrity of the world in general, and by the religious world ary, they suspected very much the integrity of other continent should or could exist; and they did not come to America it was impossible that vs10nary science and religion, he set sail and actually and infidel the notion might be, men had to agree both with religion and philosophy. The objection was laid aside as being untenable. When they were dangerous to the interest and happiness virtue, honesty, integrity and pure religion, this were many as a wild speculation, and were ruins in Central America, which in point of ancient ruins on the Asiatic continent; when they could believe that a wise, powerful, intelligent and pure religion, this true; and as the people have been such plates as those from which the "Circumstantes are daily

"BOOK OF MORMON.

Sister Walker requests us to say, that she has now mailed copies of the January number of Autumn Leaves to all parties having ordered the same; and if any omissions have occurred, parties should at once send notice of the same. Those de­irious of obtaining a complete set of the first volume, should not delay sending in their names early, as the number is limited.

Elder E. C. Brand informs us that he has lately organized a branch at Flagler's, Iowa, with thirteen members.

Bro. E. W. Nunley, of Wheelock, Texas, is recovering his health, preaches what he can, and says conviction and conversion for next Sunday.

Bro. D. S. Crawley is preaching at Weir City, Kansas, and at other points in that region. He reports large attendance on his services, and excellent interest. He feels keenly the need of correcting the errors of those who hold that the followers of Christ must keep the seventh-day Sabbath.

We are pleased to chronicle, in the obituary column, the sad death of Bro. George W. Stone. We have known him from his boyhood as a person of excellent character, a member of one of the best families in the vicinity of Amboy, Illinois. We trust he has found acceptance and rest with the spirits of the just in the paradise of God.

Bro. Justice Smith says he was baptized last Sunday by Elder J. J. Cornish, at Bay Port, Michigan, says knowledge and blessings of the gospel.

Bro. F. B. Sexton writes that Bro. J. C. Clapp and himself have been engaged at different points in Tennessee and Kentucky of late. He finds Bro. Clapp an able and efficient minister, whose labors are highly appreciated. The Saints and friends in that region are anxious that General Conference shall send him to that field for future work.

February 23d, Bro. E. L. Kelley wrote us from Los Angeles, that the outlook for the work is good in Southern California.

Bro. R. Ettenhouzer wrote us from Lowry City, Missouri, the 21st ult., saying he baptized two the 20th, one of them a lady who had not left her bed for five weeks previous.

Bro. E. Keeler wrote from Twin Falls, Kansas, the 23d ult., sending $10 in advance on subscription for church publications to aid in purchasing our new Book of Mormon, and says:—"I am preaching all the time and can begin to see some fruits."

By letter dated February 24th, we learn that Pres. J. Smith would leave San Francisco for Los Angeles, Monday, February 27th. His address while there will be No. 116, Bunker Hill Avenue.

EDITORIAL ITEMS.

We are continually receiving words of commendation for the Herald, and we occasionally publish some of them. If we sought for these only as we strive to make our paper worthy, we should feel guilty and under condemnation. But when they come entirely uninvited, and, as it were, directly or indirectly, we feel keenly the need of correcting the errors of those who hold that the followers of Christ must keep the seventh-day Sabbath.
which we passed there. I rejoice in God that the truth is coming forth in plainness through the instrumentality of Joseph and his able co-workers.

He further says a railway has been located down Snake River Valley, near them, and that markets and other conveniences will soon be at hand.

Bro. W. A. Bennett, of Graham, Texas, wrote us February 20th, asking that an elder be sent there to preach at Whit's, Bryson, Tonk Valley and Albany, and says further:

"I am confident an elder would be well supported, and I know one could do a good work for the Lord. The people seem anxious one should be sent here. If any of the Saints think of ever moving to Texas, now is the accepted time. The ground is thoroughly wet, so we have great hopes for good crops."

Bro. John Hinde, of Fulton, Iowa, sends us the following from the "Jackson Sentinel": (published, we think, at Maquoketa, Iowa) in items from Newcastle:

"The announcement of a discourse by the Rev. John Sald for Sunday evening, February 12th, coupled with the rumor that the props would be knocked from under the Mormons, was the occasion for a crowded house to hear the fun. He carried himself nobly, revelling none, pleasing all who heard him.

Elder J. S. Roth, of the Latter Day Saints, addressed a full house of courteous and interested listeners on Saturday evening, February 15th, on the subject of Brigham Young in history and prophecy. The Elder challenged proof in rebuttal of his position through some demurrers and asked pointed questions, the querists themselves were made "Nolens Volens," witnesses on the elder's side to the no small amusement of the audience. It was clear to all that Brigham Young's pet doctrines are in very bad odor with the people.

Thus the distinguishing differences between Brighamism and the original faith of the Latter Day Saints is brought to the notice of the people. This is needed work.


THE SAINTS' HERALD.

To find the place I took the book, And held it in a woman's hand, While all my soul was moved with thrills No other joy could be undescribed; And quite unseen, with love divine, My mother's finger fondled mine.

And now, although the muse rose crystalline, I hold to the leaf, Lost I should lose its sweet delight. Upon her lips the balm of death For years has lain—and yet I hear My mother's voice in every word. Still well I know the dead are dead, Yet sometimes at a look or tone. With short reselling, will the past One more time, my grief consume. Oh, happy pain! Too quickly done— As swiftly ended as begun.—Sel.

DON'T BOX THE EARS.

Boxing the ears is a too common form of punishment practiced by irritable and ignorant persons, and it is almost always done in fits of sudden anger. I say done by irritable and ignorant persons, because it seems to me that no person of any information on the subject would allow his passion to get the better of his judgment in such a matter. The drum of the ear is of a paper-like thinness; it may, and has been, in numbers of cases, ruptured by a single slap on the side of the head, incuring the worst of permanent result. Says the Rev. J. H. Thompson, Sr. of Newcastle: \[...\]"All strokes on the hand of children with an angry hand are brutal and criminal." In the same connection he adds that "generous, wise and humane parent should allow a night to intervene between the commission of the fault on the part of a child and any decided punishment. The veriest thievish should be allowed time, reflection and a little reformation; and when a man or woman punishes an unresisting child with angry consideration, with unreasonable wrath in the heart. It is monstrous."—Sel.

Eldresses of the Home Column.

DEAR SISTERS OF THE HOME COLUMN:—The sun has sunk below the western hills, and twilight has wrapped her cold, gray mantle over the earth, and darkness falls from the wings of night. As a feather is wafted downward From ong and into his flight.

One by one those far away sentinels appear in the fathomless depths of blue, and gilding the heavens is that grand galaxy of stars so far remote from earth that apparently they are so near together as to form one vast glimmering belt of light—As we gaze upon the magnificent scene before us, and realize that every star is a sun, and every sun the center of a solar system like our own, with its planets, and they in turn with their satellites, performing their revolutions and revolutions with such accuracy, and in such harmony with the laws governing them, that there is not a jar nor discord; but all is one grand harmony, we involuntarily exclaim: Is it possible that the Great Architect of this universe, that mighty being who sits in yonder heaven surrounded with aches and archangels who bow in humble adoration, and the very courts of heaven resound with their acclamations of praise,—that He communed with, and is interested in the eternal welfare and redemption of humanity? For a moment it is almost enough to stagger the human intellect; but the answer comes ringing down through the ages: "God so loved the world that he gave his Only Begotten Son." No wonder angelic hosts from the courts of heaven sang "glory to God in the highest" on that memorable night, and that the plains of Bethlehem reverberated with their glad chorus of rejoicing, and to-day mortal tongues take up the glad refrain and reiterate the notes of joy and praise; for Jehovah again communed with mortals as in days of yore; and we do not have to search the ruins of antiquity for some sacred relic of the ancient apostles; for we have had a veritable, living one in our midst of late—Apohile E. C. Briggs, who held meetings nightly and three times on Sunday for nearly six weeks in succession, to deeply interested audiences, eloquently and beautifully portraying the glory, magnificence and power of the Father, and making a grand distinction between salvation in a celestial glory and that of some other; also treating upon other interesting subjects too numerous to mention. He was assisted by Bro. U. W. Greene, a promising young elder, who bids fair to make one of the great men of the future. As a result of their efforts four souls were gained for the kingdom of God, and several others gave their names in the church that will unite with the church at an early day.

We have also been visited by Elder John Smith, of New Bedford, Massachusetts, who came here under the direction of the Bishop to teach us the financial law more thoroughly. In him the church has a staunch defender of its principles. His faithfulness was presented in such a manner, that any person of ordinary intellect could not fail to comprehend the principle involved. Passages of scripture which before had been enveloped with the mists of ages were now made clear and satisfactory to our minds. For instance, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and thieves do not break through nor steal." Why the Master should use the name of that class of people who are predisposed to appropriate other people's property, in connection with treasures in heaven, if it referred to our good deeds, we never could tell; but now we know they do not come to steal our deeds but our money, and the one place where it will be perfectly safe, is to lay it up as treasure in heaven.

JONESPORT, Me., Feb. 18th.

FRANCIS MATTHEWS.

"I feel the earth move around, I join the great march onward, And take by faith while living My freedom of thanksgiving,"

THE OLD HYMN.

To-day, with quiet heart, I hear The prayer, the anthem and the psalm, And gently on my spirit fall The sweetness of the Sunday calm.

Till, at the reading of the hymn, With sudden tears my eyes were dim.

That old, old hymn! Its sacred words Had fallen on my childish ears, My life's book, and ever underlies The stretch of interesting years.

Near me my little daughter smiled, And yet I was again a child.

Outside the winds were free and rough, The winter's chill was in the air; But I could hear the song birds, And humming insects everywhere; And feel, in spite of frost and snow, A summer breeze from long ago.
I have a request I would like to make of the sisters who may read these lines, that you will offer prayer in behalf of Sr. Sarah Smith, who is afflicted with heart disease, and in a very critical condition. She is a widow with two children who are of that age when they most need a mother's care and counsel. We also need her services in our Sunday School and meetings, where she has been a faithful worker.

Our Sunday School is still flourishing under the superintendence of Sr. E. M. Walker, who is an able and efficient worker. Our "Juvenile choir" is the admiration of all who attend our school and meetings. They sing with a will and spirit which oft times brings tears to the eyes of the listeners.

"Autumn Leaves" is just grand, and worthy of a welcome in every home in our land. May its publisher long live to edit its pages, and continue the grand work in which she is engaged.

Your sister in Christ,

LIZZIE WOODWARD.

PANAMA, IOWA, Feb. 6th.

Dear Sisters:—There are only a few of our people here, yet we have preaching when an elder can be procured. Br. Chambers and Seddon, of Peru, spoke for us in November, and in December Br. Charles Butterworth, of Dow City, and Br. William Peak, of Harlan, declaimed nine discourses. Br. Peak also delivered two sermons Sunday, February 29th; I think good was done.

There is nothing I love to read better than the correspondence and Home Column, for in them we find food for our souls. I sometimes think how little a sister can do, when so much is to be done; but we can help some by scattering books and tracts, also by our daily walk. I seem to see the harvest, and the reapers tilling on for the good of mankind. Some have been sounding the gospel for years, and others are being sent at the close of the day, all working for the same reward. Dear sisters, let us pray for the reapers, for their work is great.

Let us exult in the Lord, and send more laborers into the harvest, for the prayer of faith avail much.

I would like to tell you what I saw in a dream, on 2d February last. I saw an image of a man, beautiful to behold. It was of stone, finely wrought and clear as glass. This dream troubled me, and I prayed for the interpretation. The next night I again saw the image. It was in three parts, but so closely connected that it looked like a perfect whole. It was shown me it was the priesthood.

Would some brother be kind enough to write an article on the priesthood? I love this work we are all engaged in. I have had many testimonies of its truth.

Your sister in bonds,

ISABEL WILDER.

BUFFALO, IOWA, Feb. 5th.

Dear Mothers and Sisters:—Travel-worn and weary, with the weight of accumulated years upon me, yet comforted and sustained by the Holy Spirit of promise I come to you; and with a gentle rap at the door of the Column, ask admittance. And now, I fancy I hear Sr. Frances say, Come in; we gladly welcome the old veterans of the cross, and cordially invite the young soldiers.

Thank you, my sister. I come to offer a word in testimony of the truth of the great latter day work in which we as Saints believe—to the truth of the glorious gospel of Christ as it has been restored to the inhabitants of the earth in our own day and generation, and that, too, by angelic administration. I profess to have gained a knowledge of its truth by a careful research and close investigation of the Holy Scriptures. I have found upon studious examination to harmonize beautifully with this latter day message—the proclamation of truth. And so, my dear sisters, with an honest heart I accepted it; and went forth in obedience to its holy commandments, giving thanks to God our heavenly Father that he gave me sufficient humility to accept of the gospel in his own appointed way; yes, praise his holy name.

The Mother's Home Column, how we love it and the letters it contains! We rejoice to know that we are compassed about with so great a cloud of witnesses as come to us every week in our beloved Herald. Sisters Emma and Eleanor and a host of others are yielding a good influence with their pens. May God bless their efforts. I, too, have a word of council for young sisters in the church. If I were permitted I say, dear young Saints, beware of a vain and trifling spirit; too much joking and levity will grieve the Spirit of God just as certain as water will quench fire. And a word about the "great army of gemm­chers:" If you don't belong to that army, I do hope you never will; and if you do, take a mother's advice and quit it. Don't you hope you never will; and if you do, take a mother's advice and quit it. Don't you hope you never will; and if you do, take a mother's advice and quit it.

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Would some brother be kind enough to write an article on the priesthood? I love this work we are all engaged in. I have had many testimonies of its truth.

Your sister in bonds,

ISABEL WILDER.
other fruit than the pite. The Savior says, "Ye can not gather grapes of thorns, nor figs of thistles." I enjoy the Home Column, and have felt the melting love of the Holy Spirit accompanying many of the letters. May its luster never grow dim. There are not many labors in this part of the vineyard, and it is very large. But there are a few who try to build up the work and are Saints indeed, keeping the "unity of the Spirit, in the bond of peace." 

JOS. P. KNOX.

FULTON, Iowa, Feb. 27th.

Bro. Blair.—The Saints in this branch are scattered—ten of us are near here, and eleven fifteen miles away. There is no prelate at this end of the branch, but we have prayer and testimony meeting once a week and we are blessed—not with the gifts, but we are strengthened. Bro. Maitland was with us two months, and Bro. Roth one month, including conference at Clinton, Iowa. They spoke at Fulton and New Castle, opened a new place at Iron Hill, spoke there, and there the church is visiting us on us. We had good meetings, large congregations, many old people turned out to hear, and there was a good interest worked up, with some almost persuaded. May the Lord lead them aright. There are still four School-houses open for us. Babylon seems to unite against God's chosen people. Christ said, 'Ye shall be hated of all men for my name's sake.' I can say this work is true, this work is of God. We "endure sound doctrine," and have no muttered gospel. Oh, the glory of this latter day work!

Yours,
J. A. CATO.

DAVISON, Mich., Feb. 21st.

Brother Blair.—I left Junata the 13th inst. and came here to administer to one not of the church, but strong in faith. She is a daughter of sister Mary Henderson of this place, and has been treated by three different physicians. She read the Voice of Warning, and became convinced of the truth. I administered to her the same day I came, and began to hold meetings. I preached four times last week, and twice on last Sunday, and yesterday I talked to them. This is the place where Bro. C. Scott preached a few years ago. The work is rolling on. At our confirmation meeting we were all blessed, and all bore testimony to the truth. Last Saturday night I endeavored to show the difference between the doctrines taught by the Saints and the people of Utah. One man said in meeting, "Oh I know what you are, you are a Joe Smith man. You worship Joe Smith." I could not stand to hear him talk in that way, so I asked him if he knew what a Mormon was. He then got mad and swore at me and would have threatened me. I continued and explained the truth.

Yours,
Thos. M. PARR.

Silver Hill, Ark., Feb. 16th.

Bro. Blair.—Since I wrote to the Herald last I have had various experiences. Shortly after I arrived here I thought I would help the Lord a little, so I commenced to work to help defer expenses. I did not work long in this way until I was taken with a severe illness, and at one time my friends gathered at my bedside to see the last breath leave me. While I was at that bed I was enabled to see what appeared to be the way I would have to travel after my spirit left the body; but I could not see what kind of a place I was going to. I have often thought I would be afraid to die; but when it seemed the time had come, it rather brought peace than fear, and I had rather have gone on then than remain. It seemed that I had at least realized some of the attributes of God, especially His love, justice and mercy. When I recovered from this condition, some said I was insensible, it seemed that I had been dreaming, and had seen the things mentioned, also a struggle between spirit and body—the spirit trying to depart, but hindered by a very small cord which seemingly held it back. I now began to get better, in some respects, but I was still suffering the most severe pains. One day I got a little ease and fell into a slumber when a man came to me and told me the cause of my suffering. I then made a promise that, if I got well, I would do my duty better, I would spend all my time, and that when I could not meet with the people and speak to them publicly I would visit them at their homes and talk to them and leave the result with God. I had thought I was doing that which would be for the best before I got sick. Since I got well enough I have been fulfilling my promise as far as my health permits. In my public ministrations I have had better liberty and a clearer understanding of the work that was ever before. After I recovered sufficiently to commence work, I began by trying to get the branch here in better working order. But there has been as yet no visible change for the better. I then went to Walnut Springs where a "door" was opened, and now prospects are flattering.

Thence I went to Friendship and Bog Springs churches. At each place there are more flattering prospects.

Last Sabbath I went by request to the Valley School-house, but no appointments had been made. I listened to a Baptist divine at eleven a.m. During his discourse he told us we had something to do, and if the congregation didn't mind when the "great whistle blown" they would not be ready. I then obtained permission to use the house, and we will see them in the future. New calls are still coming in from different places.

"Autumn Leaves" far exceeds my most sanguine expectations. God bless sister Frances in her noble work.

Yours,
A. J. CATO.


Bro. Joseph Smith.—I write to let you know what the Lord is doing for his people here. It is seven years since I obeyed the gospel, and I have never been sorry for it; but I have stood alone, for my family and friends were opposed to the Church. I have prayed all this time that the Lord would in some way open the eyes of my family to the truth, and I feel to-day to thank my heavenly Father that my prayer has been answered. It came about in this way: My daughter Jia was taken sick one year ago this month; her physician said she had a combination of diseases, and it was a very complicated case. Five different physicians have prescribed for her, but the disease baffled the skill of them all. About seven weeks ago my niece came to visit us. She is a believer in the restored gospel, and we were talking on the subject, and my daughter became interested in our conversation. One of her physicians advised her to read a little every day to keep her mind from her sickness; so she asked me for some reading concerning the restored gospel; I gave her the Voice of Warning to read, and about one week from that time she called me to her bed and told me she wanted me to send for the elders. "For," said she, "I know I shall never get well unless the Lord heals me." I sent immediately for the elders. Elders E. Delong and J. A. Carpenter came; they administered to her, she was helped immediately, and in
four weeks from that time—which was last Monday, February 26th—she was baptized, with five other members of my family after hearing five sermons from Bro. E. Delong.

Last evening an old lady sixty years of age came in the rain three miles from our meeting to be baptized. We assembled at the water about nine o'clock in the evening for baptism, with the rain pouring down upon us. This sister had rheumatism very bad, and it was quite difficult for her to get into the water, but she came out whole, so she declared to the people. Others are believing, and we hope they will soon obey.

Your sister in the faith,

M. L. HENDERSON.

Dear Herald—I write you a brief account of Bro. A. H. Smith's visit to us. After advertising for him through the Herald I found he was neither "lost, stray, or stolen," but was at work for the Master in this Northern Minnesota district. I met him January 2d, looked him over and concluded he was a true son of a noble father, and was a servant of God called to labor and was a servant of God called to labor and make this letter too long to mention all by name.

Bro. Alexander preached his last sermon at Clitherall, February 12th, to a good congregation. I parted with him with sorrow. He has the prayers of the Saints here. We love the memory of his father, and we also love his sons. God bless and guide them in their labors; and may it be said of them, "Those have been faithful over a few things; I will make thee ruler over many things.

I am visiting and preaching among the Saints, and they are trying to keep the commandments.

Yours in the love of Christ,

T. J. MARTIN.

ALLENDALE, Mo., Feb. 25th.

Bro. W. W. Blair.—Since coming here from home the 10th I have been preaching each evening, except on one occasion Bro. John Moore cuped the time and gave us a good sermon. He rendered good aid while he stayed, in the way of opening services. He left the 16th for his field in Nodaway county.

The opposition forces in this place have weakened a good deal since last summer. The meetings they started this time failed entirely. Some of the old and hardened opposers of God's law and gospel still circulate falsehoods, and try to keep from our meetings all new-comers. But these few men are meeting with the contempt that people find they deserve; for investigation proves fully their baseness and dishonesty, their trickery and untruthfulness.

Have baptized five persons this week, all adults, making with those last summer nineteen persons that I have baptized here during the past thirteen months, sixteen of them being married people. The resident brethren and sisters felt that they are getting their reward for the years of faithful labor they have bestowed. I am doing Church writing by day getting ready for Conference. Will be at home next week, I expect.

Your brother in hope,

H. A. STEPHENS.

VINITA, I. T., Feb. 25th.

Bro. Blair.—My companion, Bro. John Davis, has gone to Kansas, and Stephen Maloney is forty-five miles south of this city, so, as usual, I am alone. But I know the Lord is on my side, and will be so long as I fulfill my part. I have opened up in two churches in this city, and I have preached the same doctrine and faith of the Church does not look well. The interest seems to be good, and prejudice is growing way. I wrote a short article for the Vinita paper. The editor said he would publish it next week, and I have asked the Tahlequah papers to please copy. Should they do this, it will give the people to understand that the original doctrine and faith of the Church does not have its way so fast as it should. I think it will do good. I have done most of my labor in Southern Kansas and over in Missouri. As long as I can find work every night I feel well; and this has been the case, either preaching or visiting from house to house. Visiting in this Territory is what the elders will have to do more or less, or run over a large field of uncultivated ground. This is a peculiar mission. Should the Church think best to keep elders in it a mission should be established. A missionary in this Territory is entitled to fifteen acres of land, and upon that they may put as much improvement as they wish. The missionaries would be allowed to reside and labor in the settlements. In this way we would have a head-quarters.

The most good that I seem to be doing is by breaking down prejudice and gaining friends. I have opened up eleven places where no preaching has been done by us until I opened up. It seems to be a bold thing for an elder with my experience and ability, natural gifts or otherwise, among wise, thinking men, and introduce our faith and doctrine, it being so unpopular, but I have yet the first place to fail in this.

I have been well treated in this Territory by the Methodist and Baptist missionaries. I am inclined to think this will not last long, for I heard a deacon say Sunday, "If you continue to teach doctrines which differ from the gospel, you will get all the good people of this town and every last colored man." I don't expect to see this Nation converted in a minute, but I truly believe the gospel should be preached to them. If it was not for my afflicted ankle I would feel all right. I shall endeavor to endure patiently.

It is encouraging to hear the good news of good things in the Lord from abroad.

JOHN HAWLEY.

MAUD, Kansas, Feb. 14th.

Dear Herald—I was a slave; the use of tobacco for near twenty years. About eighteen years ago I came to the conclusion that if I did not quit the use of it I would not live long, for I was a perfect invalid. But to quit the use of the nasty weed was a great task, as all tobacco users can testify. One day Bro. George Green, when at my place, said he had quit chewing tobacco, (he was the proud man I ever saw); so he told me his experience and said he had been taught by the Lord in prayer, feeling he alone had not strength to throw off the habit, for he had a tremendous appetite, and asked for help; and the result was, the appetite was taken from him. This was before I was baptized, but I believed the doctrine of the church. I studied the matter over and made up my mind that the Lord was no respecter of persons. "Faith comes by hearing," and I therefore tried the same remedy, and received the great blessing, and more, for it was to me a great testimony of the great latter day work.

I write this that it may be a help to some who have not power in themselves to throw off the habit. All Latter Day Saints believe that God will answer their prayers. And we have no reason to doubt, for he says in the Scriptures, "Ask, and ye shall receive." In the Word of Wisdom in Doctrine and Covenants the Lord says to his church: "And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sore; je, to be used with judgment and skill. Think of this, brethren. That, for he says in the Scriptures, "Aast, and ye shall receive." And God's people spend money for the stuff to smoke, chew and spit away, while that money, if given to the Bishop and spent in sending the gospel to the nations of the earth would be the means, no doubt, of many an honest heart receiving the gospel. How many elders are there who are tied at home because too poor to...
preach without means to sustain their families? too poor to even have fit clothing to occupy the pulpit, while thousands of dollars are spent for tobacco, coffee, tea, and strong drink. How long will this continue to be the case? May the Lord inspire all to adhere to the Word of Wisdom.

Your brother,
I. N. DELONG.

Forster, Australia, January 1st.

Dear Herald:—This is the first day of the year 1888; and how many of us shall live to see the last day of the year? We know not what shall come to pass neither would it be God's will for us to know; but we have time left us for reflection on the past, and to examine ourselves and see have we lived in accordance with the will of the Lord. Oh! that we all could be able to say "Yes." We all have had our troubles more or less. Stay; consider; have we not been the cause of those? Or has the Lord sent them for His own wise purpose? What is our life? It is even a vapor, that appears for a little time and then vanisheth away. May this language of the prophet be our solemn warning in the Lord, for faith truly enriches the soul. Faith gives the soul propriety to all the rich objects and base of the holiest sanctuaries on earth is home. The education of the soul for eternity, begins by the fireside. The principle of love is our life? Though at a humble distance from the rudest cottage, and his occupation may be a street, that through the honest and diligent doing of his duty God is pleased to make it a happy abode.

THE DREADFUL DEMING.

A person named Arthur B. Deming has begun the publication of a paper which he calls "Naked Truths About Mormonism." It will be given with equal doses at fifty cents per year, or five cents per copy. He bega the public, Mormon or otherwise, to buy, as he wishes to obtain means to excommunicate and re-inter his father, who had the misfortune to be buried in a cemetery which has since been utilized as a pasture for horses and cows, and meantime, he will indulge his ghastly propensities, he hopes with profit, by slavering with his insatiable and obscene drive, the reputation of other people's fathers and mothers, provided they are dead and unable to call him to account. In short, one way or another, he lives on the dead, and has added new terrors to the grave.

At the top of the first page of his paper he says,—"Read and laugh as you never laughed before." There is indeed matter for mirth in his paper, but not in the sense he intended. Where he and his statement—makers intend to be merry, they are sad, shallow or disgusting, but when they mean to be serious, then they are foolishly funny.

Having paid my "nickle" on Mr. Deming's representation that his was a humorous paper, I shall endeavor to obtain mirth to that amount, and being of a benevolent disposition, I will try to place the same within the reach of others, freed from the gratuitous nastiness with which the Deming school of historians embellish their remarks. Remember, the distinguishing trait of Deming's character is ghoulishness. To be attacked by him, you must first be dead. So, too, his most "edifying" statements are not published during their author's lifetime. While on a visit to Boston, in September, 1885, I spoke to a prominent physician about it. He replied it was new to him, and said, "Talk it wherever you go! I did as far north as Minneapolis, Minnesota, and west to Colorado and Salt Lake City, where I was kindly received by leading persons. It is deplorable that those who doubt occult reasons for "remarkable intellect in children" were not revealed to the ancestors of Mr. Deming. He states elsewhere that he has written a book probably invaluable matter on the subject of "heredity," that his paper is a "Journal for newly arrived living" and that is our life? That you are not responsible for your mistakes. Blame it on your grandmother, especially if she is dead.

During Mr. Deming's stay in Salt Lake, he was the guest of Gen. Wells, concerning whom one of his paragraphs reads as follows:

"One evening the General commenced to preach Mormonism to me. He began about Mr. Deming's father, and I did not hear his argument. He desisted, but in a few minutes handed me the Wells genealogy, and requested me to read a statement. I showed it to the Wells, at Wethersfield, Connecticut, Gov. Thaddeus Wells married Elizabeth Foot, daughter of John Deming: and then he claimed a relationship, and to make it stronger he introduced me two of his daughters, before I left the city, who were own sisters, for wives, which offer I declined (no reflection intended towards the person who made it). It has since married and died with her first child.)"

However it was, by missing Deming, in the language of sweet Ophelia, she "made a good escape." It is not certified that this girl first knew of Deming's "prophecy-memoir," having been merely working that fund of merriment of which Mr. Deming is unconsciously the
source. It is not my wish to defend any of the heresies which were introduced by Brigham Young to subvert the faith once delivered to the Saints, but I protest that the sins of Utah will become respectable if they are long opposed by such men as Mr. Deming. He makes no distinction between the genuine church and the Utah counterfeit. He does not attempt to refute our doctrines, but preferred rather to breathe the venom of his slanderous breath upon the record of the man through whom the everlasting gospel was restored to earth; the man who exchanged a world unworthy of him for a martyr's crown in heaven.

Early in life, Mr. Deming appears to have manifested that peculiar kind of thrift for which he has ever since been remarkable. He remarks that when a man dies, it was his business to show visiting "Mormons" through the Carthage jail and describe to them the killing of Joseph Smith and his brother by the mob. Occasionally, he says, in delightful retrospect, they gave him a "picayune or bit." His mother told him that when she was poor, and he would accept anything from them. He adds, "I did not knowingly," as, considering how little he knows to-day, it was no doubt true. He says, "I write these few of many similar facts to convince all Mormons that from childhood I have been friendly to them. It is evident, however, that he uses the word "friendly" in its cannibalsitic sense merely.

Concerning Mr. Deming's father he states, that pending his trial for killing a man in self-defense, he was "removed his flannel during a very hot day late in August, and caught cold, which resulted in brain fever, from which he died September roth, 1845, within twenty feet of where the Mormon prophet was shot. During his sickness, when he could earn, he informed the reader that sixteen horses were left by Mr. Spaulding, and that he obtained the Book of Mormon, and that he knewingly," as, considering how little he knows to-day, it was no doubt true. He says, "I write these few of many similar facts to convince all Mormons that from childhood I have been friendly to them. It is evident, however, that he uses the word "friendly" in its cannibalsitic sense merely.

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Upon such "evidence" Joseph Smith was murdered by a mob, for teaching none other things than Jesus commanded and the apostles taught; even that gospel concerning which Paul said, "Though I or an Angel from Heaven, preach any other gospel, let him be accursed." And yet devils, with only the transparent screen of A. B. Deming held up before them, can enlist Methodist ministers and a Bishop in making war against that gospel and those to whom it has been "the power of God unto salvation."

That regards Mr. Deming himself, it is not easy to be indulgent. He is rather an object of alternative amusement, pity, and contempt. But what shall we say of the reverend gentlemen who, with the Bible in their hands, applaud this creature for assailing the very essence of the Bible? One of those reverend gentlemen, who in early life was "soundly converted," and "preached Methodism for fifty years," made a statement to Mr. Deming which Ananias would blush at. With a Satanic faculty of invention, he slanders the sainted mother of men whom all decent men respect; men whose lives are stainless monuments of integrity and of sacrifice for righteousness and truth. With unholy thoughts among the hearts of parties vaguely described as the "enemies of souls," Mr. Deming avers that he is "united against that gospel of Jesus, which is the only gospel that "soundly converted," and "saved men's souls." This is an unfitting task, and, as he has himself so often rehearsed here, the pen of a "fool-killer." Thus, in treating of this and kindred subjects, if permitted to follow out my plan, I shall do so in the light of the Inspired Translation of the Bible, and also of the Books of Doctrine and Covenants, as the three records which God has given to his church in these last days. I may sometimes refer to the written teachings of Joseph the Seer, when necessary to show how he understood the revealed word of God, with more or less of wakenss that I undertake the task, realizing that without the aid of the divine Spirit I cannot convey to the human mind a right conception of this glorious doctrine.

The fact that mankind, together with all created things, on this earth, is subject to death, is plain from the revealed word of God. The Book of Genesis states: "And the Lord God said unto Adam, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat. And in six days the Lord God made every living creature of the field; and Adam gave names unto all his beasts, and to all such as flieth upon the air; and unto every beast of the field; and unto every fowl of the air; and the Lord God made every beast of the field. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of knowledge of good and evil, and eat, and have of the tree, and live." Gen. 2, 17-17. The text is plain; but the history of the world was filled with the reports of men using its powers so as to destroy one another. This was the earth and all which was on it, or the "summoned" earth, "which was made by him; and without him was not anything made which was made."--John 1: 3. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him."--Col. 1: 16. See also B. M., p. 57, par. 7. "For there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is." But when our first parents fell through the commandment of God, they became alienated from him, and became the subjects of the devil; and thus having forfeited their right to his protection and care, they became spiritually dead." Being alienated from the life of God."--Eph. 4: 18. They "were dead in trespasses and sins."--Eph. 2, 1. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."--Rom. 6: 16. "Verily, verily, I say unto you, whatsoever one speaketh of the Son, and the Father hear him."--John 8: 34. "Wherefore, it came to pass, that the devil tempted Adam and he parted with the forbidden fruit, and transgressed the commandment wherein he became subject to the will of the devil, because he yielded unto temptation; wherefore, I, the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead, which is the first death, even that same death which is the last death which is spiritual; which shall be pronounced upon the wicked when I shall say, Depart ye cursed."--D. C., p. 118. "And because man became fallen, they were cut off from the presence of the Lord."--B. M., p. 71.

From the foregoing, and many other scriptures, we learn that when man yielded himself to be the servant of sin, he became dead unto righteousness and true holiness and was no longer fit for the presence of God, "For to be carnally minded is death." * "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither in deed can be."--Rom. 8: 7, 13. This then is spiritual death "which is the first death, even that same death which is the last death," and to be pronounced upon the wicked at the final judgment. Matt. 25: 46, Rev. 22: 11. In consequence of this spiritual death, the individual is separated from the temporal death, or death of the body with its attendant evils. And unto Adam, I the Lord God said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of which I commanded thee, that thou shouldest not eat, cursed shalt thou be from the ground that thy soul maketh thee; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; by the sweat of thy face shalt thou live until thou shalt return unto the ground; for thou shalt surely die; for out of it was taken, for dust thou wast, and into dust shalt thou return."--Gen. 3: 19, 23.
hold it was appointed unto man to die; therefore as they were cut off from the tree of life, they should be cut off from the face of the earth; and man became lost forever; yea, they became fallen man;—B. M. p. 314. 

"For the wages of sin is death."—Rom. 6:23. With this terrible reality of this death 

and death as well of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up; and the Lamb is slain from the foundation of the world."—Gen. 7:54. Noah was a preacher of these glad tidings, but a corrupt generation heeded them not. To Abraham, the friend of God, this covenant of peace was revealed, saying, In thee shall all the families of the earth be blessed."—Gen. 12:2. "And in thy seed shall all the nations of the earth be blessed."—Gen. 21:30. 

Many profess to accept the glad news of a spiritual redemption, but question the possibility of a resurrection of the body. Some accept both, yet lack an understanding of the true nature of either. Many of this latter class, are inconsistent with this acknowledged faith in this doctrine, inasmuch as they teach that "when a Christian dies his spirit is immediately carried into the celestial glory, and is placed in the presence of the Father and the Lamb." If this view were correct, that the spirit apart from the body could have this fulness of joy, the resurrection of the body would be a superfluous work, and as the Almighty does nothing in vain, or that is not essential, either the doctrine of the resurrection of the body is not true, or they are mistaken in their view of the perfect enjoyment of the spirit in celestial glory without the body. And if they do accept the doctrine of the resurrection of the body, they should be consistent, and admit, the scripture teaches this momentous state between death and the resurrection. It will be admitted that Christ has been given as a pattern in all things for the government of the Christian's life, and are we not warranted in concluding that he is a pattern also for the Christian's death? Must any condition between his death and resurrection? It will not be questioned that Jesus knew the provisions made for man between death and the resurrection, and as well as after the resurrection when he ascended the cross, and in the agonies of death, when the penitent chief uttered his dying prayer, "Lord remember me when thou comest into thy kingdom,"
the loving Savior replied, "Verily I say unto thee; To-day shall thou be with me in paradise."—Luke 23:43, 44. Yet three days after, when Mary saw him in the garden, and was about to embrace him, "Jesus saith unto her, Hold me not; for I am not yet ascended unto my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God."—John 20:16, 17.

Dear reader, in the light of this word it is evident that paradise where they saw him was not the promised land, nor the abode of the Father. And if Christ was not received into the fulness of the glory of the presence of God prior to his resurrection, can it be reasonable that any of his followers shall be admitted there prior to their resurrection? Further, although prior to his crucifixion we find him acknowledging the answer to the saintly angel, "O Lord God, I have sinned, because I have seen the glory of the Lord, and I am a man of dust!'-Zech. 2:7; 3:1; 6:7. He was not the abode of the Father; and if Christ was not received into the fulness of the glory of the presence of God prior to his resurrection, can it be reasonable that any of his followers shall be admitted there prior to their resurrection? Further, although prior to his crucifixion we find him acknowledging the answer to the saintly angel, "O Lord God, I have sinned, because I have seen the glory of the Lord, and I am a man of dust!'-Zech. 2:7; 3:1; 6:7.

But it is written, "The servant is not greater than his lord."-John 13:13. The class who profess to believe in a spiritual redemption but deny the resurrection of the body, urge that the scriptures do not teach such a resurrection. To prove that the resurrection of the body is an essential part in the plan of redemption, and that such resurrection is taught in Holy Writ will now be our task. First, let us consider the nature of the being through whom and by whom God tells Moses, "I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7. It may be remarked here that it is not said that man was a living soul as soon as the body was formed, nor yet the instant the breath entered into his nostrils; but it is said "Man became a living soul." It is very evident from the language of Holy Writ that there are two natures in man, the earthly or physical and the spiritual. The Creator is called "The God of the spirits of all flesh."—Num. 16:22; 27:16. Paul calls him "The Father of our spirits."—Heb. 12:9. Zechariah informs us that God "Formeth the spirit of man."—Zech. 12:1. Ellicius says, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." From these and many other testimonies we learn that man is composed of spirit and body. Hence when we read that "The Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life," that now, the tabernacle was prepared for the spirit to take possession, and when that spirit entered, "man became a living soul." Thus we see the spirit and the body were united by the Creator in this being called man, and if we are to understand the history given by the Lord to Moses in its literal sense then, so long as man obeyed the command of the Creator, this union of body and spirit continued. In the temporal death the union of spirit and Body is dissolved, the cause of the dissolution was sin. Jesus Christ has undertaken the work of complete redemption, not merely a redemption of the spirit, but a redemption of the entire man. This must be a true statement of the case, for it is written: "Behold the Lamb of God which taketh away the sin of the world."—John 1:29. "He shall save his people from their sins."—Matt. 1:24. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I give is my flesh, which I will give for the life of the world."—John 6:51. "The good shepherd giveth his life for his sheep * and I lay down my life for the sheep."—John 10:15, 16. "How great is the love of our God! For he knoweth all things, and there is nothing save he know it. And he came into the world that he might save all men, if they will hearken unto his voice; for behold he suffereth the pains of all men: yea, the pains of every living creature, both men, women and children, who belong to the family of Adam. "And he suffereth this, that the resurrection might pass upon all men, that all might stand before him, at the great judgment day."—B. M. 72. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins."—1 John 4:10. "For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all."—1 Tim. 2:5, 6. "By whom we have received grace and an apostacy, and the redemption of the spirit, but the redemption of the spirit, but the redemption of the body also; for which purpose the Son of God came unto our ••..."—Acts 2:33, 36. "Whom he raised from the dead, and set him at his own right hand in heavenly places, far above all principalities, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church."—Eph. 1:20, 22. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift upon many brought condemnation."—Rom. 5:19, 21. "For it pleased the Father that in him should all fulness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight."—Col. 1:19, 23.

Yes, the ransom was equal to the fortiﬁcation. The propitiation was full and complete. The Atonement included in its effects the entire being of the soul of man, with all the terrible consequences of that sin; Christ is glorified, and God is justiﬁed in restoring man to his primitive condition; ﬁrst spiritually, making him a member of his family, and bestowing his favors upon him; and, second, temporally, delivering him from the chains of death, in his due time. For if "Christ has reconciled all things unto God by the blood of his cross," surely mankind is redeemed from the pollution of original
sin, and placed upon the same footing as Adam before his fall, that is, free from sin, or not having sin imputed to him, and equally free to act upon his own agency, and bear his own responsibility, before the great judge. Christ recognized this before the blessed little children, and said, "Of such is the kingdom of heaven." And if delivered from the taint of original sin, or in other words that spiritual death—then the deliverance from the temporal death must follow, or the redemption is not complete, but God's word is sure, as we have seen, that the redemption from death, wrought out by Christ, is complete, and will be realized by all the children of Adam. "Now if Christ be preached that he rose from the dead, how shall the dead rise again?"—1 Cor. 15:12.

Better in every way, than he could otherwise be.

"Wherefore do ye spend money for that which is not bread?"—Ecc. 5:22. "Bread" is here used for food in general. Why, then, do you spend your money for hashish, opium, and alcohol, instead of food? But such is not the case. In the list is exactly the place where they belong, as we see from the following extract:

"From tea to hashish we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses and narcize in larger,"—Encyclopedia Britannica, art. Drunkenness.

These things, therefore, each being both simulant and narcotic, can have none but an injurious effect upon the system when habitually used. We repeat: Their only effect is to impair the vital functions. And to do anything which impairs the vital functions, is to strike at the life (for our word 'vital' comes from the Latin word 'vita,' which means life). All this will be readily enough agreed to regarding hashish, opium, and alcohol, and in fact it will be agreed to respecting the other things named, except by those who use them. For a person to use a thing and like it, even though he may have used it for years without any injury apparent to himself, is no proof that it is not an injury to him. The person who is practicing an evil is not always the one who is best qualified to decide the question whether or not he is being injured by it. Many a person who uses whisky, yet who never was drunk, will say, "Whisky does not hurt me," while every one else knows that it does hurt him. Thousands of men who are addicted to the use of tobacco will say, "Tobacco does not hurt me," while every one but the tobacco-user knows that it does hurt him, and that its only effect is that of injury. It is so with all the elements in the list we have given; but we do not by any means intend it to be understood that all the things named in that list are equally injurious. Tea is not as injurious in its effects upon the system as opium, tobacco, or alcohol; but its effect is of the same kind, though less in degree. Tea is the lowest in the list, but the whole list, from tea to hashish, forms only a graduated scale of intoxicants, and the physiological action of all these agents gradually shrinks into insignificance. Our absolute duty is to tell where the effect of any one in the list ceases, and where that of the next begins.

It matters not how poisonous or injurious to the vital organs a thing may be, if it can be taken in any perceptible quantity at all without causing death, the repeated use of it is injurious, and it is repeated use that can be satisfied with nothing else, while every time the thing is taken the appetite is increased, until at last, in the use of the most poisonous, the terrible habit will absorb the whole being, and bring its victim to a horrible death. This is well known in cases of those suffering from delirium tremens, opium or arsenic eating, etc. The principle of this is shown in the following definition of "vitality," by Professor Dana:

"Vitality is the power which each organ possesses of constantly reproducing itself. For this it requires a supply of substances which contain the constituent elements of its own substance, and are capable of transformation. In the first chew of tobacco or the first cigar; but if the wicked stuff be pressed upon it again and again, the organ is forced to undergo a change, and adapts itself to the persistent demands that are made upon it, and becomes perverted, so that this thing is not the same as it was. But it utterly rebelled, it now must have, and not only that, but will have nothing else. This is the secret of the formation of all the evil habits which are known to the human race. "God hath made man upright; but they have sought out many inventions." Every organ and every function of the human system, God made for good, and only good can come from their proper use. On the other hand, it is safe to say that there is hardly an organ or a function that has not been perverted by the abuse that has been heaped upon it by men, and the result is seen in the mass of misery that fills the world to-day. Yet from all this Christ will redeem us and save us if we will but yield ourselves, both soul and body, to his gracious control in cleansing them and making us better than again to read the text in both its physical and its spiritual meaning: "Wherefore do ye spend money for that which is not bread? . . . Hearken diligently unto me, and eat that ye which is good, and let your soul delight itself in fatness."—Pacific Health Journal.

Conference Minutes.

EASTERN.

The above conference was held in Clinton, Iowa, February 4th to 6th, 1888. Jerome Ruby presiding, W. T. Mattland acting secretary. Branches reported organized in Butter-nut Grove, Davenport; Buffalo, no report. Official reports—Jerome Ruby, ministered regularly in that territory. Warren Turner preached continuously, baptized 2. J. S. Roth labored considerably in the district, baptized 5. Priests—J. R. Johnson assisted the ministry as required. W. T. Mattland preached constantly, baptized 2. Bishop Blakeless instructed and advised the edification and comfort of the entire assembly, upon the temporaries of God's Kingdom. General Conference was petitioned to return J. S. Roth to this district during the ensuing year. While in this city he was invited to address the General Conference. The First Presidency decision in appealed case of the double, Addie Brier, was sustained. The missionary in charge and all the authorities of the church were sustained in right-
eousness. Preaching in the evening by Bishop Blakelee on the law of tithing whereby the Saints were much edified and minutely instructed. The evening closed by President S. R. O. Sacramento services in the afternoon in charge of Bishop Blakelee, wherein he enjoyed a great degree of the Spirit's prophetic utterance making faith ful and the meeting closing; two administrations to the afflicted resulting in immediate benefit, one of the parties being an outsider, when she found herself helped, asked for baptism. The peace, unity and spiritual enjoyment of this service is certainly without precedent in this district. Preaching on Sunday evening by Pres. J. Ruby, Baptism on Monday by J. S. Roth. Preaching in the evening by W. T. Maitland, followed by instruction to the Saints upon the law of tithing whereby the few relatives who are in the vicinity, and most deeply with the family, who, so far away, are to be called to mourn. "O God, be merciful." 

ROCKWELL.—At Davis City, Decatur county, Iowa, February 23rd, 1888, of consumption, sister Helen M. Rockwell, aged 48 years, 9 months, 24 days. She was born in the county of Perquimans, North Carolina; was baptized in the Church of Jesus Christ of Latter Day Saints in February 9th, 1888, by R. J. Anthony and Ezra Strong. Her husband was Eben E. Rockwell. From her dying lips was borne a faithful testimony of the work of God.

TO THE SEVENTIES:

To the Presidents of the Quorum of Seventy, Greeting:—You are hereby requested to meet at the house of Bro. C. A. Bishop, Independence, Missouri, April 4th, at ten a.m., in council, to consider what is to be done in the near future. All the friends of the Seventy are requested to choose other Seventy that the quorum may be more perfectly filled, as we are commanded by the Master,—Sec. 104, par. 43. 

E. C. BRAND.

March 1st, 1888.

To the Quorum of Seventy, Greeting, Dear Brethren:—Our secretary is preparing a blank circular, a copy of which is to be sent to each member of the quorum. We hope that every member of the quorum, without a single exception, will fill up and return the same to Brother J. M. Richards, who is requested to supply Agents with them.

BRETHREN; let us remember the Prophet of Zion," get our spiritual strength renewed, and go forth hence "clothed" and "armed" for greater and more glorious victories.

Your brother in bonds,

E. C. BRAND.

March 1st, 1888.

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**THE SAINTS' HERALD:**

Volume 35—Whole No. 774

Lamoni, Iowa, March 17, 1888

**EDITORIAL ITEMS.**

**THE HERALD is now printed on our new Babcock Standard press, which thus far gives first-class satisfaction, and promises all that can be desired. There has been a rapid and generous response by many for further and prompt payment for church publications so as to pay for this press, and if some in arrears would now send forward what they owe the office, others procuring new subscribers for our papers, also purchasers for other church publications, it would place the office in an easy condition. We trust no reasonable effort will be spared in this direction, and that at once.**

We call attention to an interesting letter from Bro. R. M. Elvin in our letter column. There will be seen some of Rev. Lamb's flimsy and false allegations against the Book of Mormon.

Bro. R. M. Elvin wrote from Provo, Utah, the 2d instant: "All goes well for the gospel."

Bro. Robert Oehring wrote from Forestville, Michigan, the 8th ult., sending us a large order for church publications. He baptized two converts February 26th. His address will now be Newark, Marshall county, Dakota. We trust he has done much good on his late tour to Wisconsin and Michigan, and that further excellent fruits will appear in due time.

Bro. Robert Nelson, of Barnard, Missouri, wrote of late, that Bro. John Moore was proving a great blessing in that region by his faithful labor in the gospel.

Bro. J. W. Johnson, of McFall, Missouri, states that the Saints at that place have recently established a library for the benefit of the church there, and that books or pamphlets donated and sent to him for the library, will be received with many thanks.

We are in receipt of good news from Attleboro, Massachusetts. Bro. Arthur B. Pierce wrote us from there the 5th instant, that the good seed sown by the ministry, also in the distribution of books and tracts, was finding lodgment in many honest hearts. One—a head of a family—was baptized on the 4th instant and others nearly persuaded.

The North Attleboro papers have made alterations and improvements of late which are of importance and will prove valuable.

Bro. A. B. Kirkendall, of Creola, Ohio, sent us the Cincinnati (Ohio) Post of the 2d inst., which contains two-thirds of a column valuable matter relative to the faith and history of the Latter Day Saints. Mr. Conner, a Methodist minister, prepared it, and in doing so he has reflected honor upon his profession as a Christian gentleman. The Post has a daily circulation of over fifty thousand, and is read by perhaps twice that number of people—a large congregation addressed from one pulpit.

**EXTRACTS FROM LETTERS.**

Bro. Wentworth Vickery wrote from Plano, Illinois, the 28th ult., saying:

"Our conference here was said by some to be the best they ever attended. Truly, it was a time to be remembered. The former district officials were sustained. Reports show urgent calls for preaching from all parts of the district. We wish to have the General Conference for 1889 at Plano. Help us; will you?"

A letter from sister Pauline Anderson, Zenas, Maricopa county, Arizona, dated February 29th, says:

"Bro. G. P. Dykes departed this life the afternoon of last Saturday, the 26th. He had been very feeble a long time."

Sr. C. H. Crowley, of Indian River, Maine, in a late letter says:

"I can do without any other paper better than I can without the Herald, for its blessed pages give peace to my soul whenever I read them."

Bro. Willard J. Smith was at Cadillac, Michigan, March 5th. He sends for church publications, as is usual, and says: "I baptized five here yesterday—all heads of families—and others are near the kingdom."

**TULLIDGE'S MONTHLY MAGAZINE.**

The Western Galaxy has been received at this office. It is a first-class magazine, and a surprise coming from the west. It contains 144 pages, is very finely illustrated, and the subjects important and ably treated. The more important are the following:


In the paper on the birth-place of the English Civilization, favorable notice is made of Donnelly's forthcoming preposterous book calling Bacon the author of Shakespeare's plays. It seems to us that the matter in controversy is satisfactorily disposed of in a few common sense sentences by Boucicaut in which he makes Shakespeare say, "There's the old play of Hamlet, which used to be a favorite. It's a bit out of date, and needs freshening up. I'll take it home and see what can be done with it."

The plays of Shakespeare are old plays, novels, and poems, worked over and adapted to the wants of the theatre Shakespeare owned and for which he was the working playwright; and so gorgeous was his fancy and so superlative his powers of expression that he could change other men's potmetal thoughts all to glittering gold.

**ANGUS M. CANNON QUESTIONED.**

The following questions and answers found in the Deseret News court items, in its issue for March 2d, will furnish our readers, especially old church members, with matter for useful reflection. Attorney Sheeks inquires:

"S.—You speak of the Temple; will you state what that is?"

C.—It is a building erected for the use of the people in the performance of sacred rites and ordinances pertaining to the salvation, of our living and the redemption of our kindred dead."

S.—For religious purposes?"

C.—Yes, sir.

S.—How long has it been in the course of construction?"

C.—The ground was broken early in the spring of 1883."

S.—Can you give about the estimate already expended in its construction?"

C.—Well, I can hardly say, but it is up in the millions.

S.—How near complete is it?"

C.—The walls are complete, but the towers are not yet we contemplate finishing it when we can."

S.—State how it has been built?"

C.—It has been built by the offerings and voluntary donations of the people of the Church of Jesus Christ of Latter Day Saints.

S.—Have any donations been given by any who were not members of the Church?"

C.—No, not that I am aware of.

LeGrand Yeung—Mr. Cannon, can you state whether there has been any of the property removed from the place?"

C.—I think none of the things have been removed, as it would incur extra expense. We did not disturb it because we thought it would not justify us making any change.

Mr. Williams—Mr. Cannon, how many temples are completed and how many are in course of erection?"

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C.—Two are completed, and two in course of construction.

W.—Are these temples used for public worship?

C.—No, sir; they are for the performance of sacred rites, but in the temple at Logan there are lectures delivered to the students of the school, not in relation to our faith, but also on scientific subjects, as we were told by the founder of this church, Joseph Smith, to store our minds with knowledge from all good books, so that our intelligence would correspond. If not exceed that of the people of the world. And only those who can get the proper recommend, or whose names are on the list, are permitted to attend these schools.

W.—Will you state whether or not it is a tenet of your church that a man may marry more than one woman at the same time?

C.—That is according to the revelation received by Joseph Smith in 1843.

W.—Is it taught now by the Church?

C.—I will say that I have not heard it taught for some time.

W.—Is it still a tenet of the Church?

C.—I believe it is; at least, that is my opinion.

W.—Do not the authorities of the Church perform polygamous marriages in the Temple now?

C.—No, sir. It has been discontinued—It must have been for nearly a year that persons who have applied have been refused.

W.—Do you issue certificates or recommends?

C.—No, sir; I have simply to sign them. And when persons have come to me, I have told them the consequences if they did.

W.—Are these marriages which have been discontinued, permanent?

C.—I can not say.

W.—Why was it suspended?

C.—I don’t know, unless it is that it has entrailed so much suffering upon the people and brought them in conflict with the government. But we feel that the responsibility rests upon the government, and it is out of honor for the laws.

W.—Why have you refused to recommend persons to the Temple?

C.—Because I have heard that President Woodruff would not endorse their recommends.

W.—Do you refuse to grant or endorse recommends on heresy?

C.—No, Sir; I wrote to President Woodruff, and he told me he could not grant recommends to the Temple for such marriages.

W.—How long has this been stopped?

C.—I should think about a year.

Mr. Sheeks.—Mr. Cannon, are there any other ordinances performed in these temples, or do they continue these marriages?

C.—No, Sir; the authorities of the Church have seen best to discontinue them.

We publish the following extracts taken from a late “Letter to Engineers and Firemen employed on the C. B. & Q. R. R.” in respect to the wages paid them, etc. It is an official document of that company:

“The C. B. & Q. R. R. believes that, under the present system of paying for trips run, its experienced enginemen are earning as much per month as those on neighboring railroads. In the past, its enginemen have not, in noticeable numbers, left its service and entered that of other railroads, and, on the other hand, enginemen of other roads have applied for positions on the C. B. & Q. R. R. This does not indicate that they receive less wages per month on the C. B. & Q. R. R. for similar services. No general complaint has been made to the officers that such has been the case. The C. B. & Q. R. R. has been ready in the past to consider all complaints of that nature, and, if they prove to be well founded, to advance pay so that its employees shall receive as much per month as is paid by neighboring railroads.”

“Owing to the existing State and Inter-State laws, poor crops, and extremely low rates, as well as a great multiplication of new lines, the western roads are passing through a critical period. It is at present impracticable to maintain rates that cover the cost of transportation.

“Railroad construction has almost entirely ceased. The rail mills and other factories find their business decreasing; the demand for labor is decreasing, and wages likely to decrease.

“At a time when wages are tending downward enginemen can not expect more pay, unless they are under-paid now in comparison with other workmen.

“Below is a statement of the earnings per month, of enginemen on the C. B. & Q. R. R., who worked during the whole month, taken from the rolls of November, 1887:

<table>
<thead>
<tr>
<th>Engines.</th>
<th>Firemen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago Division, 77</td>
<td>105.10</td>
</tr>
<tr>
<td>Galesburg Division, 68</td>
<td>113.36</td>
</tr>
<tr>
<td>St. Louis Division, 31</td>
<td>115.29</td>
</tr>
<tr>
<td>East Iowa Division, 26</td>
<td>110.69</td>
</tr>
<tr>
<td>Middle Ia. Division, 36</td>
<td>124.43</td>
</tr>
<tr>
<td>West Ia. Division, 50</td>
<td>128.76</td>
</tr>
</tbody>
</table>

Average, 115.47 62.76

“Upon the B. & M. R. R., for October, November and December, passenger engineers who worked during the whole month averaged $125.97 per month, and freight engineers $175-28 per month.

“In the month of November upon the B. & M. R. R., several passenger engineers carried more than $160,000, and several freight enginemen more than $180,00.

“The above figures plainly indicate that the wages of enginemen are, to say the least, fair, as compared with men in other branches of the service.

“It must be noticeable to you that few, if any, C. B. & Q. R. R. enginemen are now seeking employment upon other railroads which are paying more nearly in accordance with your proposed schedule. The number of men who have worked for the C. B. & Q. R. R., and also for other roads, paying upon the mileage basis, seem to prefer to work for the C. B. & Q. Some who have been tempted to try the experiment of changing their flag have returned at their own earnest solicitation to the C. B. & Q. R. service.

“At present we have one rate of pay for engineers just promoted from firemen, which continues one year. In the second year of service as engineer, an advance in pay is given. On the expiration of the second year, a further advance to full engineer’s pay is given. The schedule proposed by the committee does away with this classification, and insist upon full pay for every man as soon as he runs an engine.

“The classification arranging for lower pay for beginners is in force in other branches of the service. There is no complaint about this system from any of the C. B. & Q. R. employees, excepting enginemen. There seems to be no explanation offered that the classification of which you complain is not as applicable to the enginemen as to other employees. To mass all enginemen into one common body, and to pay all alike, taking no account of superior ability or intelligence, seems to us unjust and unfair, and in direct opposition to the spirit of the times we live in, which tends to assure each man whatever rewards are due to his own abilities and skill, and not to produce caste, all members of which are on the same level.

“The rules now in force provide in Article I for a full and impartial hearing in any case of suspension or dismissal of an engineer. The company believes that this affords a sufficient guarantee of just treatment, and they are unwilling to accept any proposal which in any way would involve giving up the control of their road.

“Properly conducted the company must be the judge of what are the most economical runs for its engines, and any claim by its employees to decide where Division Terminals shall be made can not be allowed.

“The company must reserve absolutely the right to ascertain, by whatever examinations it may think advisable, whether its employees of all classes are capable of fulfilling the duties they undertake, and the public also demand that the railroad company shall take every precaution to employ only those men who can safely perform the work entrusted to them.

“The company at present furnishes over its lines, free transportation to its employees in good standing, and to their dependent families. It also furnishes free transportation to employers and their dependent families of other roads, upon the request of their managing officers. This has been our practice for years, and we believe that in doing it, we are dealing generously with railroad employees. To extend this to all members of an organization, which however good its objects, is a purely private affair of individuals, and for which free transportation to them as a right, seems unreasonable and unjust, and moreover in direct violation of law.

“In conclusion, we would say that, while we can not see our way to accepting your committeee’s proposals, we expect to pay as much as our neighbors for similar services, and we are ready at any time to take up the question of wages, and adjust any inequalities in our schedule that may be shown to exist. We can not, however, attempt to adopt a basis which says that one 100-mile run should be paid the same as another 100-mile, regardless of the effort and ability required and the difficulties to be overcome on each.

“Believing as we do, that these are matters of great importance, we will print for distribution copies of this communication, so that these questions may be fully considered by all concerned.”

Taking the above as a fair presentation touching the wage question we can better judge as to whether there are just grounds for the “strike” which has lately been inaugurated on that road.

We are warm friends to the toiling masses, as also to the fair dealing capitalist. There should be and need be no conflict
between labor and capital. It is the interest of both to harmonize on correct principles. Only in this way can best results be attained for all. Capital in large amounts, and great corporations, are needed to develop the industrial resources of the world, and labor alone can make them available and effective. Great risks and responsibilities attend the aggregation and management of large bodies of capital, and only those in immediate control are fully competent to decide as to its proper management.

On the other hand the laborer, skilled and unskilled, must have his just due; and it should be the ambition and pride of the employer to honorably and faithfully renumerate him for services performed. To secure these conditions for all, wise, equitable, upright and generous dealing should be had on both sides; and patient arbitration, and not "strikes," is the readiest, cheapest, and most peace promoting method. If this fails, appeal should be made for legal relief and redress through the legislatures and courts.

Strikes are largely an injury to the entire country, also to the capitalists in some degree, but it is far worse, on the average, to the strikers. To this all will agree who have impartially and thoroughly studied the history of strikes in our own and other lands.

If capital and labor do not, will not, mutually adjust themselves for the common good, then it remains for the State to take the matter in hand and regulate them in the interests of all concerned—and it should be done speedily and effectually.

The following very sensible views presented in a Chicago Times editorial, February 28th, will enable our readers to further perceive the real merits of the situation:

"Striking for the Wrong.

"The officers of the Chicago, Burlington & Quincy Company say: 'At present we have one rate to pay for engineers just promoted from firemen, which continues one year. In the second year of service as engineer an advance of pay is given. On the expiration of the second year a further advance to full engineer's pay is given. The schedule proposed by the committee [of engineers] does away with this classification, and insists upon full pay for every man as soon as he runs an engine.'"

The demand for this schedule is wrong. Both engineers and firemen assume that the former should receive higher pay than the latter in the ratio of 100 to 60. If that is right, why is it not right that engineers should be paid according to experience and efficiency? It is certainly a fair presumption that an experienced engineer is worth more than he who is inexperienced. Child Arthur is reported as saying that the demand is not for higher wages on the average, but for higher wages for the inexperienced and lower for the experienced engineers. If this is true, and the statement has not been denied by the spokesmen for the engineers, the strike is not so much by the engineers as a body against the company as by the inexperienced against their experienced ones. How do the latter enjoy it? Do they not feel that they are entitled to something for their experience and diligence? Is it not a warranted inference that they have been outvoted—that they are in this fight against their inclination, and that they would be out of it and at their posts but for fear of the nameless and unlawful penalties inflicted by a tyrannical majority? Is it not the case in a majority of strikes? If so, how long does an experienced and powerful minority propose to submit to the tyranny of a majority composed of comparative tyros?

"So far as the purpose of the strike is for an indiscriminate leveling of wages it wrongs the best of the men involved in it. And not only so, but it is calculated to injure the inexperienced as well as wrong their seniors. Most men are so constituted that Incentives are required to bring out the best of which they are capable. The dead level system of pay would remove a powerful incentive now impelling engineers to perfect themselves in their work. It is, therefore, calculated to lower the general standard of excellence in the calling. It deprives the best of a motive to maintain their excellence, and at the same time it deprives the least experienced of a motive to improve themselves."

"The dead-level system is calculated to injure the companies that adopt it. They must render good service or fall behind in the competitive race, from which they can get no exemption. They are therefore justified in resisting a demand for a change which would be more than likely to result in deterioration of the service they render.

"And the people are interested in the contest. Their interest extends far beyond any temporary inconvenience from the interruption of traffic while the contest is in progress, and beyond any incidental riotous outbreak like that which was so destructive in Pittsburg in 1877. They are interested in having the best of service, freight and passenger, throughout the country. They do not want to intrust their property, much less their limbs and their lives, to incompetent or reckless men. It is to their interest, therefore, that a movement which is well calculated to lower the standard of qualifications among men in the railway service who have property and lives committed to their care should not succeed. If the movement has succeeded in the case of a number of western roads the public should not on that account be induced to believe in the present struggle. This struggle has called attention to the great importance of the leading question involved, and now public sympathy should range itself on the right side. Public opinion should sustain the party that is in the right. If the right wins now, as no doubt it will, any wrong arrangements that have heretofore been made will presently be readjusted on a sounder basis."

In the "Home Column" in this issue will be found a strong and incisive letter from Sr. Catherine Salisbury, the only surviving sister of Joseph Smith the Seer. The letter is marked by that plain, frank, and closely allied with the founder of the Church of the Lamb of God in these last days, she is entitled to speak and be heard, even if she does exhibit warmth and vigorous earnestness. We hope, however, that it was neither negligence nor a want of Christian love on the part of the ministry that has caused them to not visit and preach where Sr. Salisbury resides and in that vicinity.

She speaks of the humble, self-sacrificing manner in which the first elders of the church went forth to preach the gospel. This is well, for the Saints need to be reminded of these facts occasionally. The elders of the Reorganization from the first went forth in a similar manner, and some of them do not need to be reminded of the personal and in this experience in that line; and he can say as much for some others among the active ministers of these latter times. We have confidence that our ministry, with but few exceptions at most, would scorn to give any of the Saints the go-by, especially our beloved and honored sister.
of peace, and will make the home sweeter, tenderer, heavenly. We speak of love as the atmosphere in which the home reaches its best development in the direction of happiness, as in summer warms the flowers unfold their rarest beauty and their sweetest fragrance. But really no home ever attains its highest blessedness and joy, and its fullest richness of life, until in some way sorrow enters its door. Even the home love, like certain autumn fruits, does not ripen into its sweetest tenderness until the frosts of trial have touched it.

Many of the world's best things have been born of affliction. The sweetest songs ever sung on earth have been called out by suffering. The purest blessings that we enjoy have come to use out of the fire. The richest things we inherit from the past are the purchase of suffering and sacrifice. Our redemption comes from God's tender heart and Calvary. We get heaven through Christ's tears and blood. Whatever is richest and most valuable in life anywhere has been in the fire. Our love for one another may be strong and true in the sunny days, but it never reaches its holiest and fullest expression until pain has touched it. It was until John the Baptist called out our hidden treasures of affliction. Even the love of a mother for her child, deep and pure as it is, never reaches its full wondrousness of devotion and sacrifice, until the child suffers, and the mother bends over it in yearning and solicitude. The same is true of all the home loves; the best and divinest qualities in them come out only in the fires. The household that has endured sorrow in the true spirit of love and faith emerges from it unsoiled, unstained, with purer, tenderer affections, with less of passion, of selfishness, and of earthliness. When husband and wife stand together beside their dead child, they are drawn to each other as never before; their common grief makes each other dearer to parents after one has been taken.

"Is it raining, little flower?" Be kind of rain. Too much sun would wither thee.

"Twill shine again."

The sky is very black, 'tis true, But just behind it shines the blue.

Art thou weary, tender heart? Remember, it is in sorrow sweetest things will grow As flowers in rain.

God watches, and then will you see When once the perfect work have done."

But how may we make sure of the bennedicitions that sorrow brings? Even the gospel is the savor of death to those who reject it; and sorrow, though it be God's evangel, comes, oft-times, and goes away again leaving no heavenly gift. How must we treat this dark-robed messenger, if we would receive the heavenly blessings it bears in its hands? We must welcome it even in our trencheries, and make it the food of our life. We must believe that, coming from him, it is a messenger of love to us, bearing a true blessing for us, though it be a loss or a pain. Some golden fruit lies hidden in the rough husk. Some bit of gold in us God designs to be set free from its dross by this fire. There is some radiant height beyond this dark valley to which he wants to lead us. Christ himself accepted and endured with loving submission the bitter sorrow of his cross because he saw the joy set before him and waiting beyond the sorrow. In the same way we should accept our grievances, because they are but the shaded gateways to peace and blessedness. Not to be able to take from our Father's hand the seed of pain is to miss the fruits of blessing which can grow from no other sowing. If we are wise, we will give sorrow as cordial a welcome as joy, for it is from the same loving hand, and brings gifts as good and golden.—Sr.

**HOME COLUMN MISSIONARY FUND.**

Mollie, Luther and Lonzo Givens...........1.00
Pearl Summerfield and brother, Plate City Missouri..................20
Sr. Sarah Hadrick, Beloitville, Cal........30
Sr. Rachel Carver, Alegan, Mich............67
Bro. Niels Christian, Eklund, Iowa.........25
Little Matie Sparks, Temecula Cal., (sent to the Christian fund)........65
Sr. Nellie French, Student Roy, Cal........1.00
Sr. A. W. Ward, Salt Lake City, Utah.....1.00
Sr. Lilie Munns, Good Intent, Kan........1.00
Sr. Mary A. Triske, Belmont, Wis........30
Sr. Carrie Hinkley, Glenwood, Iowa.........1.00
Sr. Robert F. Butterworth, Bella, Iowa...10
Sr. M. A. Allen, Eldorado, Cal.............1.00
Sr. Jane Ackerman, Berkeley, Cal.........1.00
Sr. Julia O. Mordrup, May, Neb............90
Sr. Ella Vanderpoole, Spickardsville, Mo..35
Sr. J. C. Boston, North Station, Pittsburg 1.00
Sr. A. M. Boren, San Bernardino, Cal.....1.00
Sr. Sina Wight, Ridgeway, Mo...............50
Sr. H. C. Harvey, Detroit, Mich............1.00
Sr. Emma Woolsey, Nebraska City, Neb......1.00
Sr. Nancy Caverly and daughter, Louisville, Missouri..................1.00
Sr. R. J. Crawford, Chicago, Ill............1.00
Sr. Phube Gaultier, Lamon, Iowa...........1.00
Sr. Hannah Jones, Crescent, Iowa........1.00
Sr. Jane Hough, Crescent, Iowa............1.00
LAMON, IOWA, March 7th.

**FOUNTAIN GREEN, Ill., Feb. 27th.**

**Dear Sister Walker,—** I have kept silent a long time thinking I would have something of interest to write about; but I have given it up. When I left Lamon I had the promise that a couple of elders would come out here and preach a week or two for us; but they failed to come. Then I wrote to the Herald office to let Bro. Griffiths know that we wanted him to come by and stop and preach for us a short time, but was disappointed in my expectations. I have a niece in Colchester who has been sick all winter, and she was very anxious for him to come and administer to her. We saw in the Herald that he would come, and we looked for him all through the month of January, and still looked till we saw in the Herald that he had passed us by. I would not have believed that he would have said that he could not come if I thought that we had had the money to have sent to him or those other elders that they would have responded to the call; but they like to ride on the railroad, and if you happen to live near the road they will call on you, and if not they will pass you by. They could not walk a few miles out into the country. When my brothers came home, and told them that the church was first organized, they went on foot without purse or scrip, and only took their case and their knapsack on their back, with a few books and one change of clothing; and when they were tired and foot-sore they would sit down by the way side or by a stream of water and bathe their blistered feet and call on the Lord for strength and then arise and travel on. That is the way the gospel was preached in the first rise of this church. They called on the poor, and the poor had the gospel preached to them. How many would respond to the call today if they had to go on foot without money? I fear that a very few of the poor would hear the gospel. We have tried for the last year to get elders to come here and hold a series of meetings. We think that good might be done here. There are some old Saints who once belonged to the old church who could be gathered up here if we could have some preaching, but alas! we have no money.

I read in the New Testament that our Savior, when he sent his disciples forth into the world to preach the gospel, told them to take neither purse nor scrip, nor two coats, for a workman is worthy of his hire; and I also read that when John sent to the Savior to ask, "Art thou he that should come or look we for another?" He told them to call him the Master and he would preach the gospel to them, and also the sick were healed and the lame made to walk and the blind to see.

Dear sisters, I would not write this way but my feelings have been hurt time and again when we have had promises and they failed. Many here have the gospel, but nearly all the elders go west. When I read in the Herald what good meetings you are having, you don't know how I would like to be there and share them with you. All my health is very good this winter.

Your sister, 

**Catherine Salisbury.**

**EXTRACTS FROM LETTERS.**

Sr. D. A Cobh of Wilson Station, Alabama, writes: "My greatest desire is to be faithful in the service of the Lord and by this means express my gratitude to God for having been brought to a knowledge of the latter day work. I should feel lost indeed without our standard publications and church papers. Pray for me that I may be worthy to have his Spirit for my guide and comforter through the weariness of life."—Sr. Sarah Richardson, Emsworth Station, Pennsylvania, writes: "I have been a member of the Pittsburg branch of the church for twenty-one years. The Herald is a great comfort to me. I fear some time lest I come short of my duty to the Master and his work. Let us, dear sisters, strive to show both by precept and example that we have learned of the Lord. Let us strive to bear each other's burdens that we may have peace in this life and eternal joy in the life to come."

**DANGER IN PUBLIC TOWELS.**

The public towel is also never safe to use, that is, the towel that the public washes on. It not only removes the moisture that it is its purpose to dry, but it rubs out the suds, and leaves on it the moisture, lye, blood, perspiration and other matters excreted upon the body of the sick. These impurities and disease germs are retained in the meshes and the towel then becomes the means of conveying disease to the hands and fingers of subsequent users of the towel. A hundred or more persons use one of these towels in a day, and those who are among the last, especially, run unpleasant chances of catching some illness or other.—Good Housekeeping.
The Lord might open up the way among strangers and in a place where the gospel of Jesus Christ had never been preached, so far as may be known, stepping by invitation with some friends who had become interested while at our Providence conference, and through church literature, etc. We preached Saturday evening in their home; Sunday morning attending church with the head of the family who was a Baptist. In the afternoon attended Methodist chapel, and in class-meeting was led to say something in which the fact that I was a minister leaked out somehow, I don't know. Any how it led to an invitation to occupy the pulpit that evening, the regular minister unfortunately being away from home. We spoke with liberty of the Spirit to a good congregation and with many evident signs of approval. So much so that another appointment was made for the following Tuesday evening by invitation of two of the directors who were present. The house being occupied Monday evening by the Women's Christian Temperance Union. Tuesday evening came and with it a good audience. The subject of the Kingdom of God was presented and received with many manifestations of approval, and friends did not seem to be wanting invitations given for hospitality, flattering even the uninvited. And it ever seemed to me that some experience we might have begun to think that the missionary's lot might after all not be an unhappy one. Our friends were elated and thought we might capture a whole flock, pretty near; but we who knew by sorrowful experience how strong was the gate that led to life eternal, and how few there be that enter in, never expected any return. We were asked to lead their prayer meeting service, in which was manifest the same desire to hear more from us, and the Lord helped us to sow a little more seed, and an announcement for preaching the next Thursday evening, by consent of the directors was made. During the week many others approached and signified their intentions of uniting with the Church of Jesus Christ, which they said they believed we represented, among which was the leading woman in their society, and her most excellent daughter, a splendid young woman, perhaps twenty-three or twenty-four years old, whose home we were stopping together with another middle aged married woman, a relative of the late Elder Charles Brown, and through whose influence partially we went to Providence. These announcements, it soon afterward appeared, seemed to awaken them to the fact that we were there for business, and that while our preaching might not do any particular harm as a theory, its practical results were such as to excite and gratify perhaps, and a break which might prove disastrous by the start thus made in the withdrawal of those certainly among its best members, was a thing which required action. Meanwhile Satan was busy on the outside, and through his prime ministers, the priests whose crafts were being endangered, made the discovery, and were not slow in discovering to others who were most interested that the preacher was a "Mocker." The directors were interviewed. A consultation ended in a decision to refuse to allow me to fill my Thursday night appointment, or preach any more in their pulpit, and the securing of an itinerant Baptist minister to preach to my congregation. I was given notice of this by one of the directors who is still my friend, and who expressed his indignation at the treatment I received at the hands of his brethren, very freely. Meeting this Baptist minister, I inquired of him as regards the commission to preach Thursday evening had been made with him, and if he did not feel himself unqualified to understand the situation, and that they could have had their house without the necessity of lying. He preached, however, to a very evidently dissatisfied and uneasy congregation, inviting me into the desk, however—as a plaster I suppose—taking occasion during his telling of stories (fables), to refer to Matt. 7:22,23, carefully omitting the context and any hint of denunciation. I had not the heart to construe, for myself, how many were advertising their weakness, bigotry and intolerance in a way that I could not possibly do. When he got through I requested ten minutes of their time, and the audiencebristled up, and I suppose I boiled down as much in that ten minutes as I ever did or perhaps ever shall. I felt myself under but little obligation to conceal the truth, but with Shakespear, realizing that "Far from all is he that hath his quizzed last but he but naked." Though locked up in steel whose conscience with injustice is corrupted."
like fate awaited modern Babel, and made the appeal for people who loved truth more than tradition to show their love for Jesus by giving heed to not only his sayings but those of the accredited servants of God in all ages. We took occasion also to refer to a little further exposition of Matt. 25: 31 to 40, &c., and suggested the bare possibility that the future King and Judge of all the earth might be masquerading there in Noank In the guise of one of his humble, and to the world, unknown servants and "brothers," as evidenced by the text, "When saw we thee," and that, one of the best evidences to those who expected to be judged by the word at the last day that a man was really the servant of the Lord was that he was willing to make that word the text of his calling. We closed by announcing baptism on the following day. The preacher arose and expressed regrets, etc., and then asked how many wanted him to continue the meetings by a rising vote. One fourth of the congregation I should think responded, more as a compliment I thought, as did others, than anything else. Had any other place in town been available I should have asked, and had the vote and hearing of the majority present, as it was great dissatisfaction was in the general mind that we were enclined from such to turn away. Every minister of Jesus Christ who is faithfully seeking to establish the Kingdom of God and its righteous government, knows where to look for the enemy every time; oil and water won't mix, and to sell smoothly is to go with and not against the popular current. With all our wisdom and with all prudence and with all lawful concession, we must know that the servant is not greater than his Lord. The lover of truth is attracted by it, whatever kind of a constituency do we want for a permanent building; how long it took the Savior to find a few that were fit to build the Kingdom which was designed to stand forever; "this is a hard saying," "will ye also go away?" If any man hate not his father and mother he is not fit for the Kingdom of God. How can or would be willing to invent or believe with error in order to get a following? How we like to baptize and fill up, "when thou art converted strengthen thy brethren." I had rather convert one man so that he will stay converted than to baptize a thousand that are not converted to a wholesome, sound faith. "If any man build on this foundation let every man take heed be building upon it. This is a hard saying, but it is of the Master's cause. I am not at all anxious to stay, but I think the time will not be long till some will obey. The heart is in this great work, and I believe that God and my desire is to see it spread to all people. You will please send my mail to this place.

From your brother in the one faith.

William Davis.

Bro. W. H. Bennett and I have just reached this place. Bro. R. C. Evans and I have been together for some time at Lynnville. He telegraphed for me at Corinth. I found him nearly worn out with preaching and answering questions, in some instances taking nearly all night. The Lord had greatly blessed his labors. The interest was good. We held meetings every night, congregations from one to two hundred. A Rev. Greet had circulated a pamphlet in the neighborhood, entitled, "Is Mormonism true or false?" The most of the evidence in it was taken from the books of Caswell, Bennett, and Turner. We obtained one and Bro. Evans replied to it and exposed forty-seven falsehoods in the first seven pages, and making this document of the pious gentleman contradict itself in many places. We occupied two nights, and at the close of the second night there was nothing of it left but its ruins. All present seemed to be satisfied that it was a pious fraud. Bro. Evans had baptized twenty at Lynnville, and there had been nine baptized at Vanasia, five miles from Lynnville, some time previous. So we called the Saints together the 17th of February, and organized them into a branch of twenty-nine members, to be called the Windham branch. Bro. Robert C. Langher, priest, and Bro. James Bannister, teacher. The Spirit of the Lord was with us in much power and assurance in the organization and the call and ordination of the officers, con-

www.LatterDayTruth.org
DDELOY, Iowa, March 1st.

Bro. Blair.—We had a splendid conference at Dow City, February 24th. The Lord was with us in great power in preaching. The gifts were manifest, promising the elders great power in presenting the word to the newly baptized.

We expect to go to St. Mary's for a few days, then on to Chatham; and on the 26th I expect to leave for the conference at Independence.

Your brother and fellow laborer,

JOHN H. LAGE.

PLEASANTON, Iowa, Feb. 29th.

DEAR HERALD:—We are glad that you are so prompt in your weekly visits, for we like your company. Your columns are cheerful and inspiring. These long winter evenings we love to sit and peruse your newey columns and acquaint ourselves with the progress of this great latter day work in different parts of the world. Many times while reading testimonies from some of the Saints, and articles that to us seem inspired, they cause tears of gratitude to flow. May those who contribute be ever conscious to the Holy Spirit, that you may truly be the herald of glad tidings of great joy.

The district conference which was convened at Pleasanton on the 25th of February was a failure in one respect, and a success in another. In consequent of bad weather the district was poorly represented, and as there was business of importance to transact besides choosing delegates for General Conference, it was thought best to defer the business part to the 20th of March and convene at Lamont. So we held meetings two days, in which we held five services, four preaching and one prayer and testimony meeting. The preaching services were all instructive and edifying, and the prayer and testimony meeting was the best I ever attended in this branch. All were blessed, and we truly had our spiritual strength renewed. It reminded me of a dream I had a few weeks ago. I saw myself with several of the members of this branch on a boat in still water where there was no current, and I was sitting conversing and passing time enjoyably, thinking that undoubtedly we were making progress towards port. But on examining closely I found that we were standing perfectly still, although the boat was equipped with machinery to propel it. The wheels were turning so slow that it did not move the boat. When we found we were making no progress whatever, and that the sun was fast declining; in the west, we began to fear lest we perish in the deep. Then all hands began to work with renewed diligence. Bro. Abram Reeves stepped around like a young man, and all at once, as by magic, the boat changed its color from a dingy faded white to a pure white, the wheels began to revolve rapidly, and the boat glided through the water equal to the best propeller, making for port. The dream comforted me, and I think it is high time that we awake from our lethargy.

Bro. Banta occupied the eleven o'clock hour, Sunday, and spoke on titling. He handled the subject in a clever and masterly manner. Such sermons are calculated to make friends to the cause in any clime, if it is on titling. May God bless Bro. Banta, restore him to health, and qualify him for the important position assigned him.

J. M. BROWN.

FARMERSVILLE, Cal., Feb. 26th.

DEAR HERALD:—I am an old man, in my judgment, and the small children to read the Hoosier can expect the same and if the price is made $1.00 per year.

P. C. DAILY.

STEWART, Neb., Feb. 23d.

EDITORS HERALD.—Will you be so kind as to insert a few lines from a friend to your best of papers, the Herald. I wish to say that if an elder will write to Mr. Hiram Brown of Dale City, Guthrie county, Iowa, and inform him when to look for him, he will find a pleasant home while there, and that I think he would find him a place to hold meetings. He is favorable to the doctrine, but like many others, can not endorse Joseph Smith. He is not prejudiced against the church, and I think would be easily made to understand that the claims of the prophet are all right.

D. M.

KNOX, Ind., Feb. 21st.

DEAR HERALD:—I trust you will publish this letter as evidence of silence in the divinely equipped columns of steady marchers, who are endeavoring to flant the banner of the latter day dispensation on the highest bastiments and firmly plant it in the citadel of error. In this line I have been gratified with all I can possibly do, and ten times more. For these weeks, and more, I have been constantly waging the conflict in the (locally) county, which presents open doors throughout. In some few points, the great popular system of meaningless religion have advocates who are adept at "throwing dirt" as last resort. Failing to meet living issues on Bible grounds, and confident that their craft, so skillfully arranged, is ready to be planted by the steady veolos from the gospel gun, they seethe and boil over with "Joe Smith," "Belgian Young," "Polygamy," "Golden Bible," "False prophet," etc., &c., &c, only another list of terms for "we're best." These are the clubs with which they propose to knock Mormonism in the head, forgetting that when it is upset, like a square granite block it is right side up yet.

The most prominent of the foregoing class includes the plout, devout, sanctified, justified, glorified, exalted, jollylied and saved, whose only theme for a system of faith without works," concludes in standing before an audience and

loosely declaiming against "silk threads of pink, pale greens, delicate flower embroideries, draperies, feathered fans, smooth satiny clothes, and, I am not ashamed to own my Lord," nor of the mourner's bench either, for "it is the power of God unto salvation." These individuals are so good, and perfect, that they can not sin (?) yet would gladly join in an enterprise that would locate a Latter Day Saint in a tar barrel outside of the county. They can't err; just too infallible; are not tempted at all! Well, I never did believe that his devilship would seek to tempt some. I have presented our claims at points—at the Amish school-house, Deseret school-house, and eight miles east in the land of windmills and big barns, occupying the new United Brethren church house recently built and dedicated to all religious societies. I am sure that friends to this latter day cause were made at these points. At the latter named place we delivered seven discourses to large, intelligent, interested and attentive listeners; selecting as subjects man's responsibility, his individual duty and right to "prove all things and hold fast to which is good." Man's first acts in obedience to our heavenly Father's will. The age of darkness just gone by. The disorganization of the church, and consequent withdrawal of the Spirit without which the body is destroyed, and the effects of such disorganization, by an angel, of the same gospel which Paul declared was and is the power of God unto salvation, and the reinstatement of the church consequently upon its original New Testament basis, with its divinely inspired adjunctives. The illegality of a representation of the kingdom of heaven without divine authority or right, including the inconsistency of claiming such divine call to the ministry, and at the same time rejecting the media through which it comes, namely, revelation from God. The result was a grand interest; a host of warm friends whom I firmly believe will stand by the Lord's standard.

And, of course, they at the close, must do something religious," so took up a collection, presenting with it a letter, and when written up it was given to us to return soon; another was generously extended to occupy a Union church further east, in Marshall county, on the "Nickel Plate railroad." It might well be stated that two, husband and wife, wanted to be baptized, but we urged further investigation, not deeming it safe, or the better policy, to espouse a system of faith and works without an understanding of the "stumbling stone" to this generation, believing that if honesty is the principle of action, light will be given by a careful consideration of duty, to one who "acks wisdon." And now there is a petition being circulated for subscriptions to defray expenses should we desire to visit them once, per month during the year and pray for them. The United Brethren are trying to organize a class there, but have not succeeded in "fishing in" three or four. The house was erected by outsiders, principally, who breathe the "air of freedom," and who have absolutely fallen in love with the doctrine as taught by the Latter Day Saints.

The effort was made by Bro. Prettyman, whose life among the better-informed and reasonable ones, together with his excellent family, has reflected light in honor of the cause he lives. He attended very regularly, and on the evening before the close of the services at that point he
saw, by the Spirit, a huge swine coming tearing down to attack us when we were gone a little distance homeward. 'Tis very plain that an attempt will be made to root out all the "good seed" that has been planted there. Pray that "grace" may be given us in the battle, and we will endeavor to protect the cause of Christ against the invading foe.

It is one of the most pleasant neighborhoods in the county, and our friends at that point cared for us very tenderly, of whom are William, Samuel, John, Wesley, and Amos Osborne, all well-to-do farmers, and the very cream of Stark county. They are honest to acknowledge the truth, and I suppose I need not do this, for we shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name ye shall give it, for thus do mine apostles. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it and on as many as they laid their hands, fell the Holy Ghost."—Book of Mormon, p. 333.

(Book of Mormon, p. 478.)

TITHING

"And it was this same Melchizedek to whom Abraham paid tithes: yea, even our Father Abra­ham paid tithes of one tenth part of all that he possessed."—Book of Mormon, p. 241.

BAPTISM

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day, the Sabbath of the Lord thy God, thou shalt rest, and not do any work; and the second and third commandments—"—Book of Mormon, p. 178.

I submit the foregoing quotations without any argument, because I think they are sufficiently clear to prove that the statements of Rev. Lamb are wrong, and that there is very unerrable upon the issue of the divine authenticity of the Book of Mormon. The last item Rev. Lamb tells us that the book is silent upon I have not, as yet found in the Nephite record, and perhaps he is correct on that, but what confidence can the people have in a cradle, who shall make such grave mistakes, as those I have pointed out. I spent three evenings in the review business. Mr. Lamb spoke on the Sabbath forenoon to about a dozen, so I was informed, while in the afternoon, the poorest hour of the day, I spoke to about a hundred. Rev. Lamb and the M. E. minister were among the number, the Spirit gave me utterance and comfort in the effort. The evening of the 2oth ult., I spoke to between two and three hundred in Clerk's Hall, Pleasant Grove, in a review of late lectures by Rev. Lamb. I spoke last evening in the Fourth Ward meeting house, the night was cold, dark and stormy, with a number of other meetings to attract, so our attendance was small, but attentive. Will occupy again this evening and thence to the city. Bro. R. J. and I are together. Last week we had the help of Brn. Peter Anderson and T. Burt.

One other item I would like to call the Herald readers attention to, "In the third place, the ancient Jew had an unusual veneration for his mother tongue, the sacred Hebrew, the most ancient language upon the earth, as he believed; the loved tongue of his fathers, the language in which God himself had spoken from Sinai; the language in which all their sacred books had been written—the law, the prophets and the Psalms; the language in which the daily services at the temple were conducted."—Golden Bible, p. 90. A complete refute of this may be found on page 162, Ruins Revisited, where S. P. Walker quotes Fundamental Questions, by E. L. Clark. As time and opportunity shall offer, I may furnish you additional topics on this interesting subject, but let me exhort one and all to be kind to "Mary's little lamb," for the truth will
not suffer from the present warfare "is mine opinion." Now seems to be quite a favorable time to get the ear of the people, and they seem willing to read the literature as published by the Reorganization. The Utah church seems, for some cause, to leave the defense of the Book of Mormon to us, and we are willing defenders.

In gospel hands,

R. M. ELVIN.

Communications.

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

DISTRICT PRESIDENTS.

DEAR HERALD—I have noticed in several of your late issues letters of instruction from mission authorities in America, defining the duties of presidents of districts under their immediate control.

According to these instructions, district presidents have no authority whatever to interfere or to institute the affairs of the branches within the limits of their respective districts. If I am right in my conclusions, and the writers are correct in their premises, I have very much mistaken the prerogatives attaching to my position as president of the Manchester district.

Shortly after my appointment to the office herein named, the district conference adopted by vote the "Rules of Order" (as published and recommended by the church) for the government of the district, so far as the said rules could be made applicable therein. On page 9, section 12, of these rules, the following instruction appears:

"The desire for more permanent organization should be presented by those favoring it, when if it be decided upon, the assembly should proceed to make choice of one of their number to act as president of the district, whose duty it shall be to have charge of the several congregations forming the district.

"Charge of the several congregations" we construe to mean, his president is an overseer, or superintendent thereof, therefore responsible for the proper and lawful congregations [branches] that constitute the district; that is to say, the branches have been placed in charge, avoiding all unnecessary interference with the internal affairs of such branches, so long as the affairs thereof are conducted in harmony with the discipline and law of the church. But being the chief officer of that body from which the licenses of authority to act, of all officers, branch or district—receive issue, he is entitled to see that such officers are laboring to the best advantage and interest of the church collectively under his charge. Therefore, to effectively perform this duty, he must necessarily periodically visit each branch or mission of the church established within his boundaries, advising with, or, if necessary, instructing those having charge of such organizations. Whether right or wrong in thus defining the position of District President, the lines thus presented are those upon which we have hitherto proceeded in the government of the Manchester district.

In reference to the relationship between branch, district and mission, we have conceded upon the following presumption, namely, that every member of a branch, in good standing, has the right to voice and vote in the ordinary business meetings of the branch, branch officers conducting such meeting according to the law governing such assemblies, and when required, formulating or endorsing such reports and forwarding such information and reports as may be lawfully required by the district conferences, upon demand of the president or secretary of the same.

District conferences we understand to mean assemblies called together to "do whatever church business is necessary to be done at the time" (Doc. Cov. 17:13) in connection with the district represented; and that when so convened they have the right to review (if necessary) the action of every branch within their jurisdiction and make such presentations in regard thereto as the nature of the work may demand. Such assemblies are superior courts, to which branches may appeal or members, as against branch rulings and ordinances, may appeal or bring suit. And though members of the church may have permissory access to such meetings, none but the Elders of the district, the President of the mission, or the President of the Church, can have legal right to voice or vote therein, except especially provided for by the consent of the assembly. We believe this to be a reasonable and legitimate construction of section 17:13 of Doctrine and Covenants, to which may be added in support of our position, paragraph 25 of the same section, which reads as follows:

"It shall be the duty of the several churches composing the Church of Christ, to send one or more of their teachers to attend the several conferences, held by the Elders of the Church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest; so that a conference of the church may be kept in a book, by one of the elders, whose other the elders shall appoint from time to time."

The basis laid down by the "Rules of Order" is, that every member of the assembly is entitled to equal rights and privileges with every other member (Sec. 24), therefore, if this principle be conceded to district conferences, (and we know of no reason why it should not be), the fact that elders, only, are eligible to act as secretaries to conference; that elders alone have the power of appointment to that office; that elders, only, are eligible to sit upon elders' courts appointed by the conference, is of itself prima facie evidence of the intended exclusion of all others from participation in the transaction of the business of such assemblies. Therefore, when thus convened, those who were elected by the conferences for the transaction of church business affecting the branches forming a given church district, and when thus convened form a court of revision and appeal in regard to all branch matters.

District Conferences are meetings of the elders of the church, formed for the purpose of giving order, direction, and control for the transaction of church business affecting the branches forming a given church district, and when thus convened form a court of revision and appeal in regard to all branch matters.

District Presidents are the duly appointed representatives of district authority, and are responsible to the conferences for the proper government of the churches within the limits of their jurisdiction.

Mission Conferences are the authorized assemblies of the representative bodies of the district, in the licensing capacity, and of such form a court of appeal in which the decisions of the districts, in branch or individual church matters, may be received, confirmed or annulled; the president thereof being responsible to general church authority for the proper government of the churches constituting his diocese. Therefore branches report to districts; districts report to missions; and missions report to general church authority under the direction of General Confer-
ence. In each of these conferences, it appears to us, that elders alone are recognized by the fundamental law of the church as qualified to take part therein, therefore they are the only officers that can legally sit together, nor the law contained the legislative and executive business of the church. These are the lines upon which the conference business of the Manchester district has been conducted during the last seven or eight years, and as we believe with a fair amount of success.

But, the question with us is, in thus acting are we properly construing, and carrying out, the law of the church? We believe we are; but belief alone is not a sufficient guarantee that we are right.

If upon investigation it should appear that we are wrong, will some one of our authorities, who are entitled to speak, point out wherein we offend.

With love and esteem for the brotherhood, and still striving to "prove all things and to hold fast to that which is good," I remain, dear Herald, yours for Zion’s welfare.

JOSEPH DEWSNUP,
Pres. of Manchester Dist.

THE CELESTIAL LAW.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. 15: 41.

All these different glories are beautifully described and explained in Doctrine and Covenants, section seventy-six, as celestial, terrestrial, and telestial kingdoms, all re-deemed and saved by the "power of Christ, through the gospel," "every man in his own order," according to the degree of good or evil they may have done. "He who is not able to abide [or obey] the law of the celestial kingdom, can not abide a celestial glory." "All kingdoms have a law, and there are many kingdoms;... and unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide these conditions are not justified."—Doc. Cov. 85: 5-9.

The all important question therefore is, What are the "certain bounds also and conditions" that characterizes the "law of the celestial kingdom?"

In the beautiful extract from the prophecy of Enoch, Doctrine and Covenants, section 36, given for the instruction of the Saints as early as 1830, we learn that his people were called "Zion, because they were of one heart and one mind and dwelt in righteousness; and there was no poor among them." Hence equality, being one, no poor, all rich alike, must have been the result of obedience to "certain conditions" of the celestial law under which they must have lived, becoming thereby so perfect that God "took them," they being enabled to endure this present evil world. In Doctrine and Covenants 83: 3, 4, we learn that Moses "sought diligently to sanctify his people, that they might behold the face of God; but they hardened their hearts, and could not endure his presence." It must have been by teaching them the same celestial principles that had enabled Enoch's people to see his face, endure his presence, the gospel having been preached to them. (Heb. 4: 14). And because of transgression of the commandments of God concerning carnal, selfish natures, was "added" as a schoolmaster until Christ. When Jesus came, he it once began to teach the celestial law. See Matt. 5 to 7 chapters. "Lay not up for yourselves treasures upon earth, but in heaven; for your treasure is, there will your heart be also." "No man can serve two masters; for either he will hate the one and love the other." "Ye can not serve God and mammon." "Wherefore seek not the things of this world," but rather the kingdom of God and his righteousness. "Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect."—Matt. 5: 50. "If thou wilt be perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." Although they had commanded him from his youth up, insomuch that Jesus "loved him," yet the young man, as former Israel could not endure this "condition" of the celestial law, and "he went away sorrowful; for he had great possessions." This caused Jesus to say, "That a rich man shall hardly enter into the kingdom of heaven." "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." "But if they will forsake all things for my sake, and take up their cross, and follow me, I will give you a crown of life." There was no other way. "Thou shalt love the Lord thy God with all thy heart," and, "thou shalt love thy neighbor as thyself."—Matt. 22: 36.

The apostles were to teach Jesus’ commandments, his doctrine. (Matt. 28: 19). "And they [the people] abode steadfastly in the word of God, and were strengthened in the holy ghost and in the power of God, and were of one heart and of one soul; neither did any man say that a thing unto another; for all their substance was parted among them; and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there among them any thing that lacked."—Acts 4: 32-33; read the chapter. We think that nothing but covetousness as displayed by Ananias and wife, and persecution, ever caused this order to cease among them, as their (Ananias and wife) terrible fate showed. If they did not obey God, their apostles gave the witness of the resurrection of the Lord Jesus; and great grace was upon them all. Hence equality, being one, no poor, all rich alike, must have been the result of obedience to this law, and there was no poor among them.

O, that we would show him that he can pierce you, and with one glance of his eye, he can smite you to the dust. O, that he would rid you of this iniquity, and abominate you, O, that we would listen unto the word of his commands, and let not the pride of your hearts destroy your souls. Think of your brethren like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek riches, seek ye for the kingdom of God. ... And ye will seek them for the intent to do good; to clothe the naked, and feed the hungry."—Jacob. 2: 4, 5.

And it came to pass that Alma did regulate all the affairs of the church; and they began again to have peace, and to prosper exceedingly in the affairs of the church. And there was a strict command throughout all the churches that there should be no persecution among them, that there should be an equality among all men; that they should let no pride nor enmity nor dishonor among the children of men should esteem his neighbor as himself, laboring with their own hands for their support; yea, and all their priests and teachers should labor for their sup-

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port, in all cases save it were in sickness, or in much want: and doing those things they did abound in the grace of God."—Mosiah 1:17, 18.

And now for the sake of those things that I have spoken unto you; that is, for the sake of retaining a testimony from the Lord that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief both in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again: It is expedient that he should be diligent, that thereby he might win the prize; therefore all things must be done in order.

And I would that ye should remember, that whosoever among you that borroweth of his neighbor, should return the thing that he borrowed according as he doth agree, or else thou shalt commit sin, and perish, notwithstanding the neighbor's children commit sin also."—Mosiah 2:5.

And he [Alma] also commanded them that the priests, whom he had ordained, should labor with their own hands for their support; and the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God. And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not, to him should be given according as he was able. And the Lord did deal justly one to another; and they had all things common among them, every man dealing justly one with another.

Each having his own home and propriety, over which as the Lord's steward he was to act, being diligent, "dealing justly one with another" according to laws governing that condition. And it came to pass that they did do all things, even as Jesus had commanded them."—Book of Nephi 1:22: As a result, all the land was converted in a few years, and there was no poor among them, nor was there any contention among them, and every man did deal justly one with another; and they had all things common among them. Who can not see that every man had his own individual stewardship? Read the following pages in regard to the glorious results of this order among them—"no manner of iniquity among them," * * * "The happiest people on earth," * * * "Mighty miracles among them." This continued until the 201st year. They had become exceedingly rich, because of their prosperity in Christ. And now in this two hundred and twenty-first year, there began to be among them those who were lifted up in pride, such as wearing costly apparel, and all manner of fine pearls, and of fine linen. And from that time forth they did have their goods and their substances no more in common among them.

Their "property in Christ" was under the order of equality, or "all things common" as expressed in ancient times. Division, ruin, apostasy, and destruction were the fearful results of a departure from that "certain condition" of God's law. A peculiar law governed this order. I will now present some reasons for believing that this same peculiar order, same "bounds and conditions" of the celestial law, has been the most lasting and enduring law of the gospel through Joseph the Seer. In the Lord's preface to Book of Covenants we read: "Search these commandments, for they are true and faithful, and the prophecies, and promises, which are in them, shall stand fast, as the heavens and the earth remain, until the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and earth pass away, my word shall not pass away, but shall be all fulfilled."—Sec. 1:77.

For God doth not walk in crooked paths, neither hath he foreknown the light, nor to the left. Neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round."—Sec. 2:1.

"Jesus Christ, the same yesterday, to-day, and forever."—Heb. 13:8.

"With whom is no variableness, neither shadow of turning."—Jas. 1:17.

Dear Saints, as He never varies from that which He hath said, O let us carefully and prayerfully examine the Scriptures and consider what He has said. In 1832, the Lord said to the Saints: "And your minds in times past have been darkened, because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And therefore I stretch upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given. And I counsel only to say but to do according to that which I have written, that they may bring forth fruit, meet for their Father's kingdom; otherwise there remaineth a scourge, and a judgment to be poured out upon the children of Zion. For shall the children of the kingdom pollute the holy land? Verily I say unto you, Nay."—Sec. 53: 8.

What was it in the books that had been treated lightly? About polygamy? No complaint is made in regard to that. What can it be then? Let us carefully examine. After telling them that Enoch's people had no poor among them, evidently desiring that they should become as they, "pure in heart," the Lord says: "If I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich," etc.—Sec. 38: 4.

And again I say unto you, let every man esteem his brother as himself, and practice virtue and holiness before me." Compare this with Mosiah 11: 18. Then is given the great condition, or "eternal law:" "I say unto you be one; and if ye are not one ye are not mine."—pars. 5:6.

It must have be this matter of being one, as taught in the Book of Mormon and former commandments, that had been "treated lightly." It was for the purpose of giving a law to make them one that they were required to go to Ohio. (par. 7).

They were told in paragraph five that he could not be just and clothe his children differently, "who served him alike. In paragraph eight, men are to be appointed to the church and the afflicted, and the needy, and administer to their relief," the same as at Jerusalem, (Acts 6), inferring that he was giving them the same heavenly law. In paragraph nine they are told that if obedient, "Ye shall be the children of God, and the heirs of the kingdom of glory," pride as the Nephites of old." And elder, priest, teacher, and member, are commanded to labor with their hands to bring about His purposes, as in Book of Mormon.

Is it not fair to presume that He was giving the same condition of God's law to the Saints at Jerusalem, and the Nephites? Warning them against pride that had caused the Nephites to fall; and that this law was what had been treated lightly as
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before quoted? In section 43 this law of equality, oneness, is given. All are to consecrate their property to the Lord, to be "laid before the Bishop of my church." And "every man shall be made accountable to me, a steward over his own property, or that which he has received by equality, oneness, is given. All are to all equal, all rich, ye may be before quoted? In section 42 this law of consecration, inasmuch as is called a crime. That is, those who are said to be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." In section 45:5, they were to look after the poor, "until all things may be done according to my law, which ye have received." Why not after that? Because that would make them all equal, all rich, "no poor among them;" "one" as in section 51:2: "And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one as I have commanded you." In sec. 49:3, "All things are said to be made for man, but it is not given that one man shall possess that which is above another; wherefore the world lieth in sin." Compare with Book of Mormon, page 115, where inequality of God's people is called a crime. That is, those who are equally worthy. As "the idler shall not have place in the church, except he repents and amends his ways." 74:5. "Nevertheless in your temporal things you shall be equal, and that not grudgingly, ("Be free with your substance that they may be rich like unto you.").—B. of M. 115:3, "Otherwise the abundance of the manifestations of the Spirit shall be withheld." They would not be withheld only on account of sin. "O God, why not bestow thy healing power as in days of old?" oftimes goes up in the wail of anguish, as the clammy hand of death is laid upon those dear to the heart. Lord and say when ye do what I say; but when ye do not what I say, ye have no promise." 81:3. "Neither doth he vary from that which he hath said." This answers the question so often asked, "Why don't we have more of the spiritual manifestations?" D. S. CRAWLEY.

Continued.

Selections.

CHINA'S DELUGES.

Even the best posted of the reading public but faintly comprehend the cause and extent of the Chinese deluge. Consider a province larger than Iowa—largely made up of low, rich lands, swarming with population. Along one side runs a river equal to the Mississippi in length and volume, but which has been dyked for so many years that its deposits have raised its bed to a higher level than the country through which it runs. In its time of flood the Honan section of this broad Yel­low River presents the reality of a gigantic reservoir five hundred miles long by seventy-five feet deep, suspended in the air by artificial supports. The breaking, on either side, of these supports of dykes turns this vast flood upon the unprotected country—not only the present pool, but the constant renewed from behind for two months or more—or until by superhuman efforts, the opening has been filled and the waters are confined again to their customary course.

The breaking of its south side dyke some twenty weeks ago launched forth upon the province of Honan, a rushing torrent of thirty miles wide by ten feet deep, throwing out rivers almost every minute at every incline of the land, surging on through this great province—asweeping it once over 20,000 square miles, destroying more than 3,000 villages.

And the people? Death. Swim? As well wrestle with Niagara river. Fly? It takes hours in these vast China plains to reach a hilllock three feet high—the water moving with a ten-mile rate. No more escape than from the will of God, and such as refused to struggle as thousands did in their despair were happiest because the quickest dead. The estimated deaths were from five to seven millions. What remedy? Ask Charleston the remedy for an earthquake. Dyking? Yes, but it is only a matter of time when the river bed grows so high as to defeat any dyke this plucky people can afford to build. Time and again has this river done this same—changed its bed and drowned Chinese by millions.

What is the lesson to be learned from this? Dyking is dangerous. Clean out the river bed and mouth and keep the flood well on its course.—Davenport Democ­rat-Gazette.

ALCOHOL.

Bellows says: "Alcohol contains no power of sustaining human life, but, on the other hand, produces in the system 'evil and only evil, and that continually."

He quotes from Professor Carpenter's Physiology, published in 1866, these words: "It may be safely affirmed that alcohol cannot answer any one purpose for which the use of water is required in the human system, but, on the other hand, it tends to antagonize many of those purposes."

"Alcohol liquids cannot supply anything which is essential to the due nutrition of the system."

"The action of alcohol upon the living body is essentially that of a stimulus, increasing, for a time, the activity of the brain, but being followed by an accompanying depression of power, which is more prolonged and severe in proportion as the previous excitement has been greater."

Bellows also says: "All agree that alcohol is a stimulus which, literally, means a goal, a whip. When a horse gets stuck with a load too heavy for him, we use a goad or whip to excite the muscles to take the load up the hill. But when once up, the careful driver will be sure that next time the load shall be lighter, or the horse made stronger with oats. What should we say to the teamster who persisted in the opinion that the whip afforded nourishment to the horse because he could be made to draw a heavier load by whipping, and therefore persisted in whipping him more severely as his strength became exhausted? But if this is not the position of those who think that alcohol is nutritious, I can not understand them."

He states Dr. Bell, in his $300 prize essay, as follows: "1. The opinion so largely prevailing as to the use of alcoholic liquors, viz., that they have a marked influence in preventing the deposition of tubercle, is destitute of any foundation.

2. On the contrary, their use predisposes to tubercular disease.

3. Where tubercle already exists, alcohol has no effect in modifying the course usually run by that substance.

4. Neither does it mitigate the morbid effects of tubercle upon the system in any stage of the disease.

Carpenter's Physiology says the physiological objection to the habitual use of even quite small quantities of alcoholic drinks upon the following grounds: "They are universally admitted to possess a poison­ous character."

"They tend to produce a morbid condition of the body at large."

"The capacity for enduring the extremes of heat or cold, or mental or bodily labor, is diminished rather than increased by their habitual employment."

Prof. Jacob Bigelow, in a lecture given in 1825 said: "Alcohol is highly stimulating, heating, and intoxicating, and its effects are so fascinating that, when once experienced, the danger is that the desire for them may be perpetuated."

Prof. Yeomans, of New York, says: "Alcohol has been demonstrated to have the natural character of going on in the blood, and obstruct the nutritive and reparative functions." In his paper on "Alcohol and the Constitution of Man," the same author says: "Chemical experiments have demonstrated that the action of alcohol on the digestive fluid is to destroy its active principle, the pepsin, thus confirming the observation of physiologists, that its use gives rise to the most serious disorders of the stomach, and the most malignant aberrations of the entire economy."

"It is evident that so far from being the conservator of health, alcohol is an active and powerful cause of disease, interfering as it does with the respiration, the circulation, and the nutrition; nor is any other result possible."

"Nothing can be more erroneous than the popular notion that alcohol has a powerful affinity for the substance of the brain, being, indeed, essentially a brain poison."

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They are seen in groups under the street lamps listening with eager interest while one of their number reads aloud from a popular weekly a chapter from a serial abounding in bar-room profanity and teeming with villainous suggestions. The "love-death-and-order, blood-and-thunder" story papers, and trashy, low, sensational dime and half-dime novels that are so widely circulated and so easily obtained, "weaken the moral nature, and create an appetite for publications of a grosser type."

The rapid increase of child criminals is the "harvest of the seed sowing of evil reading."

The majority of the criminals in our state prisons are under twenty-two years of age, and one-third are under sixteen.

The chaplain of one of those institutions is authority for the statement that three-fourths of the boys and girls incarcerated there attribute their crimes to the debasing effects of vicious literature.

One of the most diabolical traps is set by certain manufacturers who make persistent efforts to poison the minds of school children, by obtaining lists of all the children and youth in the country and sending to them advertisement of the most secret and villainous character.

Boys who buy tobacco and cigars which defile the body, have the soul polluted by the pictures that accompany every package. "That there should be human beings so inclined as to deliberately plan and work to excite immoral thoughts and debasing curiosity—to stimulate passion and start the fires of unholy desires in innocent children, is almost past belief, but it is a horrible and menacing fact that there are men continually at work using the printing-press, cheap picture making processes, all the contrivances of trade and all the ingenuity of the evasion of law, to maliciously and purposely destroy this sweetest and most hopeful treasure of humanity, the purity of little children. A picture, a story or a suggestion used for the debauching of youthful innocence, does its work fatally. Who can forget the child's eagerness to read, a leading toward evil of this sort. The obscurity reaches down through the purity which is its priceless birthright, down to that animalism which underlies the human and divine in our natures; and, stirring that animalism to conscious life, it forces a warring of elements in the soul for which the child has as yet no moral strength."

Dear friends, scrutinize carefully the mail matter that comes to your children. Guard well their reading. Supply them liberally with the bright and entertaining literature that is now so abundant and inexpensive. Set apart for them a space in your bookcase, or what is better still let each one have a pretty little set of bookshelves that can be bought for a dollar. Above all, do not neglect to interest them in their reading, and, if possible, read to them. Many a boy is kept from the streets and evil associations at night, by his eagerness to know "what is coming next," in the interesting book from which his mother or sister reads aloud after evening.

We are doing what we can, legally and otherwise, to protect the youth of this city from the debasing influence of the many vile journals for the unsatisfied appetites of boys, by doing your part in the sacred sphere of the home circle for the children's sake!

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**Conference Minutes.**

The above conference convened on Saturday, February 25th, J. T. Kinneman in the chair, C. F. Paul clerk. Elders W. Summerfield ordained 1 priest, 1 teacher, 1 deacon, organized one branch. W. T. Bozarth, H. C. Bronson, J. H. Merriman (since last reporting to this conference has baptized 115), J. F. McDowell, J. D. Flanders, A. J. Soely, Robert Ware by letter, J. T. Kinneman, D. E. Green, I. L. Babbie, H. Bangs, M. Hinders, Henry Hinders, Priest L. Neldorp, E. M. Bryant, Peter Peterson, John Peterson, Frank M. Mathews, A. W. H, Bubb, Wells Wellar Wells, G. W. Leach, Thomas McKee, Thomas Maussey, K. Hinders, Deacons C. Householder, J. Smith. Branch reports were received from Pleasant Grove, Pleasant Grove, St. Joseph, German Stewartsville, Stewartsville, Delano and Edgeerton. The president of each branch was appointed as a committee to solicit money for the purpose of defraying the funeral expenses of father Baldwin. An appeal was made by Bro. John Hardacre in the case of Stewartsville branch versus John Hardacre. Moved that conference entertain the appeal, and that a court be appointed to investigate the matter. Chair appointed H. C. Bronson, Win. T. Bozarth and A. J. Soely. This conference instructs its delegates to General Conference to vote, work, and use their influence to have the sitting of the General Conference in 1889, held at St. Joseph, Missouri. Moved that Charles Duncan be ordained to office of A. priest, to serve as a substitute that the ordination of Bro. Charles Duncan be referred to the Kingdom branch, with the recommendation that he be ordained if in wisdom they see fit. Delegates to General Conference: J. T. Kinneman, H. C. Bronson, W. T. Bozarth, J. M. Terry and J. S. Young. A resident of district is requested to meet with the Saints at Pleasant Grove, Kingston, DeKalb, to investigate the possibility of establishing a branch of the church in the region.

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**NORTHERN NEBRASKA.**

The above district convened in Omaha, Nebraska, December 31st, 1887; Nelson Brown presiding, Isaac Sylvester secretary. Statistical report—Columbus 30; no changes except ordination. Omaha 102; 1 baptized, 1 died. Union 49; 2 baptized, 1 died, 1 ordination. Lake Shore 31; 5 baptised, 3 Ordained. Union Grove 15. Jordan Grove: Wm. Seely. This conference adjourned to meet at Pleasant Grove branch, on Saturday, May 25th, at ten o'clock.
until next conference. Appeal from decision of elders’ court from Fremont. Resolved that the matter be left to the missionary in charge, and he proceed to Fort it and his decision be final. Resolved that a two days’ meeting be appointed, the first Saturday and Sunday in May, to be conducted without change, they rendering his account, if he may appoint. The district secretary and Bishop’s agent were sustained. Complaint being received respecting the same, they were referred to the missionary in charge. It was resolved that the minutes of district conference be published as soon after the adjournment as practicable. Report of James Caffall in case of Rasmussen, the agent of that missionary, having been referred to the missionary in charge, it was resolved that documentary evidence could not give a definite decision. Report adopted. Resolved that the decision of the district conference in case of M. Elvin, vs. Union branch be deferred until next session. Bro. W. M. Rumel was elected deputy to General Conference for six months in Lamoni, Iowa.

Resolved that a collection be made during the meeting for the benevolence of the missionaries be taken up morning and evening on Sunday. Preaching in the forenoon by James Caffall; collection $2.80. Prayer meeting in the afternoon. Preaching in the evening by James Caffall; collection $1.13. Marshfield, Independence, Monday, 1 April, date for conference. Had preached on alternate Sundays in Omaha, and baptized two in same place. Address was delivered in Fremont at 7:30 p.m., June 29th, 1888.

VICTORIAN.

By call of Elder T. W. Smith, president of the Australian and Society Island mission, the Saints in possession of the mission, met in Circuit of the district at Fremont, on Saturday, December 31st, 1887, for the purpose of organizing a district. Elder T. W. Smith presiding. J. F. Burton clerk. The statistical reports of Queensland and Hastings branches were received, showing a membership of 37 in Hastings and 36 in Queensland. Report of return of funds received and paid by these branches were also read and accepted. Elders T. W. Smith, J. A. Read and J. F. Burton were appointed a committee to frame rules to govern district conferences and report to the next conference. Resolved that this district be called the “Victorian District.” Elder Evan Jones was chosen president of the district for six months. Preaching in the evening by T. W. Smith and J. A. Read. At the morning prayer and testimony meeting a woman ever spoke the truth she did while telling her prophecy. She was sustained. Complaint was received that a proper person to recommend to Bishop Blakeslee as his agent for this colony. J. A. Read and J. F. Burton were appointed a committee to investigate and report to the next conference.

Adjourned.

ZION’S HOPE

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QUORUM NOTICES.

To the Elders of the First Quorum—The time of the two days’ meeting, together with the rules for speaking, are adopted as decided in council. The minutes of district conference to be published as soon after the adjournment as practicable. Report of James C. Caffall in case of Rasmussen, the agent of the missionary in charge, being referred to the missionary in charge, it was resolved that documentary evidence could not give a definite decision. Report adopted. Resolved that the decision of the district conference in case of M. Elvin, vs. Union branch be deferred until next session. Bro. W. M. Rumel was elected deputy to General Conference for six months in Lamoni, Iowa.

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ARRANGEMENTS FOR ENTERTAINING.

A committee has been appointed by the Independence Branch to arrange for the entertainment of General Conference members and visitors; said committee consists of G. F. Pitt, chairman; M. S. Frick, secretary; J. J. Vickery and R. May.

The Wabash, St. Louis and Pacific will furnish to those who pay full first-class fare go, return tickets at one-third full fare; provided, that they have not been heard from for two years; and would not appoint. Some of the quorum have not been heard from for two years; would not

be pleased to have a report from all this year. Let us hope that you have labored or not, that we may know your whereabouts and your intentions in the future. Send all reports by April 1st.

S. CRUM, Secretary.

GENERAL CONFERENCE.

RAILROAD RATES.

Persons attending the General Conference at Independence, Missouri, next April 6th, going over the Chicago and Alton Railroad, in Illinois and Missouri, will be charged a fare of $1.50 for a single trip and $2.25 for the round trip; provided that they purchase first-class single trip tickets to Independence, and procure from the ticket agent when going to receive a receipt. Such tickets will not be furnished (on request) certifying as to the form, number, route and destination of ticket purchased.

If through tickets can not be procured at starting point, passengers must purchase to the most convenient point where such tickets can be procured, and re-purchase through to Independence via this line, requesting certificate as before mentioned, from the ticket agent at the point at which such ticket is purchased.

T. F. Rennie, deacon. An excellent season was enjoyed by the Saints—they being blessed, instructed, edified and warned by the Holy Spirit in tongues, interpretation and counsel. A stranger present was spoken to directly by the Spirit through sister Hellen Smith, in warning and prophesy. After meeting he said: “Well, if that woman ever spoke the truth she did while telling me the things I desired to hear. The thing that seems strange to me is how she knew, unless God revealed it to her.” In the evening Elder T. W. Smith occupied the stand, showing to the Saints and friends the extent of the Abrahamic covenant or promise, in the gospel; he spoke each time with much fervor and evidently by the power of the Holy Spirit. They journeyed to the Queensferry branch, on Saturday, February 18th, 1888. Officers present—Of the Twelve: Seventeen; Combined branch and circuit of numbers reported, 73. Leonid branch (not reported) has eleven members, including 1 elder, 1 priest, 2 deacons, 4 sons of the elders, and 3 others. The church in Victoria, and the Victorian district is the first organized district in Australia.

SPECIAL LAND EXCURSIONS.

On March 20th, April 3d and 29th, May 8th and 22d, and June 5th, 1888, the “Burlington Land Excursions” will be made from Chicago, Peoria, St. Louis and all stations on its line to points in Nebraska, Kansas and Colorado. The trip will include the excursion from Chicago to St. Louis, and the excursion from St. Louis to Denver, and will terminate at Cheyenne, Wyoming.

The excursion will go up the Missouri River and into Nebraska, where the passengers will be taken off the train and admitted to the city of Council Bluffs, Des Moines, and Chicago.

The excursion will be conducted by the Secretary of Conference; and provided further, that there shall be twenty (20) or more such persons returning over the same route as in the excursion on the 20th of June, 1888.

Don’t fail to procure receipts for the full fare paid going, as otherwise no return tickets at the reduced rates will be issued.

The expected similar arrangements will be effected over the Chicago, Burlington and Quinney, Michigan Central, and other roads, at an early time.

If any party desires to come to conference, who have not made private arrangements for the fare, and who are desirous of having their attention called to this matter, are requested to notify the secretary, J. J. Vickery and R. May. A committee has been appointed a receipt committee, as follows: First Ward, J. W. Read; Second Ward, P. W. Barber; Third Ward, R. May; Fourth Ward, M. S. Frick, whose duty it is to procure such receipts and apply them. A uniform charge at the rate of two dollars per week will be made, said money to be paid to the committee and used for the purposes of the conference.

All parties intending to come to conference, who have not made private arrangements for the fare, and who are desirous of having their attention called to this matter, are requested to notify the secretary, J. J. Vickery and R. May. A uniform charge at the rate of two dollars per week will be made, said money to be paid to the committee and used for the purposes of the conference.

The Independence Branch, at its meeting held March 5th, adopted the above resolution.

P. S.—It is intended to have a corner stone laying at the New Church April 6th, if arrangements can be made with Pres. Joseph Smith to preside at said ceremony on that day.

Chairman of Committee.—THE SAIN'TS’ HERALD.

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& Missouri River R. R. in Nebraska. Also, to visit the rich agricultural districts of Dakota and Minnesota, and travel the Burlington Route. A great reduction in rates for travelers to Texas, New Mexico, Tennesse, Mississippi, Alabama, Louisiana and Arkansas points on March 1st, 1888, May 1st, May 15th, and June 5th, 1888. Tickets good for 30 days to Nebraska, Kansas, Colorado, Minnesota and Dakota points; and all other States connected therewith. Liberal stop-over privileges will be accorded passengers beyond terminal points of this line. Pet tickets, several or further information regarding the above, apply to any ticket agent of its own or connecting lines or address, Paul Morton, General Passenger and Ticket Agent, C. & B. Q. R. R., Chicago, Illinois.

NOTICES.

Bro. D. L. Palsgrove, clerk of Clinton branch, Iowa, desires to hear from Bro. John E. and Sr. Nancy M. Perris, of that branch, so as to know of their present residence. When last heard from they were in Southern Missouri. Will they please communicate with Bro. Palsgrove.

The quotation from Wm. Osborne, in "Dispersion," Herald No. 7, page 109, first column, should read, "Armenia" instead of America.

DIED.

McClaw.—At the residence of her son-in-law, Dr. D. M. McClaw, Iowa, on the 6th, Saturday morning, February 18th, 1888, Mrs. Nancy McClaw, aged 77 years, 8 months and 29 days. She was the mother of eleven children, all of whom died early, the remaining eight, (four sons and four daughters) are all living, the exception of two sons who preceded her in death within the past twelve months, the last one dying on December 29th, 1887, preceding her mother, one month and twenty-one days. She was the wife of Dr. McClaw (Dr. A. S. Davison) into the Reorganized Church of Jesus Christ of Latter Day Saints, in August, 1852, at Lamont, Decatur county, Iowa. She received a testimony of the work, and lived a faithful and consistent member of the same, and did living having unbounded confidence and faith in the promises of our Lord and Savior Jesus Christ, and with a hope of a part in the first resurrection or the resurrection of the just. "Blessed are they who die in the Lord." "I have no longer aught to fear."

Hemmingway.—Sister Maria, wife of Moses Hemmingway, died at her home in Goodland, Lapeer county, Michigan, February 23rd, 1888. She was baptized September 19th, 1872, by Charles Blanchard, and remained strong in the faith to the last. Funeral services were conducted by Elder A. C. Cayley.

Morley.—Sister Louisa Morley departed this life on the 11th of February, 1888. She died firm in the faith. Funeral service by Elder J. J. Cornelsh.

Dockery.—At Great Falls, Montana, December 20th, 1887, of diphtheria, sister Leah Ann Dockery, wife of H. Dockery, and daughter of Richard Hewitt. Born at Fremont, Indiana, December 28th, 1836; baptized at Lone Star branch, by Elder J. D. Cravin, October 13th, 1857. She was thrown through_isoalted from the society of the Saints, maintained her integrity for the cause she loved; called her family around her and bore a faithful testimony to the truths of the gospel. The family requested the elder from Montana to come to Great Falls to preach her funeral sermon and baptize some of the family. Having her last words, Sister pass away one by one, but the happy thought: "Blessed are they who die in the Lord, from henceforth."

Griffiths.—At Scranton, Pennsylvania, February 13th, 1888, after a severe illness of five days, Elder David Griffiths. He was born in Cornwall, England, September 10th, 1820; was baptized at Dowlaw in the year 1846, and re-baptized in 1853, by William Jones, at Abermann, Wales. He came to this country on January 15th, 1852. There are left to mourn his loss two sons and one daughter. He will long be remembered by all who knew him, especially by the missionaries of Wales, whom he aided so much by providing a home for them. He died firm in the faith, bearing to the end, with patience and faithfulness of the work. He died without a change in his appearance. The funeral took place at Taylorsville; sermon by Elder J. H. Thomas, assisted by J. J. Morgan and H. L. Gill.

Best.—Near Beaumont, California, February 16th, 1888, Josephine, infant child of Bro. D. L. Palsgrove, Newton W, and Sr. Ann Best; aged 2 years, 3 months, and 1 days. Funeral sermon at the residence by Elder J. B. Shippy, and burial by J. B. Shippy, assisted by Elder T. R. Hemingway, in the cemetery of the Reorganized Church in Canada, which was opened under the presidency of Elder John Shippey, at Buckhorn, Kent county, Ontario, in February, 1865; and, during the almost twenty-six years of his union with the church, was an active elder most of the time. He endured much of the privations and sufferings incident to a frontier life; and always tried to discharge his duties, however toilsome, when called upon. He was a widower for many years; and, as the president of the old Kent and Elgin district, different terms; and many of the Saints who served with him and his family were called from the earth. His remains were taken to Chase and buried with military honors. Funeral sermon by J. J. Cornelsh in the Congregational Church.

Cleveland.—At the home of his son-in-law, Joseph Emmett, in Armstrong, Kansas, January 26th, 1888, Elder George Cleveland, in the 64th year of his age. Sister was a member of the Reorganized Church in Canada, which was under the presidency of Elder John Shippey, at Buckhorn, Kent county, Ontario, in February, 1865; and, during the almost twenty-six years of his union with the church, was an active elder most of the time. He endured much of the privations and sufferings incident to a frontier life; and always tried to discharge his duties, however toilsome, when called upon. He was a widower for many years; and, as the president of the old Kent and Elgin district, different terms; and many of the Saints who served with him and his family were called from the earth. His remains were taken to Chase and buried with military honors. Funeral sermon by J. J. Cornelsh in the Congregational Church.

Wheaton.—Bro. William Calvin Wheaton, born July 14th, 1850; baptized at Royalton, Berrien county, Michigan, by James Blakeslee, about 1865; died at Muskegon, Michigan, February 19th, 1888. Bro. Wheaton was a consistent member of the church, and died in full hope of the Father's kingdom, in the faith. His remains were taken to Chase and buried with military honors. Funeral sermon by J. J. Cornelsh in the Congregational Church.

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TO THE SEVENTEENS.

To the Presidents of the Quorum of Seventy, Greeting,—You are hereby requested to meet at the house of Bro. C. A. Bishop, Independence, Missouri, April 4th, at ten a.m., in council, and as the Spirit may direct "to choose other Brethren" for the office of Seventy, the person more perfectly fitted, as we are commanded by the Master,—Sec. 104, par. 43. In bonds,

E. C. Brand.

March 1st, 1888.

To the Quorum of Seventy, Greeting, Dear Brethren:—Our secretary is preparing a blank circular, a copy of which will be mailed to each member. We hope that every member of the quorum, without single exception, will return the same before the date specified, that we may have a full and perfect report.

The various reports indicate that brethren in the field have fought nobly and been sustained by the Captain of their salvation. We desire to urge on you that you consider it a most solemn duty to attend this next conference to do so.

There are matters of great importance to be presented to the body, upon which it would be wise for us to confer in quorum capacity. Brethren; let us gather to the "City of Zion," get our spiritual strength renewed, and go forth thence "clothed in arms" for greater and more glorious victories.

Your brother in bonds,

E. C. Brand.

March 1st, 1888.

TO A YOUNG HOUSEKEEPER.

One of the best rules ever given by a mother to a daughter just about to begin housekeeping was: "Always see every part of your house from garret to cellar at least once a day; the servants get to know this, and consequently they never throw things into corners, or leave untidy closets." This is especially good advice concerning the kitchen. Make a point of opening pantry drawers, lifting the washtub lids; take a look into the refrigerator every morning, and see what a difference it will make in the cook's neatness. A good mistress can always manage to do this while she is giving the day's orders, and in such a way as not to offend the girl's feelings; for some—and the best girls—are so sensitive about being watched, or rather at having their ability to keep a tidy kitchen doubted. At the same time, the knowledge that her mistress is more than likely to take a look into the refrigerator at any time will greatly influence the putting away of provisions and keeping the waste-pan empty. —Harper's Bazar.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THINE SHALL NOT ANY MAN AMONG YOU HAVE SAVIETH HIM AS ONE WIFE, AND CONFESSION HE SHALL HAVE NONE."—Page 156, Book of Mormon, chap. 8, ver. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN HE IS AT LIBERTY TO MARRY AGAIN."—Page 38, Book of Covenants and Commandments, sect. 108, par. 4.

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Lamoni, Iowa, March 24, 1888

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Lamoni, Iowa

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The Saints' Herald.

Joseph Smith
Editor.

W. W. Blair
Associate Editor.

Lamoni, Iowa, March 24, 1888.

WILLIAM LAW.

Whose edge is sharper than the sword, who tongue outruns all the words of Nib: whose breath rides on the pestil winds, and doth belch All corners of the world, kings, queens, and states, Maids, maids, nay, the secrets of the grave.

This viperous slander cite.

Why should William Law, after saying many evil things of Joseph the Seer and Emma, his wife, and after endorsing an hundred-fold more, raked together by a Dutch scandal scavenger named Dr. W. Wyl—why should he turn his slanderous pen upon the sons of Joseph and Emma? He admits that he left Nauvoo early in 1844. One of these sons was then unborn, and the others were small children, the oldest—Joseph—being then but eleven years old. And inasmuch as he has not known those sons, why should he speak evil of them? Has he not sufficient moral sense to know that his testimony against them simply stamps him a false witness? For, he who assumes to testify of what he does not know, is both false and base. Honorable people, of all times, detest and loathe the slanderer. And he that loves and makes a lie, especially if to defile and destroy the reputation of his fellowman, richly merits the terrible condemnation denounced against him by the Almighty.

When Mr. Law defines the character of the sons of Joseph and Emma Smith, men of whom he has never had any personal knowledge, he disgraces himself, he dishonors and rudely violates the laws of his country, he insults society and outrages its dearest, most sacred safeguards. What but the meanest malice could have moved Mr. Law to volunteer the assertion that the sons of Joseph and Emma were and are wicked and vicious? Only the basest spite and the vilest form of revenge, could have inspired his direct and indirect statements that Joseph and Emma were wicked and vicious, and then add the following about those whom he admits he never knew:

"Young Joe Smith, president of the Reorganized, is a 'chip of the old block' and would be just as bad as his father if he had the ability. David Whitmer is a crank and always was, and so was Martin Harris."

This was said after he had written these words to Dr. Wyl:

"In your book you give a most appalling, black and horrible history (true, no doubt) of the Smiths, Rigdon, and many others, leaders and members of the organization, show them guilty of almost every form of crime and abomination, murderers, robbers, thieves, swindlers, perjurers, fornicators, adulterers, polygamists—defying the laws of God and man, a people not fit to live with or to associate with in any way."

In this Mr. Law endorses all the villainous things penned and scraped together by Dr. Wyl in his book against Joseph the Seer, and then with the recklessness, readiness, and gloating malignity of the professional calumniator he asserts that "Young Joe Smith, president of the Reorganized, is a 'chip of the old block,' and would be just as bad as his father if he had the ability."

Turning from the base testimony of this man who admits he has no personal acquaintance with the sons of Joseph whom he defames, let us see what are the testimonies of honorable, intelligent persons who know these sons and have known them for the past twenty-five years and longer.

Of President Joseph Smith, the publishers of the Biographical and Historical Record of Decatur County, Iowa, have this to say:

"His youth was passed amid trials, sorrows and afflictions that would have embittered one of less noble character against the world. His life has been saddened by the events of those years, but his manhood has not deteriorated, and it may be that the persecution of his family, which did not end with the death of his father, has had much to do with forming his character. No semblance of intolerance has place there. The same liberty of action and thought he exercises himself, he freely accords to all. In religion, loyal to the faith of his father, he recognizes in every work of good, a brother. As a citizen, no man outranks him in his fidelity to the Government. As a man, his character of honor and integrity stands unquestioned. At his stepfather's solicitation Mr. Smith began reading law in his sixteenth year, with Wm. E. McLennan, a local attorney, at which he continued, closing whose year's reading in the office of Hon. William Kellogg, of Canton, Illinois, in 1855-6, Mr. Smith did not seek admission to the bar, disliking the practice of the law. He was chosen a justice of the peace in 1858, and was re-elected in 1862; was a school director for the same period of time, served one term as alderman of the city of Nauvoo. ** **

"During Mr. Smith's stay in Plano he served several terms on the Board of Trustees of the town, and for three years as a justice of the peace, elected by the people. He removed from Plano to Lamoni in October, 1881, accompanying the office of the Herald, removed at that date. In politics Mr. Smith was first an Abolitionist, then, as a consequence, a Republican, but is not a politician, being engrossed in his religious pursuits. From his fifteenth year he has been a strong advocate of the temperance cause, and an uncompromising opponent to licensing the sale of intoxicating drinks, and has lectured in many places in the temperance interests. ** **

"He has, with others, labored diligently, and congratulates himself that he has seen the church over which he presides grow from a handful of obscure men, into a body of persistent workers of many thousands of honest, honorable men, known and loved by their neighbors and loyal to their country."—History of Decatur County, pages 513, 514.

To this we add a leading editorial from the Amboy (Illinois) Times, on the proceedings of the General Conference in that city, April 6th, 1860:

"THE MORMON CONGRESS.

"We devote considerable space to the proceedings of this body, believing that they are of great importance to us, even as a nation. There is a peculiar character of these Congresses which passes through the States, who, unwilling to follow the fortunes and doctrines of Brigham Young, have been quietly waiting for the time to come when they could organize under a legal descendant of Joseph Smith, as their prophet. That time has at length arrived. Joseph Smith, Jr., occupies the position which his father once held. A new era in the history of Mormonism has dawned—but which we hope will greatly improve the name of this despised people.

"Whatever ideas we may entertain in relation to the doctrines of the Mormons, we must look with approbation and satisfaction upon any movement on their part which looks towards a radical reformation in their practices as a people.

"For many years past Brigham Young has been looked upon as the embodiment of Mormonism, and those professing to be Mormons have been regarded as no better than he. Henceforth, they, or at least one branch of them, are to be judged by a different standard. The eyes of the world will now be turned upon young Joseph. Hitherto this man has borne a good name. His talents are of no mean order; and it is earnestly to be hoped that he will use them for good, and not a bad purpose."

About the same time Ossian E. Dodge, www.LatterDayTruth.org
editor and proprietor of Dodge's Literary Museum, of Cleveland, Ohio, published a report of his visit to Nauvoo, in which occurs this good testimony touching the family of Joseph the Seer, and particularly of "young Joseph."

"We had not been in conversation with this gentleman five minutes before we were firmly impressed with the fact that, like Louis Napoleon, whom we met in Paris in 1851, he had been greatly adorned by newspaper writers. Like Louis Napoleon, Mr. Smith feels that he has got to sustain the name of the hero that has gone before him; that he has a destiny to fulfill, and, like Louis Napoleon (unless we err in our judgment), he will yet astonish the world by his natural energy and self-reliance. But he and his mother are undeniably promising polygamists."

"Mr. Smith was born on the 6th of November, 1832, and will therefore be but 26 years of age this coming fall. He lives in a neat little one-story dwelling opposite the Mansion House; has three acres of land, facing the river, for his garden; has an accomplished wife and one child, a daughter three years of age; and enjoys the confidence of every one in this vicinity. His character is reliable."

"When, In connection with this fact, it becomes known that the citizens are all opposed to Mormonism, and that there are but two avowed Mormons in Nauvoo, it must be admitted that the compliment is one of no ordinary value or meaning."

"When Joseph, Jr., shall sound the trumpet, as he assuredly will ere long, for the true believe-to come together and be again united, some of the leading families in the southern part of Illinois, who are now the least suspected, will rally around Joseph's standard with enthusiasm."

"Since our visit to Nauvoo, we have learned the names of all the leading Mormons from the infancy of the society, and among these we find some of the highest integrity and spotless reputation—people, in short, who, for reasons no doubt satisfactory to themselves, have, for years, kept aloof from the society, waiting, perhaps, for the trumpet of Joseph, Jr."

"It is by the choice of the Mormons in Illinois and Ohio, and many of the best of those in Salt Lake City, that the shoulders of Joseph, Jr., are to wear the mantle of the famous prophet."

"Ex-Senator M. B. Castle, of Sandwich, Illinois, had this to say of Pres. Joseph Smith in his paper, the Argus, September 10th, 1881:"

"The danger in [Utah] Mormonism lies in the practice of polygamy. That makes them a distinct people, a nation within a nation, threatening a revolution and a religious war, however erroneous the claim. These converts are spreading over that rich central portion of our domain, believing in their right to practice this abomination, and strengthened in that belief by being allowed to do so. The Argus has frequently pointed out a remedy; which is the frontiersman's principle of a back fire. Opposed to these practices, while holding the general principles of the Mormon faith, is the 'Reorganized Church,' with the Seer's head; a body of earnest, able men, already making inroads on the Brighamites, and to aid them in promulgating the new faith in Utah, should be the aim of the general government.

"To this end it would be wise to appoint Elder Joseph Smith—who has character and ability for the position—as Governor of that Territory: an appointment which would receive the approval of his own branch fully, and largely of the other, and would so divide the power of the Brighamites as to enable this branch successfully to combat the efforts to secure a point. Mr. Smith is a true, loyal citizen, a practical christian, a strong temperance man, an able leader, and bitterly opposed to the 'peculiar institution.'"

"The Ex-Senator has been personally acquainted with Pres. Smith for nearly twenty years, hence his testimony as to his character is reliable."

"In 1882 he said this in the Argus:

"'Joseph Smith has all the qualities necessary to make a Governor of that Territory. He is a calm, able, conscientious man, of most excellent habits, mental and physical. He is a loyal citizen, a leader in all moral reforms, and in that position there is no question will divide the confidence of the government he represented on the one hand, and the people he governed on the other. Joseph Smith as Governor of Utah would solve the problem of polygamy.'"

"Joseph Smith never in any way sought the governorship of Utah. But many of those who knew him well thought he, if appointed to that office, could and would wisely, quickly, peacefully and economically adjust the "Utah problem," and Ex-Senator Castle was one of that number."

"In 1884, Governor Murray said in The American Review for January, 1884:

"'The Mormons known as the 'Reorganized Church,' are entitled to the respect of all, and that Church recognizes and receives in common with all others, every protection under the constitution guarantee. But polygamous Mormonism, which has overridden the Constitution, nullified Federal legislation, and defied the government, has made of Utah a deformed child.'"

"In 1884, Senator Castle says this in the Argus:

"'Joseph Smith, president of the Reorganized Mormon church, is a leader of rare judgment—a citizen of most unblemished character—the embodiment of patriotic devotion to the nation. As a government, or as a people, we have nothing to do with the religious beliefs of the Mormon church, but to bring the Utah branch into sympathy with the moral sense of the nation must be done. The only question to settle being how to do it with the least friction.'"

"The Decatur county Journal, published at Leon, the county seat, sixteen miles distant from Lamoni the residence of Pres. Joseph Smith, had this to say of him in its issue for January 19th, 1883:

"'Joseph Smith is the son of Joseph Smith the founder of the Latter Day Saints church. He was born November 6th, 1832. In Kirtland, Geo. Co., Ohio. From Kirtland Joseph removed where a branch of his family returned to Nauvoo. In 1847, the family moved to Nauvoo. In June, 1844, the tragedy of Kirtland was befallen, his mother became a widow with three sons and an adopted daughter to shift for themselves. Joseph being the oldest, upon him fell the responsibility of caring for his mother and the other members of the family. And it was at this time that he began to develop those excellent qualities of both head and heart that have more fully characterized him since. His mother not sympathizing with the ambitious schemes of Brigham Young, who had been appointed [who with his quorum assumed to be.—Ed.] his father's successor, did not follow in his footsteps, and went with her family to Fulton City, Ills., where they spent the winter of 1846. Early in the spring the family returned to Nauvoo and engaged in the hotel business until December, 1847, when his mother married Major Lewis C. Blackmon. Joseph's education was carefully attended to, and, his natural abilities, of a very high order, have since been greatly improved by study and experience. He began to study law when sixteen years of age and was married to Miss Emeline Griswold in 1856. In Nauvoo, he held the position of justice of the peace and school director for many years, and served one year in the capacity of alderman. In 1856, he took up the work left off by his father, and re-organized the church of the Latter Day Saints, rejecting the dogma of polygamy held by the elder Joseph Smith. He is a gentleman of commanding presence and fine address. The cause of temperance finds in him one of its most earnest and devoted advocates. Possessed of oratorical powers of a high order, his public address invariably engage and hold the attention of his audience. His uniform courtesy and kindness secured him the confidence and respect of all who knew him, and his piety, integrity and moral worth abundantly qualify him for the leading position he occupies in the Church of the Latter Day Saints.'"

"Such is the testimony of Pres. Joseph Smith's neighbors, those who from personal knowledge of him are entitled to speak of his character. To this we might add largely with further and similar testimony, but let this suffice; no more is needed in this connection. These testimonies, coming from competent and well qualified parties, those who could have no personal interest in the testimony given in the matter, are thoroughly credible and entirely trustworthy. But that of William Law is not credible, for he eagerly speaks evil of those he does not know. He slanders the character of the wife and chil ren of Joseph the Seer, when their character stands without impeachment with those among whom they have resided for the past forty and more years. He seeks, specially, to defame the character of Pres. Joseph Smith, a man Mr. Law has never known personally, a man who, reaching his majority, was left to responsibility by his neighbors among whom he had been reared and educated, and who, when locating among total strangers at Plano, Illinois, soon won by his personal worth and capability distinguished positions in the confidence and respect of his fellow citizens, and who, after locating in his present home, soon enjoyed the esteem of those who formed his acquaintance."

"General Ben. M. Prentiss, when in St. John, Kansas, last summer, said of the Saints at Lamoni, and of Pres. Joseph Smith: There is no one of reputation in the world than that at Lamoni, Iowa, and Joseph Smith is a perfect gentleman.'"

Mr. Prentiss has known the Latter Day

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Saints, and Joseph Smith's family, for the last forty and more years, he living at Quincy, Ill., early this year.

Here is another of Mr. Law's brutal character thrusts, in which his own character stands fitly revealed:

"As to Emma's death-bed declaration, it was like her life, False. If she ever had any good in her, Smith so demoralized her, that she had none left. Anything for money, and power and gratification while she lived, and the same to her sons after her. She and the Smiths, as many as I knew, were infidels, if not atheists, at least I believe so."

Of Emma and her children the Nauvoo Independent had this to say in 1879, when speaking of her funeral:

"She was loved and respected by all her neighbors, for her charitable and kind disposition. She was a good and faithful wife, a kind and loving mother, as the expressions of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be done. * * *"

"The large company filed through the room past the coffin, viewing the face of the deceased as they passed. It was a touching sight to see those citizens so long acquainted with the silent sleeper, when she was living, passing beside her to take a last look at her peaceful face, so calm amid the grief of the assembly. Now and then one to whom she had been dearer than to others, would caress the extended hand, or gently stop,

lay the hand upon the cold face or forehead, some even kissing the pale cheek in an impulse of love and regret."

"The assembly was large; almost every one knew Mrs. Bidamon, some intimately and for many years; some but for a few months, but it is safe to say that the respect, esteem and love with which she was regarded by all, is but a just tribute to the sterling virtues of the woman, wife and mother, whom the community so soberly, so sadly and tenderly mourned the rest of an early May day, by the side of the father of waters, the mighty Mississippi.

"Mrs. Bidamon was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and her funeral services were conducted by elders and members of that body of believers, and the sermon was indicative of their hope in the millennium yet to come."

"At the close of the sermon, Elder Lake paid a touching tribute of love and respect to Mrs. Bidamon, in a few words expressive of her faith and hope, stated to him a few days before her death. Taken as a whole the funeral was impressively tenderly laid.* * *"

"The citizens of Nauvoo, where he was reared to manhood, testify their confidence and esteem by placing him, in his early manhood, in responsible positions in the departments of Justice and Education. The citizens of Plano, where he resided for about fifteen years prior to October, 1881, did similarly. And to this may be added the fact that, prior to President Smith's removal from Plano, the citizens of the place endorsed by a large majority, presented him, formally, with a richly wrought gold-headed cane on which was inscribed, "The citizens of Plano, to Elder Joseph Smith," also the names of some of the principal gentlemen of that city."

"Of him the Kendall County Record said:

"Mr. Smith leaves Plano, but carries the good will of Plano's citizens with him. He has lived here for the past fifteen years, and has always borne the reputation of a good citizen. Always to be found on the side of right, he maintained his position to the end, and goes to his future home with sad farewells and good wishes of his many friends."

"By the testimony of all these competent, honorable, impartial witnesses, it is proven that President Joseph Smith has, by his uprightness of life and superior qualifications, made his record so high as to be forever above and beyond the reach of the reckless, ruthless calumniator. Mr. Law, in his blind rage, reveals his own inwardness; and that proves him false and vicious witness. And yet his is the kind of testimony with which Mormon haters propose to wreck the Church of the Latter Day Saints and the reputation of Joseph the Soer and his family. Give such witnesses rope enough and they will hang themselves. They are taken in their own snare, or they fall into the pit they dig for others. Dr. Wyll, your witness testifies too much—and too badly!"

W. W. BLAIR.

CONFERENCE AT LAMONI.

On the 10th and 11th instants an excellent district conference was held at this place, and though the weather was raw and chilly, and roads very muddy, the attendance was fair, particularly on Sunday. The business was disposed of in a most orderly and happy manner, the preaching was timely and edifying, and the prayer and testimony service was cheering and refreshing. The Spirit attended in power all the meetings, and on Sunday afternoon, the Lord, by his Spirit, admonished the ministry to faithfully fulfill their own missions, labor in their own offices and callings, and to not seek the offices and callings of others, but to diligently do the work appointed them to do, and to not interfere with the offices and labors of others.

This needs to be borne in mind by all the Saints, for nothing is more annoying, obstructive and despicable, than for persons to interfere with the work of others, either in spiritual or temporal matters. "Let every man learn his own duty," and then do it faithfully.

AUTHORITY OF PRESIDING OFFICERS.

A fellow minister requests us, urgently, to answer the following questions:

"Does a branch have the right, at their regular business meetings, to elect or refuse their branch officers by a majority vote, irrespective of the dictation or orders of any official of the church?"

"Yes; if done as the rules of the church provide. But a branch, district, or mission, and their wishes and advice should be carefully and kindly considered. The rules of the church provide as follows:

"Branches are the primary and congregational organizations of the church, and may be formed wherever six or more persons who, in good standing, may be resident in any one neighborhood, one of whom must be an elder, priest, teacher, or deacon. Such organization may be effected under the care and supervision of any local or traveling elder, by the desire and consent of those who shall constitute such branch, when organized; or by the consent, advice, or direction of district authorities, where such exist.

"All persons who are to have permanent charge of an organized branch, should be chosen, they being previously eligible, by vote properly taken at a regular meeting of such branch, or one specially called for that purpose, of which due notice has been given."—Rules of Order, chap. 1, sect. 4.

This order of things preserves equally the rights and powers of the members and the ministry, and makes effective the fundamental law of "common consent" which underlies and permeates the entire system of our church government as provided for in Doctrine and Covenants, 17: 16; 25: 11; 27: 4; 101: 3; 107: 46, etc., etc.

Q.—"Is there any exception made in section 163 and 164, Book of Rules, in favor of the quorums of Twelve and Seventy?"

A.—To answer this fully and fairly, we give (1) the law of the church (2) some of its approved precedents, and (3) the rule adopted by the General Conference at St. Louis, Missouri, April 11th, 1884.

"The branch officers are to be the officers who shall preside over, and have charge of, these meetings; and none others shall preside, except by vote of those present at any meeting, or by the courtesy of the officer present, whose right it may be to preside at the time.

"The officers of the church who will be recognized by these meetings, as having a right to preside, are—A president, Elder who has been regularly chosen by vote of the branch; a priest, or priests, also regularly chosen by vote of the
Joseph Seer gave the following instructions, May 2d, 1835:

"President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different Branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to act independentl, and make decisions, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church. No standing High Council has authority to go into the Churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion or one of its Stakes. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid.

"No official member of the Church has authority to go into any Branches thereof, and ordain or minister for that Church, unless it is by the voice of that Branch. No Elder has authority to go into any Branch of the Church, and appoint meetings, or attempt to regulate the affairs of the Church, without the advice and consent of the presiding Elder of that Branch."—Millennial Star, vol. 15, p. 261.

In November, 1839, the Quorum of the Twelve taught in a General Epistle to the ministry the following:

"We would also warn the elders, according to previous council, not to go on to another's ground without invitation to interfere with another's privilege, for your mission is to the world and not to the churches.

"We would also remark, that no man has a right to judge or pass upon the merits of fellow church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside."—Times and Seasons, vol. 1, p. 14.

May 14th, 1849, Joseph Seer directed Orson Hyde and John E. Page, members of the quorum of the Twelve, in these words:

"In answer to your inquiry In a former letter, relative to the duty of the Seventies in regulating Churches, &c., I say that the duties of the Seventies are more particularly to preach the gospel, and build up Churches, rather than regulate them; that a High Priest may take charge of them. If a High Priest should remit in his duty, and should lead, or suffer the Church, to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the Seventies, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to that Church, and if agreeable to a majority of the members of said Church, to proceed to regulate and put in order its name; otherwise, he can have no authority to act."—Joseph Smith, Jr.

The General Conference held at Stew-

Joseph Brown had been laboring some there of late and had organized a branch of seven, others were believing, and that prospects would be fair for further increase. He has been using ten copies of the Voice of Warning sent him by Brother J. H. Peters with good success. He says that the Spirit is with them in their meetings, at times, in such power that outsiders would be constrained for the Hymns, but he has been successful in the Pacific and Rocky Mountain missions.

Bro. E. H. Ebert writes from Wellmanville, Ness county, Kansas. He desires some one of the faithful elders to locate in that region, promising to assist them some financially, if all goes well. He is confidant a branch may soon be organized there with proper efforts.

Bro. E. D. Bullard, of Wray, Colorado, is anxious to have some "live elder" locate there, and asks that some of the elders who pass through that region over the B. & M. R. R., stop off and preach for a season.

We have many questions on hand awaiting answers. We ask those who sent them to be patient, for we are limited for work of both time and space.

By late letter from sister Celestine Rush, of Heppner, Oregon, we learn she is actively engaged with the C. W. T. U. in that place, and that she desires effective matter, prose or poetry, to use in pushing forward that work where she resides.

Bro. R. H. Ervin, of Wilkesville, Ohio, wrote of late that Bro. Moler and Matthews had been laboring some in that place and vicinity with success.

Bro. S. P. Sherrill wrote of late from Groesbeck, Texas, that he was using the Herald successfully, wanted an assortment of tracts to distribute, some outsiders would send for them, but times were extremely hard, for the reason that there had been five successive failures in crops in that region.

Bro. N. P. Pearson writes from Hamilton, Gonzales county, Texas, that he hopes Bro. I. N. Roberts may visit that place at an early time. He has been distributing tracts and some persons there are interested in the doctrine.

Bro. Charles Derry says: "I know it is written: 'The first shall be last and the last shall be first' but I did not expect to see it fulfilled in my article on the resurrection, but so it is. I wondered to see the second part come out first." We beg pardon for any mistake made and can only say we intended to publish the several parts in the order in which they reached the office. This letter has been written with extra and increasing duties during the past few months that he is very happy to know that but few blunders in the mechanical department have so far occurred. Both in editorial work, in correspondence, and in duty of the office, the Presiding Elder there has been large increase during the past three years.
MOUND CITY, Mo., May 20.

Editors' Herald.—In Herald for February 18th, under the head of "Questions and Answers, in answer to the question in relation to whether or not "Branch and district assemblies of the church" are "bound to raise their hands in support of the finding of an Elders' Court," we find the following language: "Furthermore, the law provides that the transgressor shall be delivered up unto the church, not to the elders, but to the members; and that, too, 'not before the world.'—Doc. Cov. 42: 23.

The full text of Doctrino Covenants 42: 23 is as follows: "And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the church and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. 23. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders; and that, too, 'not before the world.'—Doc. Cov. 42: 23.

Replying to this we would say, that the "meeting" here mentioned means the called, authorized and organized assembly, convention, or collection composed of the elders, witnesses, and accused parties in any given case. Most any authorized and organized collection of persons may properly be called "a meeting;" as, for instance, "a meeting" of bank or railway officials; "a meeting" of a County Board, a "City Council," etc., etc., etc.

We readily concede all of various cases of personal transgression coming before an Elders' Court, the details of which should not be permitted in the least to be discussed before the members of the church, especially females and those of tender years; and which, if Paraded before male members of mature years could only serve to gratify a base, morbid appetite for scandal and evil speaking. God wills that the real or alleged evil doings of mankind shall be as little known abroad as possible, and not conflict with or defeat justice. When persons, especially the young, are brought into immediate and frequent contact with evil words, deeds or displays, they easily become contaminated and corrupted therewith, become less refined, and less sensitive in relation to the sinfulness of sin.

Refined, Christian persons revolt at sin, pain, distress or evil in any form or under any circumstances; and such could not be persuaded to attend Elders' Courts when an alleged transgressor is being tried, except summoned as members of the court or as witnesses. The law cited is needed only for those who are still "carnal" and need the law to protect themselves against the incitements and leadings of their own unrefined soul under similar circumstances.

We assert that God loves mankind, including sinners; and, that while he hates sin, it is nevertheless his will that as little of the secret or public sins of men should be displayed and be known abroad as is compatible with the welfare of society. "The heart is deceitful above all things, and desperately wicked;" yet God in his pity, love and wisdom, has hidden its secret evils, far from human sight. This wisdom and this love are clearly exhibited to the careful, spiritual reader, in this matchless law, that the church and the world are jealous and effectively guarded: 23. And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the church and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

Section 181

Mothers Home Column.

EDITED BY SISTER "FRANCES."

"Faith shares the future's promise: Love's self-offering is a triumph won; And each good thought or action moves The dark world nearer to the sun."

AT THE RIVER.

I am standing alone by a mystic tide, And the swift waters creep past my feet, While floating across from the other side Comes strains of music heavenly sweet; And I see the beautiful white-robed throng Beckoning to me across the wave, And I long to join in the rapturous song, But the cold, dark waters I dare not brave. I press my foot to the river of death, But backward shrinks when I begin to start. For the icy waters have stopped my breath, And frozen the blood in my frightened heart. Thou softly and sweetly the angel song Comes floating across to my listening ear, "Though the river is dark and swift and strong, There is One who will help you, so be of good cheer."

And then in the midst of the beautiful band A wondrous vision bursts on my sight, And I seem to see on that shining strand A form of celestial glory and light; And softly there steals to my troubled soul "Smile, my child, the waters now are calmer than when you stepped in; I will bear thee up, so be of good cheer."

With a world of love in his patient eyes He stretches his bleeding hands to aid, And over and over in such sad subtitles, "Oh, doubting one, art thou still afraid? My foot once pressed these cold, dark waves, Unaided I stepped o'er the river's brink, And wilt thou not trust Me, thy danger be? I will bear thee up so thou may'st not sink." Then all fear goes out from my doubting soul And a wonderful peace steals on instead, As one more I turn to the river's side, And the weary waters no longer dread; And so boldly I plunge in the chilling tide The song of the stream is sweet and clear, "Though my river is dark and cold and wide, Thy Savior is with thee, so be of good cheer."—Ed. 2

"Smile on, doubt on, say, life is sad, The world's like a sea, I'll keep my heart glad, true and warm, I never will grow old."
HOME COLUMN MISSIONARY FUND.

Reuben Elvin, Lamoni, Iowa... 15
Sr. E. Fisher and children... 1.00
Sister, River Sioux, Iowa... 75
Sr. Edith, Shreve City, Iowa... 1.00
Sr. Ida L. Kennedy, Holstein, Ont... 25
Sr. Bertha McDonald, Centerville, Iowa... 1.00
Sr. Mary Burnett, Check, Iowa... 12
Sr. Jennie Barr, Lamoni, Iowa... 1.00
Little Victor Curry, (in God's Paradise)... 15
Alice Curry, Senior, Texas... 10
Sr. E. M. Wronowski, Jessup Port, Md... 50
Sr. E. M. Walker, Joesmont, Mo... 50
Sr. Ellen Archibald, Centerville, Iowa... 55
Sr. Sarah Millard, Carson City, Nevada... 1.00
Sr. Sarah Hudson, Columbus, Neb... 2.00
Sr. M. J. Ryerson, Malvern, Iowa... 2.00
Sr. D. Bowen, Fremont, Neb... 1.25
Sr. Martine Anderson, Normal, Neb... 50
Lamoni, Iowa, March 14th.

SILVER HILL, Ark, Feb 16th.

Dear Sisters of the Home Column:—I have been greatly encouraged and strengthened by reading the good advice found in the sisters' letters. Like some of them, I realize my weakness, and shortcomings before the Giver of all good; but trusting that he may give me knowledge, wisdom and understanding, I must do my work acceptably in his sight, I will ever press forward to the mark of the high calling which is in Christ Jesus. I have one dear little child entrusted to my care; and I earnestly invoke the sisters to pray for me, that I may so live that she seeing my good works may be constrained to do likewise, that I may bring her up in the fear and admonition of the Lord, and that she may not walk in by and forbidden paths. Many times I feel depressed in spirit, and think I am almost too unworthy to approach the great Physician, in order to obtain strength to overcome; but I find him ever ready to hear and answer my feeble petition when I ask aright. In your prayers remember your sister in bonds of love.

MAGGIE CATO.

Buchanan, Tenn, Feb 18th.

Sister Frances:—I wish to hear my testimony to the truthfulness of the glorious work we are engaged in, for I know it is of God. It was at a prayer meeting one beautiful evening that the small, soft voice whispered: "The work is true." Oh, how gladly it was received, for I had long had a desire to know myself. I had often heard Bro. Griffith and others say they knew the work was of God, but until I received a testimony for myself did I realize what a glorious thing it was to know we are engaged in a work on which God is at the head; and, Dear Sisters, I would advise all who have not received a knowledge of it, never to be contented in just believing; but seek to know for yourselves, for it will be a great help to you in your every day life, or at least it is to me. This knowledge is not obtained by sitting still, with little or no desire to obtain it. It was several years of earnest devotion before I received the blessing; and I have no doubt as to the truthfulness of the latter day work. The only fear is that I will not live as faithful as I ought. But, dear Sisters, let us all try to do live that we may receive the crown that is laid up for those who are prepared to receive it.

Bro. Clapp has been here, and given us three noble sermons. We are looking for him again at our quarterly conference.

Your sister in peace,

ADA ROBERTS.

THE SAINTS' HERALD.

DELTA, IOWA, Feb 12th.

Dear Sisters of the Home Column:—It is with pleasure that I read each week, letters from different ones; and although you are stranger to me personally, yet you all seem near to me, because we are one in the Gospel of Christ; and I know that you are all interested in the happy family by and bye. Our branch here is being blessed with spiritual gifts, and the children are moved upon to arise and bear their testimony to this latter day work, which makes me rejoice. When I read in the Herald of those who do not have the privilege of meeting as we do, I think Oh, how I wish I could do more to forward on the great work, and that I could do more to bring souls unto Christ. I do desire to overcome self and all that is of an evil nature.

We have some most excellent sermons by Brn. Whiting and Turner. I would just see to the Saints here in this branch; let us be active, at all times. I feel that there are many in this place that are honest in heart, that must be geting into the new order of things by their own prayers and exertion in order to obtain the knowledge of God in their behalf. I also ask an interest in the prayers of all the Saints.

A SISTER.

Cleveland, Iowa, Feb 12th.

Dear Sister Frances:—It has been over twenty years since I obeyed the gospel. I was a member of the Methodist church fourteen years, but was not satisfied. I had doubts and fears of my acceptance, but when I heard Bro. James Brown preach, one Sunday afternoon, I obeyed the gospel, and I feel to praise God high and holy name that I was ever enough to hear an humble part amongst the Saints, for I know this work is of God and not of man. I have had many a testimony, I was seventy-two the 7th of this month, and a few of the good sisters got up a surprise party, and remembered their aged sister. One sister gave me seventy cents. My daughter that I live with will make it one dollar and I send it for my birthday offering. I might not live to see another. Please remember me in your prayers, that I may be found faithful when the Master comes.

From your sister in the one faith,

ELIZABETH RILEY.

EAST DELAVAN, Wis., Jan 28th.

Dear Sister Frances:—We as a people believe that God does hear and answer prayer, and that he is a rewarder of all those that diligently seek him. I, for one, can bear my testimony that this is true, in many instances from past experience.

When I married, my husband was a bitter opposer of what the world called Mormonism. I would sometimes try to approach him in a quiet way, with Bible in hand, and say, "My dear husband, I have found a certain passage of Scripture that I would like to read to you, and see if you understand it as I do; or if you can give me any light upon it." He would never object to this, but as I read carefully along from chapter to chapter concerning the establishment of the church, and the gifts that should follow the believers, he would say, "Stop; I don't want to hear any more of that, for it's all Mormonism, and if I thought there was one drop of that blood in your veins, I would be tempted to leave you." Then I took it to the Lord in humble prayer, and asked the good Father to give him the spirit of investigation and an understanding heart, that he yet might see the light of the gospel, and come to a saving knowledge of the truth as it is in Christ Jesus, our Lord; and I want to tell you that I know God heard my prayers in his behalf, for in less than one year he was a candidate for baptism, and three years ago he was ordained to the office of an Elder by business, and since then there has been fifteen added to our little branch. We have a nice little church which is located on one corner of our farm, where we as Saints, can worship God according to the dictates of our own conscience. We have preaching service on Sundays at eleven a.m., and Sabbath school and Bible class the next hour, and prayer meeting at seven in the evening; also prayer meeting Thursday evenings.

We are blessed, strengthened and encouraged to labor, for the Lord does not fail to meet with us by his Holy Spirit, which he pours out in tongues and prophecy; and it seems many times that our cup is filled to overflowing. Has He not said in His holy word, "He that doeth my will shall know of the doctrine, whether it be of God or whether I speak of myself." Is this not all true? I think I hear you say, most assuredly. Then let us not be weary in well doing, but let us go on, trusting in Israel's God; and do what we can with our might, mind and strength, nothing doubting, and the Lord will bless us.

From your sister in the one faith,

LAURA E. SOUTHWICK.

CARTHAGE, Mo., Feb 1st.

Dear Sisters:—I have been greatly blessed in reading the many encouraging letters in the Mother's Home Column, and wish to add my testimony to the Church of Latter Day Saints. I have only been a member seven months, and I can say I have been greatly blessed. We moved here from Illinois a few months ago, away from any branch of the church; but I am happy to say we are no farther from the throne of grace. The Bible teaches us to do all we can and we will be rewarded; for virtue we have a price to receive, for vice a price to pay. We would be pleased to have Saints passing through here call on us. My husband and I are the only Saints here, but we are doing all we can in the way of distributing reading matter. I am a convert.

I desire an Interest in your prayers, that I may be able to bring up my little ones in the way they should go; and that I may be kept meek and humble, and that my steps may ever be in the straight and narrow way.

Your sister in the one faith,

HANNA POCKET.

BARNARD, Kan., Feb 16th.

Dear Sister Frances:—I am not a mother, but blessed are they who are, for they have a work to perform which they will be rewarded for, if not in this world, in the world to come. I love to read the letters in the Column for there is always a word of encouragement in every letter. I love the cause in which we are engaged. There is no branch here, or any Saints. In our humble way we are trying to do all we can for the cause. Oh, that we could reach the hearts of the unbelieving! I have been a member of the church ever since I was nine years old, therefore I have never experienced the doubts and fears of the unbelieving. But I can see them...
around me from day to day. Oh, how terrible it must be! Several days ago while visiting at a lady friend's, she told me that she feared death with all her heart, and she said: "Sometimes I think of death, and the thought nearly crazes me; oh, that I could never die!"

A sister in Christ,
Cassie Wilson.

WEBB CITY, Mo., Feb. 10th.

Dear Sisters:—I have just been reading the Herald of February 1st, and am pleased with the leading piece in our column, "Buckle on your armor." I have often thought as the sister, and think if we as Saints would try harder to convert our children, and live more Christ-like, we would enjoy more of the spirit of love; for it is said though we should have faith to remove mountains and have not charity, it availeth nothing. Then if we teach the law of Christ, and leave out charity, the law will not avail. If we teach and practice the laws of Christ, we will have that charity that never falleth. How often those who are not of our faith slight us because we do not teach to suit the world; and often we resent the slight in the same way, when we should offer up a prayer in their behalf; and not return evil for evil; for if we could only keep in possession of the Spirit and pray earnestly for those who despitfully use us, for the work's sake, the influence would be felt, and many more would be brought to the light. Let us try to practice more friendship, and not be selfish. If we are rich in light and knowledge try to impart unto those who are in darkness by doing good for evil. And, mothers, do not neglect to teach your little ones to pray. Do not let them when they are grown, "I never heard my mother pray," for I often think the best prayer I ever heard was offered by my mother.

We feel the need of organizing a Sunday School in this place, and think we will do so.

R. M. BRADLEY.

NORTH FORSTER, N. S. W.,

Dear Sisters in Christ:—Although young in the church of the Lord, I have a few words to say to the Home Column. I was baptized the 15th of August, 1886. I am fully satisfied, and know it to be the work of God. I am only sorry I did not join it before, for it is a grand work. I am a mother of three little children, and often feel very weak. I often shed tears when I read the letters of the sisters in the Herald. I cannot express my feelings to the Herald, for I feel overflown with joy. I ask the sisters to remember me in their prayers, for I am very weak, and hope the Lord will give me strength to bring my little children up in the right way.

A sister in Christ,
CHARLOTTE DELINE.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well-known hymn, is called "the old, old story," told of in an old, old book; and taught with old and old teaching, which is the greatest and best gift ever given to mankind.—Glidstone.

ADDRESS:
G. A. Blakeslee, presiding Bishop, Galien, Michigan.

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

Correspondence.

QUEENSFERRY, Victoria, Australia, Jan. 17th.

Bro. Joseph:—I feel to write you concerning this mission. The field is divided into two districts, the north being the colony of Victoria, with all the branches in the vicinity of Melbourne on the south coast of Australia; and the other, comprising the eastern and central part of New South Wales with the branches north of Sydney. So that there are two separate and distinct fields, each needing an elder to be located therein. Just now is an unfavorable time for labor, as it is hay­ ing and harvesting season here.

In the Queensferry branch some are farmers, some carpenters and store-keepers and farmers combined, and school teachers. In the Geelong branch, or Leopold branch, near Geelong, they are principally farmers. I believe these three compose the district of Victoria.

In New South Wales there are four branches; one called the Hamilton branch with members living in Islington and New Castle and surrounding country. They are brick-layers, miners, bakers, printers, dyers and farmers. In the WallSEND branch they are chiefly miners. In the Forster branch, Bro. Wright owns and runs saw­ mills, and about all the male members are employed in the mills. At Nambucca they are all farmers. In Sydney, there are not enough to keep up branch organization.

In passing from Hastings and Queensferry branches (which are about twenty-five miles apart by water) to Geelong and vicinity, Melbourne, with numbers of fine suburban towns have to be passed, affording more or less opportunity for preaching if means to hire public halls could be available. In fact a dozen or more men could be kept at work here. In the upper district, or New South Wales, but little can be done, either in WallSEND or Hamilton except by outdoor preaching—and that I probably shall not venture much. In Forster and Nambucca it is different. The climate in Victoria, being on the sea-coast is hurtful to Bro. Burton, he having injured his voice and bronchial tubes by out door preaching in New South Wales. There are but two points therefore that Bro. Burton could do much if any preaching, and they are Forster and Nambucca. The other branches in that neighborhood, or district, are ones that require more attention than my other branches cause. I feel that the thought of preaching in New South Wales is not to be approved of God, I have never had such a thought before, but I now remember that I felt the same influence in ordaining Bro. John C. Foss to the same office. At the supper table I was constrained three times to ask Bro. Burton if he felt any other hands than mine on his head, and twice I put the thought away, but the next time I was almost irresistibly led to say the words to him. I felt that I must ask him or get up from the table and go away. So I asked the question, and he promptly answered, "Yes," and said his feeling produced on the top and right side of the head, and it still remained, a "warm, pleasant, and delightful feeling." When I ordained Bro. Foss the windows in the church at Junesport shook or rattle, like if a violent storm was raging outside; but I was not physically affected. Yet I realized at the time that a power was communicated and the sensation of feeling produced by the visitation of angels were similar to those felt in this case. It must be a glorious thought to any one, who can realize that the hands of angels as "fellow servants" are laid on their heads with their brethren in the flesh. But. John learned that angels were fellow servants with him and with his brethren the prophets. And I truly believe that they often take part in our services. The visitations of angels were similar to those felt in the case of Bro. Burton. Indeed I am inclined to believe they assist in every divinely appointed and heaven approved ordination. I once ordained—or laid on hands in the attempt to ordain a man, which was the most cold, and lifeless act I ever performed in the church. I never want to feel as I did then, for I have ever since doubted the acceptance of the act on the part of the Lord, however as an individual, I believe the brother was accepted of the Lord, as his child, and that he was a good man at the time and no doubt remains so still. But is not every ordination to be approved of God, to be performed according to the order of God, namely: (1) According to his gifts, i.e., qualifications. (2) According to the calling of God unto him. (3) Bro. Foss is of the Holy Spirit which was in him who ordains. So that lacking in any of these conditions, the ordination is not approved of God? On the first of January we also organized what is to be known at present as the Victoria district of Australia. Bro. Evan Jones, Sr., was chosen president. Bro. Read secretary, and Bro. E. McGurk selected for appointment as Bishop's Agent of the district. Bro. McDo­ well was prior to this ordained an elder; Bro. Evan Jones, Jr., was ordained a priest, and Bro. R. Ramble ord­ ined deacon. A conference was appointed to be held at Queensferry on the third Saturday in February. After which we contemplate going north to hold conference in New South Wales than New Zealand. As for myself my present idea is that I may labor along in this field, for a year perhaps, and then return to the South Sea Islands for six months or so, before my return to the States. I most assuredly believe that I shall go there before I return home. There are a number of most excellent young people in this part of the world, who as elders and wives of elders may do a good work after awhile.

On the first of January I ordained Bro. Burton to the office of a Seventy. I never had any experience before, nor ever heard of any one else having the same. In the opening prayer of the meeting, which was for sacrament, prayer and testimony and ordinations, I was led to pray that the angel of the Lord might assist in the ordinations. I never had such a thought before, but I now remember that I felt the same influence in ordaining Bro. John C. Foss to the same office. At the supper table I was constrained three times to ask Bro. Burton if he felt any other hands than mine on his head, and twice I put the thought away, but the next time I was almost irresistibly led to say the words to him. I felt that I must ask him or get up from the table and go away. So I asked the question, and he promptly answered, "Yes," and said his feeling produced on the top and right side of the head, and it still remained, a "warm, pleasant, and delightful feeling." When I ordained Bro. Foss the windows in the church at Junesport shook or rattle, like if a violent storm was raging outside; but I was not physically affected. Yet I realized at the time that a power was communicated and the sensation of feeling produced by the visitation of angels were similar to those felt in this case. It must be a glorious thought to any one, who can realize that the hands of angels as "fellow servants" are laid on their heads with their brethren in the flesh. But. John learned that angels were fellow servants with him and with his brethren the prophets. And I truly believe that they often take part in our services. The visitations of angels were similar to those felt in the case of Bro. Burton. Indeed I am inclined to believe they assist in every divinely appointed and heaven approved ordination. I once ordained—or laid on hands in the attempt to ordain a man, which was the most cold, and lifeless act I ever performed in the church. I never want to feel as I did then, for I have ever since doubted the acceptance of the act on the part of the Lord, however as an individual, I believe the brother was accepted of the Lord, as his child, and that he was a good man at the time and no doubt remains so still. But is not every ordination to be approved of God, to be performed according to the order of God, namely: (1) According to his gifts, i.e., qualifications. (2) According to the calling of God unto him. (3) Bro. Foss is of the Holy Spirit which was in him who ordains. So that lacking in any of these conditions, the ordination is not approved of God? On the first of January we also organized what is to be known at present as the Victoria district of Australia. Bro. Evan Jones, Sr., was chosen president. Bro. Read secretary, and Bro. E. McGurk selected for appointment as Bishop's Agent of the district. Bro. McDo­ well was prior to this ordained an elder; Bro. Evan Jones, Jr., was ordained a priest, and Bro. R. Ramble ord­ ined deacon. A conference was appointed to be held at Queensferry on the third Saturday in February. After which we contemplate going north to hold conference in New South Wales

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and organize a district there. As Easter time is a holiday season for many, it is thought to be the best time to hold it, and we have so arranged. I desire that our mail be sent to WallSEND, New South Wales, Australia till further notice.

It is wise that those who correspond with us, should send our mail to either Hastings, Victoria, Australia, in care of Elder Evan Jones, Sr., or to WallSEND, New South Wales, Australia, in care of Elder Thomas Gregory; for it is uncertain how long Bro. Ellis of Sydney, may remain there, and there is no one else to look after our mail there. I have received but six letters since I came here, and I am confident that I have not received all. And so that those who may have written here may know whether their letters have reached me, I mention the names of those whose letters have reached me to date: Bro. Joseph; Bro. Dancer; Bro. and Sr. Jones, Nebraska; Bro. Webster, Massachusetts; Bro. Baldwin, Stewartville, Missouri; and Bro. Brackenbury, Independence, Missouri.

I have preached four times in Hastings and four times in Queensferry, since our arrival. This is a strange country in regard to meetings. The people outside the church in Hastings will only go to meeting in the nights, while in Queensferry they go at night and in the morning. In Hamilton branch they will not go either day or night, but will congregate in the park or domain and lie on the grass and listen as long as you may choose to amuse them, for that is what they seem to think preaching is designed for. And on such occasions there are a number of cranks, who stand ready to make some sort of a reply, no matter how irrelevant, or non-sensical, so that it will draw the minds of the people away from what is said; that seems to be their sole design. What is needed in both Hamilton and WallSEND, is a church building, for people will not go to religious meetings in halls used for shows, dances, &c., that is, the sort of people who would stand ready to make some sort of a reply, no matter how irrelevant, or non-sensical, so that it will draw the minds of the people away from what is said; that seems to be their sole design. What is needed in both Hamilton and WallSEND, is a church building, for people will not go to religious meetings in halls used for shows, dances, &c., that is, the sort of people who would stand ready to make some sort of a reply, no matter how irrelevant, or non-sensical, so that it will draw the minds of the people away from what is said; that seems to be their sole design.

[The following letter was lately forwarded to us by Eliza Cook, M. D.,—Ed.]

SHEKIDAN, Nevada, Dec. 9th.

Dear Herald:—As we have not seen anything in your columns for some time from this part of the Lord’s vineyard, we write a few lines to inform you of the condition of the latter day work here. We are sorry to say there are no meetings anywhere near that we know of except in Genoa, at Bro. Walker’s, where there is meeting every two weeks. It is very seldom we have more than six at our meetings, but the Lord has promised to meet with two or three, and so he does, for he blesses us with much of his Spirit, and sometimes we are blessed with the gifts, and we are admonished and instructed in the ways of the Lord. We know we are growing in grace and in the knowledge of the truth. Though our pathway is beset with thorns, yet through him who hath loved us and given himself for us, we gain the victory over them all. We greatly rejoice in the latter day work, although we feel sometimes we are forsaken of the brethren in this mission. We have no preaching only through the Herald;—have had but one sermon since Bro. A. H. Smith was here—yet we will rejoice to the Lord and joy in the God of our salvation. Bro. David L. Jones is our president.

Your sister, M. Cook.

[THE SAINTS’ HERALD.]
"powers that be" shall not otherwise direct. We shall hope and pray that his return may be honored by the Spirit through the General Conference. It is believed by all the Saints in this county that he is the one to further prosecute the work in this region.

We have received three numbers of the Autumn Leaves. It is highly appreciated by all who have perused it. Long may it live is the prayer of your unworthy brother.

WALTER BOHALL.

HASTINGS, Victoria, Jan. 2d.

Bro. Joseph:—On Tuesday, December 20th, I met Bro. and Sr. T. W. Smith in Melbourne; and that night we went to Hastings. We were all very much pleased to see them, and the Saints are quickly getting more in line with the work; especially in the law of tithing—as I had not taught that law, except privately, and occasionally alluding to it in my sermons.

So far there has been no conflict in his teaching and that which the Saints have received by brethren Rodger, Gillen or myself; and several have said you are alike, meaning we all teach the same thing. I am glad. I have had much light upon every subject he has handled.

The Saints are using him all his spare time, so that I have not yet had much opportunity of conversation with him. The Saints are much pleased with him, and Sr. Helen quite charms them with her quaint singing—sometimes in the Tahitian language—while Bro. T. W. accompanies her with the bass. Bro. Smith called a conference beginning December 31st. Quite a number of the Queenferry Saints met with the Hastings branch and at three p.m., Saturday, December 31st, the first Victorian conference met; Bro. Smith presiding. Bro. E. Jones was chosen as president of the district; Bro. J. A. Read secretary, and E. McGurk was nominated as Bishop's agent for this colony, Victoria. On Sunday January 1st, at three p.m., after opening the meeting by singing and prayer by Bro. T. W. Smith, in which he asked God to bless him in the ordinances to be performed, and to assist him by permitting a heavenly messenger to lay on hands with him, while he held his hands over the office of Seventy; and while his hands were upon my forehead and the back part of my head, I felt a slight pressure upon the top and right side of my head, as though four hands were upon my head. As soon as the ordination was over, I felt clearly and distinctly a circle of fire around my head about where the rim of my hat came, which feeling remained clearly through the remainder of the day, and gradually lessening, yet was distinctly noticable the next day and whenever I would speak of it; and with it a calm, happy feeling, which I think is testimony to me that Bro. T. W. Smith is accepted by God in his office and work, and that God desires me to be faithful and true to his covenant so that I may wear the crown of life with the redeemed. I had fasted and prayed that I might receive an acknowledgement from God of my acceptance with him in receiving the responsibilities of the office of the Seventy, if I was worthy, and I accepted what I have written as an answer to my desires. It was also stated that the Lord was pleased with, and accepted my labors in Australa, and that I might labor yet more and in other lands.

January 16th.—We have had some excellent meetings since Bro. and Sr. T. W. Smith have been with us, they are giving fresh life and vigor to the Saints, and he is bringing the branches up a little sharper in line with all the rules and practices of the church which will tend to establish the work here more firmly. At the present I am very much better than when I wrote last, but as I bore testimony a few minutes in the full last Sunday I found that my throat would not allow me to speak above an ordinary conversational tone without pain, but I am steadily improving as the warm weather increases.

Queenferry, January 30th.—We have been over here a few weeks holding meetings and visiting among the Saints, strengthening their faith in the work by conversation, etc. Bro. Smith often preaches in demonstration of the Spirit and much power to the edification of all. His coming was very opportune indeed. We will soon go to Geelong and then meet in conference here February 18th, and I hope by that time to be able to preach again; for with care and prayer I am getting quite strong in voice again.

Emma and Addie are well, but Addie looks weary and ill for she watches with Sr. Luke Stewart by her father's bed-side a part of each night. He is failing fast and probably ere this reaches you he will be numbered with the departed. The work is moving on here—strangers enquiring for the way of truth and life, and in the great confusion of ways and paths the one bright path is shining brighter and brighter as the others lose their former lustre, and are getting mingled together making a broad, very broad way. Babylon is calling loudly for an amalgamation, I think they will before long accomplish it, for there will be but two churches by and by.

I love the latter day work; it is all in all to me, and the great blessing I have received lately was "That my God accepted me, and my name is written in the Lamb's book of life." I shall renew my endeavors in the future so that it may not be blotted out, and will try not to mar the record. May God help me and all Israel to keep his covenants on the end.

Your brother in Christ,

J. F. BURTON.

WIRT, IOWA, March 7th.

Bro. W. W. Blair.—With some degree of pleasure I pen you these few lines. We received a challenge some time ago from our Campbellite friends to discuss our faith: Resolved, that the teachings of the Latter Day Saints is not in harmony with the teachings of the Church in doctrine and organization. We had one of the most glorious victories that was ever known for the truth. Some here have said regretfully that they would not have had the decision given in our favor for a thousand dollars. They feel badly.

N. I. KENT.

WHITE ROCK, Mich., March 18th.

Bro. Blair.—The work is still moving on here. The interest is increasing. February 23d I baptized one; the next day I went to Sigel and labored for a few days and organized a branch of about twenty-five members. Since then I returned here and have baptized four, and Bro. E. J. Martinsonc has baptized three. Next Tuesday I expect to baptize a few more.

LEVY PHelpS.
THE SAINTS' HERALD.

fered us the use of his hall, which he furnished us lighted, free. His name is Cooper. We commenced meeting and had a full house. The hall was not stily rods from the school-house. On Sunday the fourth instant, I baptized four into the fold. Bro. Cornish has done the principal part of the preaching in all this part of the country. I am much blessed in preaching the word, and I desire to live and die in the great latter day work. There is, I believe, over thirty in this branch.

ROBERT DAVIS.

What Cherr, Iowa, March 8th.

Bro. Blair.—We arrived here on the 3d inst. Have preached three sermons in the City Hall, and have met three times with the Saints in their place of worship. This branch is in excellent condition. There are two or three persons ready for baptism. I anticipate continuing the preaching until about the 20th, then go to Independence by way of Chariton and Independence by way of Tilbury and Chatham, Ohio, March 6th.

Dear Herald:—We continued at Kingsley until we had held forty-five meetings in three different localities. At Quorn we baptised five, three of them adults, and two young men. They came from the Methodist, United Brethren and Catholic Churches. A greater interest we never saw manifest than at the last named place, and we look for many more to be baptised there in the spring. We have baptized eleven at that place since last July.

From here we came back by way of Richland, Dakota, staying over Sunday and attended services twice. Our late opponent seemed to have attained the faculty of forgetfulness, for he made no profession of recognition.

Coming by way of home we stayed from Thursday till Tuesday, visiting with relatives and friends; coming thence to Dow City, where we delivered eight sermons in all; attending the Galland's Grove and the Little Sioux conferences in the mean time. Two gave their names for baptism at this place. From here we were brought to Galland's Grove by one of Bro. John Hawley's boys, and held four meetings.

At the two last places we were permitted to see the places and friends of childhood days, and as we plucked from the vine of memory cluster after cluster of that happy time, we seemed transported back to the gleeful moments of youth. And yet, as we gazed on the places where once were the objects of life's dawn, we were apprised of the changes time had wrought, and there came steadily over the soul a feeling akin to sorrow, to think that the places hallowed with the prayers and glad vocalisations of youth, had lost their once happy attractions, and that so many with whom in our youth we had gambolled are now gone to their account. Here it was that we received the teachings that were to become the warp and woof of our future character. And, Oh! with what sorrow we realise that at times we had so little regard for those teachings! If all could know what sacred memories cluster round the name of mother! But why linger, life is before us, and perchance there is a place in the great drama! It needs be that we should fill it.

Leaving the "Grove," we were brought to Earling by R. Wight, a half brother, whence we came to this place and will close here to-morrow night and then go to Persia, as we are on our way to spring conference.

Bro. C. A. Butterworth, a young man ordained at this district conference, is with me, and will travel in my company if I am permitted to stay in my old field.

To all the Saints and friends that have so kindly treated me in my travels I am ever grateful.

J. W. WIGHT.

Rest for the nerves.

There is no better preventative of nervous exhaustion than regular, unburthened, muscular exercise. If we could moderate our hurry, lessen our worry and increase our open air exercise a large proportion of nervous diseases would be abolished.

For those who can not get a sufficient holiday the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily vocation have discovered this for themselves. A Spanish merchant in Barcelona told me that in bed his patients were at ease, and that in bed he was able to think of nothing except what they were to spend in their daily vocation. In bed their brain is free from its burden, and the Holy Ghost was received.

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"These signs shall follow," I was out to listen to a Rev. Divine of the Campbelle faith a few evenings ago. I heard he was to talk on the "spiritual gifts," and he did so with a vengeance. There was really no foundation to his talk, neither did he make a single point. His discourse was an effort to prove that the signs spoken of by the Savior in Mark 16: 19, also those mentioned in 1 Cor. 12, were only to remain twenty-one years as a child. Until it is twenty-one years of age it is under its parents. But after the age of twenty-one years, all were at liberty—were free and had no more need of parental care. This was his line of argument through his entire discourse. He claimed that the first age of the Church was a miracle-age of twenty-one years. After that the gospel took its place and the gifts were no longer needed. He utterly denied the need of the Holy Ghost and the revelation of God to man now, utterly discarding the words of the Lord Jesus when he said:—"And these signs shall follow them that believe." We understand that the gospel came before the signs, that by obeying the gospel the children of God are prepared to receive the gifts of the gospel. We read that John came preaching the gospel, preparing the people, telling them that they afterward should be baptized with the Holy Ghost. The scriptures teach that John did no miracle. But he was one sent from God with the gospel, that first man should believe the gospel and obey its injunctions, having the soul cleansed from sin, then man became a fit dwelling place for the Holy Ghost, and the Holy Ghost was not confined wholly to the apostles, nor was the promise confined to that age alone. For it is written:—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?"—Selected.

John the Baptist preached that the gospel was to come. "Repent, ye, for the kingdom of heaven is at hand." We read that he was a good preacher and a great compassion. Will not God's will be done? Will we completely abandon it? Will we try to be in the mission and firmly believe in God with the Holy Ghost. The scriptures tell us that John did no miracle. But he was one sent from God with the gospel, that first man should believe the gospel and obey its injunctions, having the soul cleansed from sin, then man became a fit dwelling place for the Holy Ghost, and the Holy Ghost was not confined wholly to the apostles, nor was the promise confined to that age alone. For it is written:—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?"—Selected.

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many as the Lord our God shall call." This promise is only to them that obey. After believing and obeying, then we are eligible to the gifts, for the gifts follow the believer.

How long were the gifts to remain? The Lord Jesus promised that he would be with the believer "always even unto the end of the world." And further, he says: "But I go away, I will send you another Comforter, even the Holy Ghost, which is the Spirit of truth, which proceedeth from the Father; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he abideth with you. But I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, and knoweth him not: but ye know him, for he dwelleth with you, and shall be in you." These are the words of the Lord, and we are to obey them. Then the Church, for four hundred years after Christ, during the fourth century.

Paul says that no man can say that Jesus is the Lord but by the Holy Ghost. We believe God is unchangeable; that when He has a covenant people on earth, He gives them light and intelligence, which are for the children of God to enjoy, and they could not go on, neither could the Saints be edified. The seven spiritual gifts enumerated are for the children of God to enjoy, and are dispensed to every one as the Son wills; as is recorded in 1 Cor. 12. Those seven spiritual gifts there enumerated are for the children of God to enjoy, that they may be instructed and built up. Wherein unrighteousness was in the men, there could not go on, neither could the Saints be edified.

Paul further says they were to remain "till we, in the unity of the faith, all come to the knowledge of the Son of God; unto a perfect man; unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Hence we see they are indispensable. They must all remain until the Saints arrive at perfection in Christ. Paul says, 1 Cor. 13: "But when that which is perfect is come, then that which is in part shall be done away. When that which is perfect is come, then that which is in part shall be done away. When that which is perfect is come, it will cease, because there is no light in that thing." J. Armstrong.

MARTIN LUTHER, ET AL.

DURING the year 1886, while at Dorchester, Nebraska, at the house of sister R. S. Coats, in conversation with: Elder Shields upon the course the Utah Mormon Church had adopted in relation to marriage, I made the remark that Martin Luther and others of the reformers, had under certain restrictions and conditions permitted a plurality of wives. My statement was called in question. I informed the gentleman that I could cite my authority, or vouch for the truth of the statement, for I had received the information herein stated from a gentleman who was present when I made the remark that Martin Luther and others of the reformers, had under certain restrictions and conditions permitted a plurality of wives. I have found the item, and send it for publication for the following reasons:

First: to establish the fact that I was not mistaken. And if any Saints shall see this and are living in his vicinity, or if they know the address of Elder Shields, that they send this to him.

Second: that this may be in the hands of the eldership if necessity should force them to an examination of some of the shining lights among the early reformers.

Third: that if this extract be not true, the friends of Mr. Luther may take an early opportunity to get it corrected.

In the latter part, Paul says: "Now I know all parts, but shall I know even as also I am known." Now the Saints only know in part. We have the Spirit in part. We prophecy in part; speak in tongues in part. But when the Lord comes, then the Saints will receive a fulness and become like him. They will then arrive at the fullness of Christ, be like him, the gifts will not be needed then in part, for the Saints will not "know in part," but will attain to a perfect knowledge. We will not then "see through a glass darkly," but shall "know as we are known." The house or church of God is a church of order, with every office and member in their place; as it pleased God to place them there. But it has pleased men to displace them. Ecclesiastical writers tell us that the gifts and certain officers were in the Church for four hundred years after Christ, during the fourth century.

John Wesley tells us that the reason the gifts were not in the Church after that time was because the Christians had all turned heathens. There is not one word in the Holy Scriptures authorizing such departure, nor the cessation of the gifts until God's purposes are accomplished in bringing the faithful Saints to perfection. It can not be denied that the gospel is for all people, for God is no respecter of persons. And the gospel being perfect and the same in all ages—unchangeable as its Author—therefore the fruits should ever be the same. What God placed in his church at first should be found in it to-day. If the gospel fails to produce that same fruit to-day, and in this life, what assurance have we that it will not fail us in the gift of eternal life?

We believe those who now say, "These signs shall not follow the believer in the gospel," are of the same spirit that came to Eve in the garden of Eden, and said: "The serpent said unto the woman, "Ye shall not die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And the woman said unto the serpent, "We shall eat of the fruit of the tree, of the tree which is in the midst of the garden; but of the fruit of the tree which is in the midst of the garden, God said, "Unto you it is forbidden, and if ye eat thereof ye shall surely die." So the woman was deceived and ate the fruit of one tree. This was the first transgression of man, and the consequences have been felt to this day. From that time man has been in a state of sin and disobedience. This is why man is subject to death and disease, and why he has to serve his own body in the flesh. The more he is enlightened, the more he knows of the truth, and prudent persons would approve of this moderate kind of life, preferable to adultery, and other brutal actions. There is no need of being much concerned for what men will say provided all go right with conscience. So far do we approve it, and in those circumstances only by us specified; for the gospel hath neither recalled nor forbidden what was permitted in the law of Moses respecting marriage. Jesus Christ has not changed the spiritual kingdom, but added justice only, and life everlasting for reward. He teaches the true way of obeying God, and endeavors to repair the corruption of nature. Your Highness hath therefore in this writing, not only the approbation of us all, in case of necessity, concerning the removal of criminal desertions. We have made thereupon; we beseech you to weigh them, as becoming a virtuous, wise, and Christian Prince. We also beg of God to direct all for his glory and your Highness' salvation. May God preserve your Highness. We are most ready to serve your Highness.

J. Armstrong.
Given at Wittenberg the Wednesday after the feast of Saint Nicholas, 1539.

Your Highness' most humble and most obedient subjects and servants,

"Martin Luther, John Melancthon, Martin Bucer, Antony Cowan, Adam, John Leviengue, Justus Wintertere, Dennis Melanther."

From the following certificate by the Notary, it will be seen that Melancthon wrote the foregoing document, and that the same is retained at Hesse.

"I, George Nuspic, Notary Imperial, bear testimony by this present act, written and signed with my own hand, that I have transcribed this present copy from the true original, which is in Melancthon's hand writing, and hath been faithfully preserved to this present time, at the request of the most serene Prince of Hesse; and have examined, with great exactness, every line and every word, and collated them with the same original; and have found them complete thereto, not only in the things themselves, but also in the signs manual, and have delivered the present copy in five leaves of good paper, whereof I bear witness.

"George Nuspic, Notary."

The above extracts are said to be found in the first volume of a work entitled "History of the Variations of the Protestant Churches," by Benjamin Bredero.

I make my copy from "The Seer," of December, 1853, p. 178, 179, printed by Orson Pratt, in Washington, D. C. If any brother has the book referred to by Mr. Pratt, or has access to a public library containing said book, it would not be amiss to make a critical comparison. It is to be hoped that his "Highness, the Prince of Hesse," has not been libelled, also that Princes in America, may not find an excuse to do like those of Germany, three hundred years ago.

It would seem that Luther and his companions were so anxious to be in favor with the Prince, and to grant his virtuous (?) desire, that they entirely overlooked the following statement of Holy Writ: "And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

The Seer.

The Celestial Law. No. 3.

Next comes the instructions how to organize these people, so that it may be seen how that they are organized according to my laws—if otherwise they will be cut off.

D. C. 51:11. This section explains how to organize. Every man's portion secured to him in writing, by the Bishop; equal according to their families, according to their circumstances, and their wants and needs, &c. Read this section, as space forbids quoting it. And thus all things shall be made sure according to the law of the land. This order is as far superior to all "common stock," or joint stock orders, as God's wisdom is superior to man's. A "store-house" is appointed, rules to govern it, &c. "And thus I grant unto this people a privilege of organizing themselves according to my laws." An example for Saints in other places, in all churches. And whose is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life.-Sec. 51. "For it is required of the Lord, at the head of every steward, to render an account of his stewardship, both in time and in eternity."-Sec. 72:1. O, what a glorious privilege it is to organize themselves as was Enoch's people, "for the purpose of establishing the poor," as we learn from preface to sec. 77, of receiving from the Almighty, through his servant, the Bishop, "a writing," a deed to an estate, that shall never perish. In the first volume of a work entitled "The Seer," the Lord says: "Verily I say unto you, the time has come, and is now at hand; and behold, lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of this world, both in this place (Kirtland), and in the land of Zion, or in other words the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and of earthly things also, for the obtaining of them is not only as permanent and everlasting commandment, but also essential to a celestial glory. And may not this have been one of the "former commandments" that had been "established lightly?" And it required the consecration of the Lord. "For according to the law, every man that cometh up to Zion, must lay all things before the Bishop in Zion."-Sec. 72:3, and receive back an inheritance as the Lord's steward. "And an account of this stewardship will I require of them in the day of judgment." This is an example for us all, as "a business" that is needful for their necessities, and their wants, shall be given into our store house.

The Seer.
his talent, that every man may gain other talents; yea even a hundred fold, to be cast into the Lord's store-house, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. This order I have appointed to be an everlasting order unto you [Joseph], and unto your successors in this office. 85: 55. This property includes all things temporal, hence "common property" and "all things common," as equivalent terms—different manner of expressing the same idea peculiar to different nations. And as it was an everlasting order unto the Seer and his successors, may it not be for us? Read the penalty attached for transgression in same paragraph. Every man was to have ample means to work with, that instead of being an expense to the church, he might make his own support and "an hundred fold more to cast into the Lord's store-house, to enable the church, to at once become abundant producers. Provision is also made for widows and orphans. Read this glorious book. Children when of age, if in church fellowship, have claim on the Bishop for a stewardship. Sec. 82. What an inducement for them to "while in the doctrine of Christ" instead of marrying out of the church and scattering to the four wind, as mine and so many others have done. And for this very purpose I believe the Saints should be very obedient. That this law was referred to in sec. 83: 5, as being "treated lightly," is evident from par. 23: "And the Bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and proud." Showing that this law in regard to the poor was not being observed. In sec. 89 we learn that they were organized according to this law before March, 1833. In sec. 34: 1, Sidney Rigdon is told that "Thou wast sent forth by the Lord, to prepare the way before me." "* * * and thou knew it not." In connection with baptism for remission of sins, he loudly proclaimed the gift of the Holy Ghost, and "all things common" among Saints, as preparatory to the coming millennium; a second advent of Christ, thus occurring the sore displeasure of A. Campbell and others in opposing it, just as their discrepant history of the disciples. Mr. Hayden also says that the doctrine of "all things common," taught at, Kirtland, caused the "Marley family," a "common-stock" society of eighteen, to join the "Mormons." And the "Brother and Brother" family, were easily induced to leave that order and accept "of the more perfect law of the Lord" as revealed to Joseph Smith.

It must have been organized in Jackson county, as they had their store-house there before the Saints were driven out in November, for in December the Lord said:—

"I the Lord have suffered the affliction to come upon them in consequence of their transgressions."—93: 1. "Because they did not conform according to the precepts and commandments which I gave unto them."—Sec. 100: 1. And on Fishing River in June, 1844, when inquiring concerning their redemption, the Lord says:—"Behold I say unto you, were it not for the transgression [continued evidence] which I have made, and impart not his portion according to the law of my gospel, unto the poor and the needy, he shall with the wicked lift up his eyes in hell, being in torment." The entire section is devoted to explaining this. In paragraph twelve we are again told how much "the law of my gospel" requires. "All moneys you receive in your stewardship . . . shall be cast into the treasury, . . . five, ten, twenty, fifty, or one hundred talents," above his wants, as fast as he receives it. "For it shall not be called his, nor any part of it." But it was the common property of the whole church, and instructions are given how it was to be used. This revelation was given after they were driven from Jackson county, evidently because they had become disorganized, because of transgressions, and that it was time to reorganize. Section 102, given in June, 1834, shows that they had disobeyed the commandment in section 101, and they were threatened with chastisement "until they learn obedience, if it must needs be by the thing which they suffer." O, how they suffered until July 8th, 1838, with scarcely any revelations, and then after all the revelations I have quoted, and others space forbids mentioning, in regard to what the Lord required of them, with the Book of Mormon in their midst containing those revelations; when expulsion from Missouri, or extermination was threatened them by Gov. Boggs, they cried unto the Lord to know "how much" he required of their properties for a tithing. In answer he still required all their surplus property, as a beginning of tithing; but loving and pitying them, no doubt, as most of them desired to obey him, but like the young man in Matthew 19, thought it terrible to consecrate all to the Lord, because of their selfish motives, inherited from their fore-fathers, and the Lord had said after they were driven "in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I come to make up my jewels. Therefore they must needs be chastened and tried, even as Abraham . . . Notwithstanding their sins, my bowels yearn for them; and in the day of wrath I will remember mercy."—88: 1-4.

So after still requiring all their surplus property, he says: "And after that, those who have thus been tithed, shall pay one tenth of all that they receive," (sec. 106: 1) instead of all, as under the law of consecration. And if the Saints had only obeyed and would now obey that law, strictly, as God requires, it would "as a school master" soon enable them to overcome all the difficulties, and they might again be "united according to the union required by the law of the celestial kingdom;" redeem Zion; make her again "like unto a judge sitting on a hill, or in a high place, to judge the nations."—64: 7.

I have hereby kindly presented to the Saints some of my reasons for believing
that the order given to Enoch, taught by Moses, by the apostles at Jerusalem, by the Lord Jesus to the Nephites, by Joseph the Seer in this dispensation, called "all things common" by ancient Saints, equality, being one, or having "common property," in this age, was, and is, a "certain condition of the law of the celestial kingdom; that no other law can bring about perfect union; that if adopted by the present, would be made to produce to its utmost capacity; thousands be made perfect by this. Hence the order if observed now would bring about a kingdom under this law of the wise men, ordained of God to manage temporal things and counsel his stewardship, for all made rich by this law of the wise men, ordained of God to manage temporal things and counsel his stewardship, for all made rich by this law of which is an incontrovertible evidence of the great and ultimate object of our Father, and the Redeemer, to bring all their children unto perfection, and to make them one like unto the Lord Jesus to the Nephites, and by it they forgot their God, but hundreds of increase. All lands of the Saints instead of growing weeds as much of it does at present, would be made to produce to its utmost capacity; thousands be made yearly by having their own store-house, "an agent to purchase food and raiment for this people;" and one-tenth of all this increase, yearly going to the Bishop "for my holy priesthood, saith the Lord," for there would be no poor among them requiring aid from the Bishop. And double the amount would in a few years be paid under their own counsel for the poor among them. No reason could be given for withholding tithing, as all the increase would become known, it being in the Lord's treasury until the entire land was converted as was the Nephites under this order. And even then it would be needed to send the gospel beyond the seas. Hence the wisdom—"And this shall be a standing law unto them forever for my holy priesthood, saith the Lord." If, as we reason with the world in regard to signs following, like cause, like effect, so this order if observed now would bring all the glorious results as among Enoch's people and the Nephites. Read Book of Mormon, pages 478, 79. O, what a blessed people, almost a heaven upon earth. This order was not a division of property, neither "common stock," property altogether, but divided among all in due proportion, all working together on one vast farm under an overseer, but union of property, every man having his own home, his own farm, under his own control as the Lord's steward, ample means to work with, "dealing justly one with another" as the Nephites, and whenever obtaining "five or ten talents" above what is needed in his own stewardship, giving it to the Lord's agent, to become the common property of the whole church—"or branch so organized. See sections 51:2, 52:1, 101:11, 12. Zeal and Righteousness are among the most important in endeavoring to excel in this stewardship. Only a wicked wretch indeed would indulge in laziness in such a cause; and the strict law against idlers would soon rid the church of such an one. If any family had too much or too little, the order of stewardship, not making enough for a support, they would be provided for out of the store-house. The poor and meek would rejoice in this "law of my gospel" and "flow into" the church, as they would a fountain in the desert, whose waters are precious and life-giving; and thus provided for would begin to make more talents to keep up the Lord's treasury. Much poverty and distress is often caused by mismanagement, as all do not possess talent to manage; but when "wise men" are ordained of God to manage temporal things and counsel his stewardship,—wisdom, economy and thrift, will characterize all their movements. God made all riches to alleviate the sufferings of his children in temporal and spiritual things, and to make them one like unto the Lord Jesus, and is an incontrovertible evidence of the divine mission of God's "Choice Seer." The grand problem, how to equalize capital and labor, thus emancipating the poor and downtrodden, and bring about the universal brotherhood of man, is now convulsing the nations; and human wisdom is unable to solve it. O, that Zion would in her strength, arise, put on her beautiful garments by remembering the need to make themselves useful, insomuch as all the former commandments, not only to say, but to do according to that which is written; thus bringing forth fruit meet for her Father's kingdom, thus redeeming herself, to again sit as a judge to judge the nations by setting a standard for the people, to judge about their spiritual things, and causing "all nations to flow unto it," and the poor among men to rejoice in the Holy One of Israel," loving the Lord with all their heart, and their neighbor as themselves. Then shall "the kingdom, and the dominion, and the greatness of the kingdom, and all dominions shall serve and obey Him." D. S. CRAWLEY.

DANCING.

Is it right to dance? What are the effects produced on them that participate in it? Is it right for those who hold the priesthood to encourage dancing?

Nephi in the Book of Nephi, 1 Nephi 5:36, says: "And after we had been driven forth before the wind for the space of many days, behold my brethren, and the sons of Israel, and also their wives, because of their iniquity, we have been driven upon the rough sea. We have been cast upon a green and pleasant land, which the Lord had prepared for the Nephites, and by it they forgot their God, will not the same cause produce the same effect now? Moroni, 7:2, says: "But whatsoever things persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good; no, not one; neither doth his angels; neither do they who subject themselves unto him."

With this rule before us, we can discern that dancing is following the lust of the mind and flesh. What a harmful effect is produced in man when he forgets his God and turns to worldly pleasures.

A. H. Parsons.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Welsh Hymn Book," which contains 383 hymns in Welsh and 38 in English. It is published by the church in Wales, and costs here for sale. Sixty cents each, free of postage; bound in fine leather, marbled edges.
LITTLE SIOUX

The above district conference convened at the Saints’ Chapel, Logan, Iowa, March 30. Associate president W. L. Buck was charged to open the meeting by electing J. C. Crab, president, P. Cadwell associate president, and Wm. C. Cadwell and J. W. White, clerks. After the preliminary business was taken up by a social service of prayer and testimony, Ann Binnel-Butler, of Woodbine, was received on evidence of membership in the first organization in this county. The following branch reports were presented by the president and clerk.

Joseph Seddon, Lehi branch, contains 8 branches, total membership 41; he received 50 members by baptism, and 2 by letter; P. Cadwell requested to be excused from being a teacher. Members not enrolled on evidence were ordained to the ministry, Jan. 10 and 26th; James Thomas in the chair, A. J. Moore, William Powell, E. H. pretty, William C. Cadwell, and James Thomas were sustained as elders; and James Thomas was appointed to visit him and labor with him, and report to the president of the district, and that he take leave of the conference.

The minutes of the conference were read and adopted, and the conference adjourned to meet at call of president.

CENTRAL MISSOURI

This conference met with the Wakenda branch, the 3d of March, 1888. Bro. W. L. Booker president. Elders present—W. L. Booker, E. W. Cato, G. W. Carter and M. A. Trotter; Teacher, A. C. Segave. In 1888, the Wakenda branch reported 2 dropped. Alma branch, 3 received, 1 dropped. Elders F. W. Kalster and C. E. Blodgett, also Mary Blodgett, Hiram Blodgett, and Alexander Blodgett, were disfellow-shipped, and their names ordered dropped from the records of the church.

Elder F. M. Miller submitted a statement to the effect that he had united with the Church of Christ and asked to be released from the church. He was appointed to visit him and labor with him, and report to the president of the district, and that he take leave of the conference.

The bishop’s agent’s report was referred to an auditing committee; reported back correct; and the report was read and approved.

Bro. W. L. Booker was sustained as president for the next year, and M. A. Trotter, clerk. Adjourned to meet with the Alma branch, the 9th of June, at ten o’clock.

NODAWAY

The above district conference convened at the Union Church, on Saturday, February 25th and 26th; James Thomas in the chair, A. J. Moore, William Powell, E. H. pretty, William C. Cadwell, and James Thomas were sustained as elders; and James Thomas was appointed to visit him and labor with him, and report to the president of the district, and that he take leave of the conference.

Elder J. W. Johnson, Ote Madison, William Powell, Peter Rasmussen, James Thomas, (baptized 7, Feb. 26th), Clarence H., son of Bro. Henry and Jane Thomas, were sustained as missionaries to go on the mission, and that any member present be authorized to vote to continue him; also A. J. Moore and Elder James Robb. He died firm in the faith, saying God called him and he was willing to go. He was dutiful to his father and mother, and beloved by all who knew him.

Anderson.—Elder William Anderson, of No. 300 South Palo avenue, Oakland, California, died at his residence, in the county of Linn, and was buried at Potosi, Missouri Valley, Iowa, Friday, February 25th, 1888, where, and at Montrose he lived and was favorably known to many of the Saints from the days of the first missionaries to Utah, going with brethren J. W. Gillen and A. H. Smith across the plains by team in 1866; did good service in Utah and California for many years; was a member of the United Order, and a man of truth and action. He leaves a wife, D. K. Dodson elected district president for 1889, and Elder James Robb. He died firm in the faith, saying God called him and he was willing to go. He was dutiful to his father and mother, and beloved by all who knew him.

At his home in Sheridan, Nevada, February 11th, 1888, of neuralgic of the heart, Mrs. Margaretta Cook, aged 76 years, 1 month, 8 days. She was born in Manchester, England, January 30, 1811; was married in California, settling in 1839 or 40; came to America in 1848, crossing the plains to Utah in the same year. Becoming disgusted with Brighamism, she became a follower of Joseph Morris, and upon his assassination she left Utah. She came to Nevada in 1870, and in September, 1888, she was baptized into the Reorganization. Her faith in the latter day work never wavered, and her greatest pleasure was in the occasional meetings, the church papers, books, and journals; and Dr. and Mrs. J. B. Jones conducted the funeral services.

Evans.—At Forest Hill, placer county, California, Sr. Jane R. Evans, aged 81 years, 5 months, 30 days. She was the widow of Thomas R. Evans, carpenter by trade, formerly of Grafton works, Michigan, U.S. She had been at Forest Hill since the death of her husband William Henshaw, March 12th, 1843, being one of the first who embraced the gospel in the Mines. She, in company with her husband and family left Wales in 1855, and emigrated to Pennsylvania,

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tendant, will be honored if presented at the de­
etic ticket at Council Bluffs, Des Moines, and Chicago.

If persons pass over two or more rail­
ways when going to conference, and pay two or more
short rates, on account of local tickets not being
sold through, they should procure receipts for
the fare paid going over each line, or for each
trip; provided that they procure through tickets at the reduced rate will be issued locally by each company for
same trips. Blank forms for the above purpose and
re-printed certificates made up by the C. N. W. R.y.,
will be issued as receipts for full fare paid on application. The same rules
apply with those going over the Rock Island and Pacific Railways.

HAIL HOAD RATES.

If you wish to procure receipts for the full
fare paid going over each line, or for each
trip; provided that they procure through tickets at the reduced rate will be issued.

It is expected similar arrangements will be
affected over the Chicago, Burlington and Quincy,
Michigan Central, and other roads, at an early
time.

ARRANGEMENTS FOR ENTERTAINING.

A committee has been appointed by the Inde­
pendence Branch to arrange for the entertain­
ment of the delegates, members and mem­
bers; said committee consists of F. G. Pitt chair­
man, H. R. Mills treasurer, M. S. Prick secretary,
J. V. Vickers, and W. H. N. N. N. N.

Said committee has appointed a sub­
committee, as follows: First Ward, J. Vickery;
Second Ward, F. W. Barbee; Third Ward, W.
Hicks, and Fourth Ward, S. Prick, whose duty it is to
provide homes for all who come and apply to
them. A uniform charge at the rate of two
dollars per week will be made, said money to be
paid to the committee in assigning the guest
his or her home.

All parties intending to come to conference,
who have not made private arrangements for
their accommodation, will please bear the above
in mind, and, if possible, notify the secretary of
certainty, one week in advance of their arrival.

It has been decided to hold conference in
the basement of our New Church, and preparations are being made to that end. Committee rooms will have a white ribbon in button hole by which they may be known.

The Independence Branch, at its meeting held
March 30th, adopted the above.

F. G. Pitt, Chairman of Committee.

P. S.—It is intended to have a corner stone
laying at the New Church April 6th, if arrang­
enments can be made with Pres. Joseph Smith to
present at said ceremony on that day.

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

SPECIAL LAND EXCURSIONS.

On March 29th, April 3rd and 24th, May 8th and
22nd, and June 5th, 1888, the "Burlington Route," C. B. & Q. R. R., will make Land
Excursions from Chicago, Peoria, St. Louis and
all stations on its line to points in Nebraska, Kansas, Missouri, Iowa, Illinois, Indiana, and other
points in Colorado east of and including Akron and Ster­
ling on the B. & M. R. & Sterling on the U.
P. R. R., to be greatly reduced for the benefit of
home-seekers, land buyers and others an excel­
ent opportunity for the inspection of the fertile
lands of the West. Land Excursions from north­
western Nebraska and northwestern Kansas,
reached by the new extensions of the Burlington
& Missouri River R. R. in Nebraska. Also, to
sell lands through agricultural commission of
Iowa and Minnesota reached by the Burlington
Route. A great reduction in rates will also be made to
Texas, New Mexico, New Orleans, Mississippi,
Alabama, Louisiana and Arkansas points on
March 20th, April 5th and 24th, May 8th and 22nd,
and June 5th, 1888. Tickets good for 30 days to
Nebraska, Kansas, Colorado, Minnesota and Da­
kota points; and to all other States mentioned,
60 days. Liberal stop-over privileges will be ac­
corded passengers beyond terminal points of this
line. For tickets, general or further information
regarding the above, apply to any ticket agent
having connections over any of these roads.

J. W. Morten, General Passenger and Ticket Agent,

IMPORANT NOTICE.

Res. Ordary is now prepared to supply Agents with Par­ticle of land for sale. Inspectors are here.

For Sale.

A choice TIMBER CLAIM of 160 acres, in
Sherman Co., Kansas. Land smooth and level;
soil deep and rich; water excellent and depth 80
feet. Twelve miles from county seat, twelve
miles to Railroad; ten acres broken county.
Thickly settled, and everything flourishing.

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Autumn Leaves.

Published monthly for the
Youth of the Reorganized Church of Jesus Christ of Latter Day Saints,
Price per year . . . . . . . 50c.
W. Walker, Editor and Publisher

BIBLE SYNOPSIS.

The remainder of my "Bible Synopsis" will be sold at
50c each, and 50c cents to all missionaries of the
Church. Even to those who have bought the B. & C. Synopsis is an arrangement of Scriptures under different headings.
The subject headings and index of the text
are arranged to read in connection, with book, chap­
ter and verse points. The Synopsis is a valuable text book, as well as a work of reference, and is
intended to be a companion book to the "Bible Synopsis," as the standard English Dictionary is to the Bible Reader. The Synopsis is a work of reference, and is
intended to be a companion book to the "Bible Synopsis., as the standard English Dictionary is to the Bible Reader.
CALLINGS AND QUALIFICATION OF MINISTERS.

Bro. E. W. Nunley writes to say he fears lest some are called to the ministry, not of God, but of men, and he thinks this is proven by the fact that they do little or nothing in the ministry. But it should be borne in mind that this kind of proof is defective, for it is well known that persons may be divinely entrusted with "talents," and then fail to use them properly.

He also thinks mistakes are made in calling teachers and deacons without "special direction" of God's Spirit. To this it may be replied, that all selections to the ministry should be moved and directed by the Spirit. But this does not involve the necessity for all to be called by and through prophecy, vision, tongues, &c. In the primitive Christian Church some of the ministry were appointed by prophecy, while others were chosen and appointed by wisdom, spiritual guidance, and by the overruling providence of God as in Acts 2:25-26; 6:2; Titus 1:5, &c. Besides this the evident holy "desires" and known good qualities of the individual had sometimes very much to do with respect to his being selected for the ministry, as in respect to bishops, (1 Tim. 3:1); and those calling and setting apart both them and deacons were to judge of their talents, as Paul directs in 1 Tim. 3:1-13; Titus 1:4-9; 2 Tim. 2:2-26, etc., etc. In harmony with this are the teachings and precedents found in the Book of Mormon 2 Nephi 4:25; Mosiah 4:11; 9:9; Alma 41:1, etc., etc. To this agrees the teachings of the Doctrine and Covenants, 10:4:8, 10; 11:2, 4:35:2, 3; 39:8; 63:15, 16, etc., etc.

We should add to this the fact, that often, both the ordaining ministry and the membership had much to do in the selection and approval of the ministry, as we have already seen in part, and as is further confirmed by the following:

Mosiah 11:2; Alma 3:8; 12:1; Book of Mormon 4:11; Doc. Cov. 5:22; 10:2; 8:11; 2:4; 35:2:3; 17:6, 17; 99:2; 4:104; 11:107; 46, etc., etc.

The brother also thinks some of those writing for the Herald on the qualifications of the ministry put too much stress on education. This should not be done, and we fail to see that it has been done, at least of late in our columns. It is true that the Lord in the past and in the present has called some of "the weak things of the world to confound the things which are mighty," but those when faithful did not remain weak. But, blessed of God, and diligently using their own powers, abilities and opportunities, they grew in grace and knowledge and wisdom and skill, and thus became mighty men of God. The education of the children of men and women are most valuable when put to proper uses. But when they who possess them become proud and vain, and use these qualifications for improper purposes, then God is displeased with them—not, (as we repeat it), with their attainments, but with their abuse, or improper use of them. Abraham was skilled in some of the sciences—notably astronomy—and taught the Egyptians. Moses was skilled in all the learning of the Egyptians. David, chosen in weakness and ignorance, became learned and mighty. Daniel and his fellows were called and chosen of God and man because they were "well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science." Dan. 1:4, 5. God called Paul the learned and illustrious lawyer, Peter, Andrew and James and John, though called in weakness, grew rapidly in all essential knowledge and wisdom, and became polished and powerful ministers for Christ. Paul said to Timothy, "study, to show thyself approved." The prophet Isaiah said, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in due season." The prophet Jacob said, "To be learned is good, if they hearken unto the counsels of God;" and the Lord commanded his ministers in instruction, saying: "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; yea, seek learning even by study, and also by faith."—Doc. Cov. 85:36. And to the First Presidency he said, "You shall from henceforth preside over the affairs of the Church and the School; [of the prophets], and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in motion the concerns of the Church and the school, and become acquainted with all good books, and with languages, tongues and people. And this shall be your mission in all your lives, to preside in council and set in order all the affairs of this church and kingdom." Sec. 37:5. This being proper and essential in order that the First Presidency might thoroughly fulfill their duties and calling to the church and the world, it follows that their fellow ministers should follow out the same line in order that they, too, may successfully fulfill their ministry acceptably.

No man should be set apart to the ministry unless called of God "as was Aaron," (Numbers 28:1), and as were those mentioned in the New Testament, Book of Mormon, and Doctrine and Covenants; for no man is competent to preach the gospel and build up the Church of Christ unless lawfully, regularly called and set apart to that authority. See Mosiah 11:2, 12; Doc. Cov. 42:4, etc., etc.

CASTING STONES.

In the Herald for March 24th there was an article on page 13 relative to the polygamous teachings of Martin Luther and Philip Melancthon, chief among the Reformer of the sixteenth century. This might be supplemented with the adulterous teaching, in England, of Cardinal Wolsey and the lecherous practices of Henry the 8th, King of England. The latter was known, while he remained a Roman Catholic, as "The Defender of the Faith," he writing against Luther; but when, under his management, and at his instigation, the English parliament passed the law abolishing the papal authority within the realm, he claimed and was acknowledged by parliament to be "the head of the church." This "reformer" and church founder had six wives in all, but not all at the same time. To his shameless adultery he added the crime of procuring the execution of his second wife, Anne Boleyn, and Catharine Howard, his fifth wife, besides numerous other victims who stood in the pathway of his criminal ambitions.

If the Methodists who cast stones at the founder of the Church in the Latter Day Saints would look well into the history of John Wesley, the founder of their church, they would find that he was charged with many and great evils by the opposing religious of his time, and among evil charges are the following taken from a "History of the United States," published by Collins and Hannay, in New York, 1830. On page 106 it says: "In 1736, John Wesley, a celebrated Methodist, made a visit to Georgia, for the purpose of preaching to the colonists, and converting the Indians. Among the people he made some proselytes, but more enemies. He was accused of diverting the people from

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BAPTISTERIES.

A sister asks to know where we find mentioned in the Old or New Testament where God's people had basins in their houses of worship in which to baptize.

To answer this properly and fully would take more time and space than we can now spare, but we will seek to give some points which will enable the patient investigator to get further and on his own.

To begin with, it should be borne in mind that "baptism," and "washing," are in some instances, equivalent terms and mean the same thing. Hence Paul says: "But according to his mercy he saved us, by the washing of regeneration, [the new birth], and renewing of the Holy Ghost."—Tit. 3: 5. And he further says: "Christ also loved the Church, and gave himself for it; that he might sanctify [make holy] and cleanse it with the washing of water by the word." [Of Christ's gospel.—Ed.] The gospel command of Christ to Paul, by his servant Ananias, was, "And now why waitest thou? Arise, and be baptized, and wash away thy sins."—Acts 22: 16.

That this "washing"—baptism—was practiced in ancient times may be seen in the fact that "the gospel was preached unto Abraham:" (Gal. 3: 8); and in the further fact that Israel "were all baptized unto Moses in the cloud and in the sea."—1 Cor. 10: 2.

The familiarity of the Jews with the ordinance of baptism in the days of John the Baptist is seen in the fact that, "there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins;" (Mark 1: 5); and in the further fact that the Pharisees said to John, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"—John 1: 25.

William Smith in his Dictionary of the Bible says: "There is an universal agreement among later Jewish writers that all the names of some of the principal settlers of Canaan were put in baptism with God by circumcision, baptism, and sacrifice, and that the same ceremonies were necessary in admitting proselytes." As to the places where baptism was administered, "the sea" is mentioned, also the river Jordan, and "in Ebon, near to Sodom, so the sea was much water there."—John 3: 23.

The word Αἰών is merely a Greek version of a Chaldee word, signifying springs."—Dict. Bible, Art. Αἰών.

Grouping these facts together we conclude that baptism was administered in any convenient place wherever "much water" was at hand, whether in a sea, river, spring, pool, laver, or baptismal font.

Now, it is a historical fact that in the temple of the Lord, ordered by Solomon, there was "a molten sea," (1 Kings 7: 23—44), about sixteen feet across, near eight feet high, and resting upon twelve oxen. This great laver would contain "much water," and would therefore be suitable for baptismal purposes. Indeed one can scarcely conceive of any need for so large a laver except for baptism. And while it is evident it was used for other kinds of "washing" by the priests, (a Chron. 4: 6), it certainly contained sufficient water in which to baptize.

There is no place in the New Testament where baptisteries "in houses of worship" are spoken of. Indeed, in those early times the Saints had but few houses of worship of their own, owing, no doubt, to both their persecutions and their poverty. One of the important points that the Bible shows is that the ancient church prepared a building separate and distinct from the place of public worship, consisting of an ante-room and an inner room, in the first of which the candidate made confession of faith, while in the latter he received the ordinance of baptism; and that in the sixth century the baptisteries began to be taken into the places of worship.

Relative to places for baptism, in the absence of direct commandment from God, wisdom should dictate on the grounds of convenience and both general and special fitness. The chief essentials are, 1, genuine gospel faith; 2, repentance arising from "godly sorrow;" 3, a duly authorized administrator; and, 4, "much water" in some convenient place in which to administer the ordinance, let that be in river, sea, lake, pool, spring, or font.

Again; we must not reject all the things we do not, can not find in the Old and New Testaments. For while it may be safe to reject all that conflicts with what is plainly, faithfully taught in these scriptures, yet we should remember that God will ever teach his people "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; yet all will be in harmony and in unity.

Here is a specimen of the low and lofty lying so current now-a-days, and we think it well to warn our readers that generations may see the character of this Christian (?) enlightened (?) generation and thereby be assisted in fixing it in the class to which it belongs. The letter following it will explain further in regard to it. The article has scarcely one truthful sentiment in it, as all well informed persons know:

DAVID WHITMER DEAD.

The last of the witnesses of the "Book of Mormon" is dead. There were originally eleven of these witnesses—three who testified that they saw an angel who delivered the plates and eight that they saw and hefted the plates which had the appearance of ancient make and curious workmanship—and of all the eleven only one died in the orthodox Mormon faith. This one, Martin Harris, was expelled from the church in Missouri; but some thirty years later a missionary found him in poverty and second childhood, recon­verted him and took him to Utah, where he died at 93 of pure old age. Oliver Cowdery, another of the three, was expelled from the Mormon church for "lying, counterfeiting and immorality," and became a common drunkard. When sober he declined to say anything about his "testimony," but when drunk he reiterated it with great emphasis. Many a backwoods bar-room in Missouri and the adjacent sections of Iowa has echoed to these words (and he nearly always used the same form), as loudly uttered by Cowdery: "Gentleman, I'm only a poor—;—but, as sure as I'm a living man, I saw an angel come into that room and he held the plates in his hand."

David Whitmer, the last of the three, was also expelled from the church during the Missouri trouble in 1838, and for twenty-five years lived a very quiet life in Richmond, Ray county, Mo. During all that time he refused to say anything about his "testimony," to have any dealings with the Brighamite Mormons. He established a high character for honest dealing, although a horse trader, and his associates found it best to not trouble him about his connection with Joseph Smith. At length, however, a neighbor urged him to say once for all what the truth was, and he replied that he assuredly did see an angel with the plates, viz: Mr. Samuel Angell, "one of the neighbors!"

About this time the various bands of Mormons who had refused to follow Brigham Young to Utah, and who were scattered from Voree, Wisconsin, to Lyman Wright's place in Texas, and known as Strangites, Lamanites, Twelvites, Gatherers, etc., began to pull together and re-organize under the lead of "Young Joe," that is Joseph Smith, Jr., and the latter time he changed his name to Seeley. Then David Whitmer suddenly broke his long silence and reaffirmed his original "testimony;" his grandson became a leader in the new organization, and the old gentleman was once more a religious devotee. In 1878 a twain struck the town of Richmond, reduced a third of it to kindling wood in two minutes, killed fifteen persons and wounded many more, the talented grandson, a lively stable keeper being among the wounded. After that David Whitmer became an enthusiast on the subject of restoring the church, and repeated his "testimony" with great zeal. The effort at reunion was not a complete success, however; though the "Reorganized Church of Jesus Christ of Latter Day Saints," commonly called "Josephites," continues some of the old traditions.

David Whitmer was born in Pennsyl­van ia, January 4th, 1805. In 1829 he heard of Joseph Smith's discovery of the golden plates and went to see them. He was then, according to his "testimony," favored with the sight and witness of the
We are pleased to note that in the North Atlantic-Chronicle of the 6th instant, Bro. A. B. Pierce makes a concise, but very able defense of the Reorganized Church. Good fruit will result from such efforts in due time.

Bro. G. R. Scogin wrote from Breckinridge, Alabama, the 13th inst. that he had visited the Four Star branches, laboring some in all of them and baptized one in the last mentioned one, and had opened some new fields. He says the Saints are gaining influence and friends, and that he intends to labor in the future to the best of his abilities.

Bro. John Livings writes from Derby, Mississippi that he is circulating the Voice of Warning sent him by Bro. J. H. Peters. Himself and wife, and his father and mother, are the only members in that region, and they and their neighbors wish to have our Church.

Bro. E. E. Marshall, of Lone Rock, Missouri, expresses in a recent letter his determination to hold fast to the faith and press steadily on to final triumph.

Bro. W. W. Cross wrote us the 10th inst., that brethren Devore and Beatty had raised up a branch of seven members at Goose Creek, Ritchie county, West Virginia, that persecution had fallen upon them, but they hoped to ever render good for evil.

Sr. Sarah J. Allen writes from Springfield, Dakota, that her brother Joshua Hartley and her wife, also her sister, Mrs. Maria Grey and her husband, of Ainsworth, Brown county, Nebraska, wish to be baptized. She also says many would like to have Elder J. W. Wight return to Dakota, and that if he will come he will be conveyed by carriage across to Ainsworth.

Bro. M. R. Scott wrote from Deputty, Indiana, the 13th instant, that the work is onward in that region.

Bro. A. J. Cato wrote from Silver Hill, Arkansas, March 10th, that had weather from first of last December up to date had prevented his preaching much. He feels improved in health and spirits, and thinks prospects are brightening, and that some religiousists are losing prestige with the thinking public.

Bro. E. W. Nunley wrote March 6th from Wheelock, Texas, that he had been well received at two new places in Brazos and Burleson counties, and that some of his former Baptist associates were investigating, and he hopes to be able to soon organize branches there. He pronounces Bro. T. W. Sherrill and Sr. Mattie Fields "good soldiers," because of their godly zeal.

Bro. R. M. Elvin wrote us of late that Dr. York, an Infidel lecturer, has a crowd, of Sunday nights, in the Opera House in Salt Lake City. God pity the poor people there and deliver them from the cheerless, hopeless darkness of Infidelity.

Bro. John Wake wrote us from Norton, Kansas, the 12th inst., that abroad in the religious world spiritual knowledge, as he views it, is at a standstill, and that they manifestly possess no power by which to concentrate on a correct basis and build up a church. He remarks also that he can hear a living testimony to the truth of the great latter day work; and that he rejoices in its progress.

He thinks a goodly number will unite with the church in that region at no distant time.

Bro. J. P. Gonsally wrote from Payette, Idaho, March 14th, and expresses the wish that some of the elders will call on him and other Saints at that point and labor in the gospel. He feels well satisfied with his new home, and says that when they have the meeting house completed it will be beautiful and the season far advanced as in April and May in Iowa.

QUESTIONS AND ANSWERS

Q:—Can a branch legally release a priest without a charge being brought against him?

A:—Yes. He holds his official position in a branch by virtue of the choice and vote of the branch as provided for in Rules of Order, chap. 14:164, this being in harmony with Doc. Cov. 27:4: 107:46, etc., etc.

Q:—Are we to understand that those who are caught up in the clouds "to meet the Lord in the air," (1 Thess. 4:17) will descend right away, or remain in the air a thousand years, and reign over the earth in that condition?

A:—No. For the Lord has said by the prophet Zechariah: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against thee to battle; and the city shall be taken, and the houses ransacked, and the women raved; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from the earth before the coming of Uziah, king of Judah; and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward...
the hinder sea; in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king's winepress. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."—Zech. 14: 1-11.

To this agree the words of Isaiah: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fetheth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth. And they shall be gathered together, as stubble into the fire; and like fullers' earth, and like dwellings of graved men, and like a spoil without honor. The snare is laid ready for thee, even thy beauty shall bring upon thee sudden ruin. For the Lord shall have dumbness to the Lamanites, when he exposeth the facts and principles of a system of religion that is as high as heaven and as far-reaching as the eternities.

"A book on Archaeology by a Mormon elder is a curiosity and a surprise. A surprise because of the extent of the results which it exhibits by it, and a curiosity because of the position the author takes. The position reached is that the lost tribes of Israel came to America, and the descendants of Abraham by of Noah are to be found in this country as the prehistoric inhabitants. Of course the conclusion which a Mormon would draw would be that the tablets and other tokens which lead us from the prehistoric times, contain not only history but revelation. It is a singular fact that Professor Seyfearth, who was not a Mormon, interpreted the Davenport tablets as representing Noah and his family; and others who do not believe in their genuineness have maintained that these tablets were planted by Mormons. The author of this book is not responsible for these coincidences, for he seems to be sincere and no doubt believes what he has written; at least there is an air of candor about the book which would lead one to that conclusion; still there is a lack of discriminating and critical judgment that might result in self-deception. Wyrick a number of years ago exhumel a stone from a mound in Ohio, covered with Hebrew letters. Archeologists have universally pronounced the the stone a fraud. The author of this book considers it genuine. He says the science of archaeology is not complete without this "keystone." Wyrick builded better than he knew. The author says also that "the flood legend is sculptured on the great calendar stone in the City of Mexico," and quotes Delafeld and Kingbough, to show the similarity between the bible stories and ancient Mexican picture writing. He also quotes Brasseur de Bourbourg, Ignatius Donnelly, Raffino, and Dr. Le Plongeon, who says "the Maya is not devoid of words from the Assyrian." Rudolph Falu, a German professor, says that the Aymara language, spoken by eight villages in Peru, bears near affinity to the Semitic tongue. A chapter is given to the wanderings of the lost tribes. He says we are compelled to try to trace the covenant race through all its vicissitudes to see what shall befall them in the latter day. He speaks in another chapter of a chart of the wanderings of the Aztecs, furnished by Delafeld, and refers to a kneeling figure in the chart with tears rolling from his eyes, and says this proves that the leader was guided by inspiration, the old world imagery, the leaning mountain, the tree of knowledge, etc., the cross and the pyramid he recognizes in America. These are the conclusions of the book, filling up six chapters, from the twelfth to the eighteenth. In all the previous chapters the author is gradually approaching the subject, and he does so in a very adroit manner, as will be seen by the table of contents, which is as follows: First, origin of all things; second, world's history; next, the cradle land, the winter of the world, which means the glacial era; the deluge tablets, Amrut, Babel, Beni Noah, the Noahichidae in America. In some things the author has taken the scientific view, as for instance, when he says that the tower of Babel was built for worship, was a reproduction of the myreal mountain of the assembly of the stars, the Hormazid of the Isaiah. He quotes also the opinion of learned writers, and says the weightier part of the world of learning is in favor of Panin's high plain, Central Asia, as the only starting place of the nations; but he quotes Prof. Valentinii to show the similarity of the names of five cities of Ararat to five names of ancient places in Mexico. He says: "If the traditions of the flood, had all been obliterated a nearly full account could have been made up from American sources." He maintains that Melchizedek had the true faith, but he quotes Lennormant as holding the opinion that man existed in the micaceous age, not as a savage, but as a gifted being, and that the savagery of later mene was the result of a divine curse. It is plain that the author's views of the legend have been given a Huges form by his visions and the blue spectacles in his all the field of science. There is a lesson in all this. In the first place, those who think they know all about science and are sure that it confirms the preconceived view will be surprised when they look at this travesty; but those who think, on the other hand, that Mormonism is nothing but a system of lies and will find out the various ways by which certain persons may deceive themselves."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Let me feed in thine embers, Peace that is a loitering joy: Out of self to love be led And to heaven ascensioned. Uptilt all the world of good Seem say natural habitat."

"FEED ME WITH FOOD CONVENIENT FOR ME."

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. Prov. 30:8.

We have long since been impressed with the fact, that the food which would be just what was needed and would be soul-satisfying and welcome to one as the manna which fell from heaven, would not be so acceptable to another, neither satisfying to his soul. In addition to this we have for years past been impressed with the thought that very shortly the Lord would move upon his servants by the power of his Holy Spirit, when they as the prophet declared of Christ, "Should stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God." Were it in our power to put into words the feast of fat things enjoyed by the Saints in Lamoni yesterday, we believe that not one who would read but would realize that God is even now anising his servants with the sword of the Spirit, and moving them to the lifting up of his colors, "Fair as the moon, clear as the sun and terrible as an army with banners." And more that this, we believe that it would be food soul-satisfying to every follow.
er of Christ, seeking for the mastery over self and the reward declared to be for “Him that overcometh.” We can not refrain from the desire of giving you a few of the crumbs, and though they will be indeed few and scattering, yet if they serve to encourage one lonely or discourag­ed one—one who all alone in the midst of wear­iness and pain, surrounded by discouragements and difficulties seemingly mountain high, still holds bravely on having their faces set on their Savior found one --one who all alone in the midst of overcometh.”

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fruit, but, he, answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit the tree is saved and if not, after that thou shalt cut it down."

Givbg our

servant of

God is the grandest representa­ tion of spiritual forces to be found in God's crea­ tion. It was the promise of Christ that the Spirit should lead and guide into all truth, and the man or woman in possession of this Spirit, has bat to follow carefully and prayerfully its leadings and this promise will be verified to the letter. Let one thought however be firmly fixed in your mind, that the work of the Holy Spirit is in perfect harmony with the grand object of Christ's life, which was and is to elevate man to the divine standard. Truth, like God its Au­ thor, is Immutable, unchangeable, and standing upon this platform God reaches down to draw us up to him. The gospel is sent forth to fit and prepare men for occupying this divine platform where alone God can be found. The Infinite, Eternal Jehovah, whose course is one eternal upou the cross. Separate the

separating for the fruits of the Spirit where the

of the Holy Spirit all join together to point out his holy dwelling place.

Man finds himself the possessor of an Intel­ lectual, a moral and a physical nature, and God de­ mands of him the perfect development of these in order that the tabernacle become a fit dwell­ ing place for the Guide he has promised to give. Excertion upon our part is demanded and God will never supplant the natural forces he has endowed until we come to the limit of those forces. Resist the devil and he will flee from you! God is pledged to your deliverance from evil when you have exerted every power within you, even if this deliverance must then come by the hand of an angel, it will come; but the deliverance will not come until it is needed, and, mark you, in God's economy this is never until our own re­ sources are exhausted. Every faculty with which God has endowed man, whether that faculty be in the physical, spiritual, or intellectual realm of his bringing, is made subject to this one grand law. It is strengthened and improved by use, weak­ ened and finally destroyed by abuse or neglect. We can not escape it, for though we take the wings of the morning and fly to the uttermost parts of the earth, he is there, and with him is his strength, which is nigh to all hearts; but the unfruitful tree is not worthy to occupy room in the vineyard. In the light of past experience let each one examine himself to-day and see what advancement the years have developed. Are you a duplicate to day of what you were two, five or ten years ago. Are your aspirations no higher, nor your faiths no less, your accomplish­ ment? 1f so, what advancement are you mak­ ing in spiritual life, and what answer can you give to God for this spiritual stagnation? Better answer to your own conscience now than when life and its golden opportunities shall have slipped through your grasp, and you be called upon to answer to God who gave you this life for a pur­ pose, and in the life of his Son manifested that this purpose was possible of accomplishment.

(Richland, D. T., March 13th.

Dear Sisters:-You who like myself are far from those of like precious faith, to you I would address the encouragement which may be to your lot hard and you are unworthy of a place among God's chosen people. It seems neces­ sary we should be scattered abroad, in order that the elders may have homes while carrying the restored gospel to the honest in heart.

I have stood alone in the church nine years, and have declared to you that the doctrine the Saints teach is the doctrine of Christ. Time after time we have invited the el­ ders here to speak to the people and explain the law of God as we understand it, and they have made it so plain a little child could understand. Many have expressed their belief in the explana­ tion, but why they don't obey, God only knows.
A great amount of error has been preached to this people; darkness is thick; their minds have been prejudiced against our people by the clergy, but thanks be to God darkness must flee before the sun of righteousness. Dear sisters, stand firm in the faith, wait on the Lord; his work is slow but sure. Religion has hands so that his word shall prevail. Be kind to all, especially the erring ones. By and bye we shall be gathered home and the reward is only for those who continue faithful. When I first heard of the laying on of hands for the giving of the Holy Ghost explained as an ordinance in Christ's Church, I went to God for wisdom. I asked for a knowledge of his word. It did not concern me where it originated. I found it taught in God's word, and why was it not necessary, was my anxious thought. "If any man lack wisdom let him ask of me," was for me, as I was an ignorant as a little child of what was transpiring or had transpired in the church of the Saints. Joseph Smith's errors had never crossed my path; neither the good deeds he had done; but the coming forth of the prophecies, of nature, of the evils he is charged with by the clergy; and the teachings of Joseph Smith, M. C. Herrick, M. C. Granger, Quincy, Ills. The following is table of contents for April number: "The Risen Lord," "Letters to Young Men," "Prayer," "The Church of Children," "My Happy Thought," "Children Going Home," "The Story of the Book of Mormon," "Stranded," "Under the Lamp-light," "Card-playing Girls," "Ruith's Cradle Song," "O, Ask Me Not to Join the Dance," "The Modern Dance," "Just Dreaming?" "April Cluster of Memory Gems," "Experience of Elder J. R. Baskett," "With the Author," "March Day," "No Baby in the House," "An Acrostic," "Ye are My Witnesses," "A True Girl," "Driftwood," "The Immigrant Train," "A Flash of Lightning," "Night-time Doth Healing Bring," "Helpful Hints and Suggestions," "Editor's Corner," "Round Table." What Cheer, Iowa, Mar. 16th. Br. W. W. Blair.—In the Mothers' Home Column in Herald of March 17th, is found a letter from Sr. Catherine Salchshon, in which she criticizes some of the ministry, especially the writer, (mentioning his name), because they had failed to pay her a visit. I did say in the Herald that I intended to call on her on my way west. But the traveling ministry are governed by circumstances, and can not always do just as they would like. She seems to think if she had sent some money I passed by, also that many of the Elders, including myself, will only visit those Saints who are situated on railroad lines. The last time the writer visited Fountain Green he walked from Bushnell to Colchester and carried his satchel on his back a distance of twenty miles. He is able and willing to do so again, no preventing providence. The writer not only passed Fountain Green, but Piano, Kewanoe and Canton, which places are on the railway. While in Illinois our little girl was taken very sick; so poorly was she at one time her recovery was doubtful, and we deemed it expedient to hasten to my mother's who resides at Bevel, Missouri. From there I expected to take a tour through eastern Iowa and to Fountain Green, but on the third day after our arrival there our little boy was taken with membraneous croup. My aged mother was severely afflicted, and for five weeks the writer did not experience a whole night's sleep. I made arrangements to attend the conference in Farmington on 3d and 4th of March, but could not reach there on account of the Insufficiency of the Burrington strike, hence took the Wabash railroad for this place. There has been a great deal written in the Herald of late with regard to elders traveling so extensively by rail. One of the great argu
ments is that the first elders walked from place to place. It should be remembered that they had not the railway facilities of to-day. The writer travels on second class and half-fare rates most of the time, and oft times sits up all night in the depots because he has not money to pay for a bed, has gone from one to three days without being able to purchase one square meal, has walked five to forty miles in one day to fill his appointments, and he knows of others who have done the same. I think the best policy is to leave this ministry and their acts to those whose duty it is to look after such matters.

The mayor of this city has acted the part of a gentleman. He has given us the use of the City Hall free of charge. Had the pleasure of baptizing three persons here this week, all heads of families. There are several others who are investigating. Bro. N. Miller is president of this branch, and he is ably assisted by Bro. Evan Jones and Parley Batten, both of whom are promising young men. All the Saints are feeling good spiritually. Yours truly,

G. T. Griffiths.

New Providence, Ind., March 15th.

Bro. Blair.—I have just returned home from a tour east. We found the Saints at New Trenton, 25th of February, we commenced a series of meetings and continued until March 27th, delivering twelve discourses to interested congregations. There has been no missionary there since Bro. T. W. Smith's visit. The outlook there was never better. We were blessed with the Spirit, and the Saints were encouraged with liberty in preaching the gospel. Some said that if they did not believe what I taught, they would have to do away with the Bible. They wished me Godspeed. Bro. James R. Chappelow assisted me. On Sunday, the 4th, we partook of the Lord's supper. All engaged heartily and expressed determination to go ahead. We were blessed with the Spirit, and the Saints were encouraged. We tender thanks to the Saints of the New Trenton branch for their kindness. March 5th we left for the Union branch to attend the quarterly conference. We had a good conference. We hope the Saints will contribute to the agent and send their means promptly.

James M. Scott, Agent.

Union, New, March 15th.

Dear Herald.—When we last wrote you we were about to unfurl the gospel banner in the town of Bennett. Since then we have preached fifteen discourses at that place, the result of which is, a great interest has been awakened, and quite a number of souls are trying to solve the question as to the advisability of casting their lot with us. We are anxiously awaiting the result, and have good reason to believe that the seed sown has, some of it at least, fallen on good ground, and that it will produce a harvest of good fruit. We expect to return to that place soon.

Two days ago, in company with Bro. Levi An­­­­­­thony and J. W. Walsdolph, we came to this place on a mission assigned us by the last conference held in this district. We held a meeting with the Moroni branch yesterday in which the gifts of the Spirit were manifested in a godly degree; and we feel that the future of this branch depends largely upon the efforts of the members, and we earnestly hope that the admonition of the Spirit will be heeded and that they will not “return to their former works,” but will “remember their covenant made at the waters of baptism,” that they may receive the fulness of the promise given unto them by the Spirit.

Wherever we turn we find the necessity for assiduous, faithful laborers in the Master's vineyard. Let us pray the Master that he send more laborers into the vineyard; and while we pray do not let us neglect to work.

Charles H. Porter.

DELOFT, IOWA, March 12th.

Bro. Blair.—We are still alive in this part of the Lord's vineyard. Our quarterly conference at Dow City, February 24th, was a success. The good Spirit was present to cheer and gladden us. Bro. W. E. Peak has been preaching for us recently. At one of our prayer and testimony meetings of late, the following hymn was sung in unknown tongues by my mother, Margaret Hunt, and the interpretation was sung by her before taking seat:—

Yo Saints, be faithful and true.
And unto Jesus cling.
The time is hastening on,
When earth will be redeemed.
The walls and the means
Are things that perish and passe.
The things that are transcribing
On earth and in the air.
Be ready, O, be ready.
When your Saviour doth call
And say, “Come ye faithful,
Receive your reward.”

INDEPENDENCE, Mo., May 19th.

Bro. Blair.—I arrived home last night. While at Rich Hill I preached forty-five sermons, baptized nine, making thirty-five members ready to be organized into a branch. I got the record book ready and all items, names, etc., recorded, with two reports all filled out, one to be sent to the Recorder to be entered on his annual message to General Conference, the other to go to our quarterly conference. I should have organized a branch, but the district conference ordered their president to see to that, and so I did not interfere. I labored hard to make ready for organizing a branch in that place, and can only say to the president, “Come; for all things are now ready.” I was directed to go from Rich Hill to Knob Noster. I arrived there Tuesday in time for our noble brother, J. H. Wells, to get the Christian Church for service. About one hundred people were present. At the close of the meeting I invited any one believing the gospel to make covenant with God and obey his commands. Two young men were then ready, and the next day I baptized three. They had been trained up in our faith by having Bro. Joseph Luff, F. W. Caldwell, W. White and J. H. Wells.

Doctors and lawyers attended my meetings, also ministers of other churches. Some I saw took notes. At the close of one meeting a doctor, an old man, said to me that the sermon came near to make him a God of justice that he ever heard before. J. H. Knaus, a lawyer, who has the latter day work at heart, is doing much to allay prejudice. And when he looks at a person his sharp, keen looking eyes seems to see a man as he is from boots to hat. I am glad that God is working upon the hearts of such men of brains and noble spirit to help push this work ahead. He expects to attend our General Conference. Bro. Wells is doing a fair business in his store, and has lots of friends, and they are among the chief of the city. His noble family are doing nicely. One of those I baptized was his son, Layen. I will hold meetings in Kansas City a week, commencing the 20th.

JOHN C. FOLS.

137 Creswicke St., Langsett Road,
SHEFFIELD, England, March 5th.

The question with some has been, What is my work? Where is my place in the Church of God? As elders, priests, teachers and deacons, we all have a work to perform that others may be benefited. The commandment of the Lord is, “Let every man learn his duty.” We must learn this from the books of the church. We must learn from the officers likewise. We must also learn from the Holy Spirit. We must seek learning by faith and by study. Some officers seem to think that, because they are not speaking they are not doing their duty. But this is a mistake. Some of us came into the church with barren minds that have been tossed to and fro by the creeds of men. Therefore we must have them corrected and cultivated by the undefiled doctrines of Christ. Doth any brethren, there is a time when speech is like silver, and silence as apples of gold in pictures of silver, yet I may say with the Master, “Wisdom is justified unto her children. Let us have patience, and it will work experience, and experience hope. We need that which maketh not ashamed. He that reaches the truths of the gospel in his experience is capable of declaring them to others. We should go to the house of prayer with a watchful eye, with an ear to hear, and a hand to help. So shall we do a good work for our Lord, and he will call us to our field, and our peace will flow like a river. A neglect of important duties will bring sorrow upon the children of Zion and cause them to be cast away and have no claim upon the church. We will not be by idle hands, but by diligent hands and hearts. “The willing and obedient shall eat the good of the land,” saith the Lord to the prophet. Let us heed the word of the Lord that liveth and abideth forever.

Henry Hoole.

TAHOR, IOWA, Feb. 12th.

Brother Blair.—Our conference February 24th and 25th was pretty well attended considering the bad roads. Bro. J. R. Lambert did the preaching Saturday night and Sunday. He remained the following week and over the next Sunday, and did some good, solid work, preaching to the brightest and shining ones. We were deeply interested and satisfied, and thought Bro. Lambert made an able defense of our position as a church. Thankful for the help received, we would have been glad if Bro. Lambert's health would have permitted him to visit Plum Hollow, where Elder John McClure of the Christian Church attacked the life and character of Joseph Smith the Seer; also some of the revelations and the Book of Mormon. I understand from others, that he stooped below the dignity of a man, and made a special effort to malign the character of Joseph Smith and others of his day. But the caricatures he used were of such a monstrous nature that only a few of his own kind would swallow them. Bro. William Lecky was present and obtained permission and replied ably in his usual pleasant but
logical manner. His words had weight with the intelligent among the audience, and this turned the scale considerably in our favor. He told us during the past winter; have lost no time; have appointments ahead at the Ross and Dutch Hollow School-houses for next Sabbath and the following week.

Yours,

Henry Kemp.

BARNARD, Mo., March 19th.

Bro. Blair.—I went, February 10th, in company with Bro. Stebbins, to Allendale, Missouri, where I spent a few days and enjoyed the society of the Saints. The work has revived, and there are fair prospects for much additions by baptism. I went from there to Sweet Home and found brethren holding meetings and having good interest. I then attended district conference, en route to our church. Brother Thomas joined me at Guilford, where we held meetings, and five were added by baptism. We felt blest in speaking to the Saints and friends. Bro. Woodhead obtained the Christian Church here at Barnard, and we held some meetings. When we closed, one of the trustees told me we could have the house. I wanted it. We found a good home at Bro. and Sr. Kemps. To the Saints in this district I would say, Take courage and press on to victory. The light is bursting through and God will not forsake his people if they do their part. The Saints have administered unto us according to our wants. We have had snow, rain and mud, yet have lost but little time. Will try and go to Eureka, and thence to General Conference. The work is onward. The field seems ready for the harvest.

A. J. MOORE.

SAN FRANCISCO, Mar. 12th.

Bro. Blair.—We have had the pleasure of having Bro. Joseph Smith spend a few weeks with us and have the honor of sheltering him beneath our humble roof while he remained here, which was a great source of happiness to me and mine. We enjoyed his visit very much indeed, and many pleasant hours were spent in listening to his words of wisdom and instruction. We laughed with him in mirthful moods, and grieved with him while considering the sorrows that have come upon the children of Zion, and together we thanked our heavenly Father for His loving kindness, and that he had put forth His hand the second time to gather Israel. We are proud of the goodness and wisdom of our beloved president. He makes friends for himself and the cause wherever he goes, and is winning souls for Christ. With him we caught the Spirit which imparts wisdom where it was needed, and restored the sick to health. Acts of kindness followed in his footsteps while he was here, and many prayers of thankfulness have ascended on account of his care and thoughtfulness. In his public labors he was much blessed with the Spirit and drew large and interested congregations.

Many of those who heard him will never forget his teachings, though to some they were new, and to others it was the old story told over again and had the right ring. He spoke for as a number of times, and his words were never wasted, never returned to him empty, but always found place in the hearts of his hearers. It is gratifying to us to know that he enjoyed the Spirit while here, that his time was pleasantly spent while in our city, and that the Spirit which we enjoy is in harmony with that enjoyed by him. We regret that he was compelled to leave us so soon, and hope that he may return to us again. Our little church is in a small district spiritually and financially, and we are working for the spread of the truth.

Geo. S. LINCOLN.

PEORIA, ILLINOIS, Mar. 11th.

Dear Herald.—I believe the Spirit tells me to give my testimony to this great, grand work. I can’t tell why, for I have no education, and therefore can’t tell just right all I want to.

I have been in this church only a short while, but have been a believer a year or more. When I first believed, I thought it made no difference whether I was baptized in the church or not, as I believed it. And when Bro. Roberts came to Peoria, I was told that a personage had obtained the Christian Church here at Peoria, and I had a chance to be baptized, yet did not think it essential. But after he left I felt bad, not knowing whether I had done right or not. I tried to console myself that if I believed I was all right, for I had repeated of my sins and believed in the gospel once delivered to the Saints and felt it was a little better than most people around me who did not believe. After going to bed one night, trying to banish doubts from my mind, I saw a personage standing near by. His first words were, "If you are ever so good, and do all that God requires except in one point, yet for that sin you can be lost." He then repeated what the man had done whom, Christ told to go and sell all he had and give to the poor, and he said he had kept all the commandments but one. He then told me of my own mother was tormented in the prison. But I did not believe him, for she told me on her death bed she was going home, and for me to meet her there. Then he said, "It is not all who think they are saved that are saved; but you shall see." And in one minute it seemed I was standing before my mother, and oh! how can I tell you the remorse and suffering I saw pictured in her countenance. She did not even seem glad to see me, whom she had not seen for twenty-five years. No open arms; no tears, no glad smile to greet me. I asked her some questions which she answered; but she was too busily engrossed, watching for something, to answer them satisfactorily. I asked her what she was watching for, and a girl that was with her told me she was watching for Christ to come. "Why," I asked, "does he come here?" I knew my mother was a prisoner. I had often, in hours of trouble, thought that her angel face was bendng in prayer for me, and that her voice in praising God. But oh, how long she has been there, without even a child to cheer her! I thank God that I have last been taught to obey his commands, though by the hard lesson I had to learn. I was baptized in December last by Bro. E. W. Nunley. Others at this place are believing. I think Bro. Nunley will yet do a glorious work here, and hope it won’t be long until we have a branch.

If this lesson of mine comes to the notice of others that are as I was, I hope it will teach them that all must obey the principles of the gospel, and the other lesson, that those poor despairing souls in the prison are expecting Christ every moment. He was not coming soon, would they be looking, waiting and watching as they are?

Your sister in Christ,

MATTIE FIELDS.

ATTLEBORO, Mass., March 10th.

Bro. W. W. Blair.—The work in this place is taking a more decided stand and finding favor with the people as the church grows. Recently we have been blessed with the earnest and noble efforts of Elders E. C. Briggs, M. H. Bond, John Smith, Frank M. Sheehy, Thomas Whiting, A. N. Hoxie and E. N. Webster. Bro. A. N. Hoxie baptized one here last Sunday, the head of a family, and the eldest son of Bro. John Robbins of this place. I trust through his indefatigable he may be of good service to the church.

Sunday evening, about two weeks since, two ladies of the W. C. T. U. came to our place of meeting to see if we were Utah Mormons. I told them, among other statements, that I thought they had not been reading the newspapers.

These kind ladies expressed fear that we would take some of the "good people" of Attleboro out to Utah. I have no fear of the really good people going to such an undesirable section of this continent, and if the professedly good ones will come into our place of worship, we will teach them better.

I am on quite favorable terms with the editors in this vicinity and had a brief article in the Chronicle at North Attleboro last Tuesday.

Mr. Thomas Shalcross has kindly offered to take charge of the music department and our meetings will be of greater interest to ourselves as well as others. I find on reading over the last revelation given to the church that the 6th paragraph says: "Therefore in all the congregations of the people of God, let all strife and contention concerning some service cease; and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service." Brethren Marchington and Robbins

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are among my other helpers in spiritual and temporal matters.

Mrs. Shallcross, one of God's noble women, talks this gospel to her friends and neighbors, and thus we are all trying to co-operate in this great work of the last dispensation. There are others that I expect will be baptized when the spring fairly opens.

The eldership in passing through this place are invited to stop and be entertained and give us words of encouragement.

In gospel bonds,

ARTHUR B. PIERCE.

Communications.

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

GIFT OF THE SPIRIT TO CORNELIUS AND HIS HOUSEHOLD.

It seems from the reading of the history of the transaction, that a wonderful pre-judice existed in the minds of all Jews against the Gentiles, so much so that they thought the Gentiles were not eligible to salvation. They might have thought that the Savior's remarks to the woman of Samaria established them in their belief—"Salvation is of the Jews."—John chapter 4. The Lord knowing of this deep-seated prejudice, had to prepare Peter's mind, by a heavenly vision, to go and administer the gospel to that Gentile household. He was told to call that command; which God had/declared. Some of his Jewish traditions were uppermost in his mind when he answered the Lord that "nothing common or unclean had at any time entered" his mouth. The Lord bade him go with the three men sent to him from Cornelius. But after all this, he seemed not fully satisfied with this answer. Cornelius narrate the story of the angel's visit. Then he says: "Of a truth I perceive, that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts chapter 10.

The men who went with Peter (his Jewish brethren) were not convinced till they saw the manifestations of the Spirit upon those Gentiles. The word says they "were astonished" at the reception of it by the Gentiles, Peter, upon seeing that their prejudice was fast passing away, says: "Can any man forbid water, that these should not be baptized which have received the gift of the Holy Ghost as well as we?"

We have heard of many in these latter days of great wonder when they first heard the word, the Spirit came upon them with power to the convincing them of its truth, and of the necessity of obedience to it. Some have testified to receiving heavenly visions concerning the work, before they were baptized, showing the reception of the Spirit, to a certain extent, as did Cornelius. The case of Cornelius and his household was no greater manifestation than Paul received when he was struck blind on his way to Damascus, at the time that he saw that heavenly vision and heard the voice of the Lord. And surely any biblical student will not say that it was not a manifestation of the Holy Ghost, for the Spirit is the power by which any one perceives his instructions. It was so with Christ; it was so with John on Patmos; it was so with Daniel, etc., etc. To the writer's mind, Paul's was a greater manifestation than the gift of tongues to that Gentile household. But the gift of tongues was an outward manifestation that Peter himself and his brethren could witness, and could not gainsay; and they could then bear witness to their brethren and thus exonerate Peter and themselves from the charge of eating with the "uncircumcised." Paul received his manifestation before he was baptized, the same as Cornelius did his, and all the difference in the two cases in receiving the word, was that Paul was sent by the Lord to the city, and told that it should be told him there what he should do, the Lord sending Ananias to tell him; while Cornelius (the Lord's ministering spirit) was sent from Jesus for a servant of the Lord who should tell him what he should do, and the Spirit bade that servant go with the men sent for him. Both had to "hear the word of the Lord," and obey it, the word that Ananias and Peter preached and told them to do. Both had in that day, (as well as those in this day who receive manifestations of the Spirit convincing them of the truth of the work before they are baptized) to do what the Spirit prescribed before they could receive the Holy Ghost, the Savior said his disciples should receive it, viz: "To abide with them forever."—John chap. 14.

If Cornelius or Paul had refused to do what those servants of God told them to do, or if any other, in whatever age of the world, who ever received the manifestations of the Spirit before obeying, should refuse to obey the word when convinced of it, the Spirit would leave them; it would not "abide" with them. Would the Savior be so particular to tell Paul to go where he could hear what he should tell the Gentile to Cornelius to send for a man who would tell him what to do, if there were any exceptions to the rule? The conditions of salvation established by the giver, must be obeyed to secure that salvation. 'What were these two men told to do?' They were told to be baptized! Yes, to one it was said, "Arise and be baptized and wash away thy sins, calling on the name of the Lord," while the others, Peter "commanded them to be baptized," and also said:—"Can any man forbid water that these should not be baptized?"

Could it be possible that the Lord would send two men to tell others what they must do to be saved, and each one be authorized to tell a different story? It ought to be borne in mind that one man wrote the Acts of the Apostles, and that to be interpreted, and the writings must be taken as a whole. Its parts must harmonize with the whole. Taking detached sentences of Scripture and building theories on them has been the means of much confusion in the religious world.

Peter told those enquirers on the day of Pentecost, recorded in Acts, chapter two, to "repent and be baptized for the remission of sins." It was this same Peter who preached to the household of Cornelius. Could you, reader, reasonably expect that he would preach a different baptism to them than he did on the day of Pentecost? How many converts would he make, and how long would he stand accepted of man, much less of God, if he vacillates in that which he preached to the Sanhedrin? We wrote the history of those two transactions, and he understood what he was writing about. He was writing to a brother in Christ, and did not need to particularize every time. But he specified at the commencement of his history that "three thousand souls" were baptized for the remission of sins; and he no doubt thought that men reading that account would naturally conclude that, if three thousand had to, twenty thousand, or twenty million would have to be baptized for the same purpose. He was also specifying the case of the three thousand being baptized, but did not particularize. Will any one attempt to say that Paul, who was told to "be baptized and wash away his sins," and was sent out to preach the same gospel that he received, would preach another baptism? Or that the historian who wrote St. Luke's history of the three thousand being "baptized for the remission of sins," would intend to convey the idea that one man and his household would be exempt from it?

"But you harp upon baptism. Is that all we have to do?"

Oh, my friend, repentance is demanded before baptism, of those who have not repented of their sins.

"But neither of these men was repentance preached."

No, it was not necessary. I would be the last to tell a man to do that which there was abundant evidence he had already done. There is evidence in the history of Cornelius that he was living in obedience to God's commandments as far as he knew them, or he would have never prevailed with God and received the visit of a heavenly messenger. But he lacked some things which must be done before he could be acknowledged a child of God. God had an authorized ministry on earth who were qualified to tell him those things that "must be done." If he was keeping all the commandments of God that he knew, he had nothing to repent of; for says the apostle, "Sin is the transgression of the law." Peter by the Spirit of God perceived the situation of Cornelius, and therefore did not tell him to repent.

It was different here in this case to that of the three thousand so often mentioned when they asked, "Men and brethren, what shall we do?" Peter had accused them thus: "Therefore, let the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified..."
both Lord and Christ." Under this preaching and accusation, they were pricked in their hearts, and then came the question, "Men and brethren, what shall we do?"

Peter could not teach these enquirers, as though they were not believers, to believe first and then repent; for he could see by their actions that they believed in God, and in Christ whom he had been preaching, or they would not have come to him. Moreover, Peter could not teach them to keep the sins, and ye shall receive the gift of the Holy Ghost." There is one thing worthy of remark here, that the apostles always preached Jesus; the fundamental idea was, that "God so loved the world that he gave his Only Begotten Son; whoever believeth on Him should not perish but have everlasting life;" and, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved;" also "All power is given unto me, both in heaven and on earth." "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." The other great reason was, that Christ was considered by the major portion of the Jewish nation to be an impostor, and that must certainly have had a great effect upon the Greeks and Romans, for "the preaching of the cross was to the Greeks foolishness, and to the Jews a stumbling block." The Roman emperors put to death by the wholesale, those who believed in Christ. It stood the apostles in hand to show that He was not an impostor, but that of a truth he was the veritable Messiah, the Savior of the world. For unless the knowledge of this, that the Comforter, which is the Holy Ghost, or being led, for the child "born of God," is not only an infant in that life in the world but must also believe that he is a rewarder of those who diligently seek him. And having sought him in the way he has pointed out, we find him and begin to know him.

Paul says in 1 Cor., chapter 12: "No man can say that Jesus is the Lord, but by the Holy Ghost." This language implies that the man who positively affirms that Jesus is the Lord, does it from a knowledge he has received, and that that knowledge came to him through the agency of the Holy Spirit, and that no man can receive it in any other way. Jesus says: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things." What is a teacher? A revealer who positively affirms that Jesus is the Lord. Did Peter that he might know Him who finds Him, else the search would be fruitless and futile. Jesus says in that memorable prayer in John, chapter 17: "And this is life eternal, that they might know the one true God and Jesus Christ whom thou hast sent." When do we enter upon this "eternal life" that we may know God? Let the Savior answer: "Verily, verily, I say unto you: he that believeth on the name of the Son of God hath eternal life."—John 6:47. We perceive that we do not have to wait for a future state before we enter upon and begin life; but that it is attainable here. For when a man hath believed on Him sufficiently to have sought and found Him, then he hath eternal or everlasting life; then doth he begin to know God. We do not say that a man has attained to the full fruition of eternal life, or to the full knowledge of God, in this probationary state. But when man is "born of God,""born of the Spirit," he is only an infant in that life in the world, but must also believe that he is a rewarder of those who diligently seek him. And having sought him in the way he has pointed out, we find him and begin to know him.

Paul says in Hebrews 1:6, that he that cometh to God must not only believe that he is, (exists), but must also believe that he is a rewarder of those who diligently seek him. And in Acts 17:24-26, he says: "God that made the world and all things therein, seeing that he is Lord of heaven and earth; that in very thought, dwell not in temples made with hands. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if they are willing to find him, for he is not far from every one of us." We see by this language that it is also necessary to believe that God is the Creator of the world and all things therein; that he is Lord of heaven and earth; (that is, ruler and possessor of heaven and earth); that he also created all men, and of one blood, to dwell upon all the face of the earth, and set bounds to their habitations; and that the great purpose of man's creation is, "that they should seek the Lord, if they are willing to find him, and receive the reward of those who diligently seek him."

It is written, "Canst thou find out God?"—Job 11:7. The inference is that man, by any plan of his own, can not find out God. This being true, to find God it must be by a way of His own appointment. If a man finds God he will know Him when he finds Him; else the search would be fruitless and futile. Jesus says in that memorable prayer in John, chapter 17:"And this is life eternal, that they might know the one true God and Jesus Christ whom thou hast sent." When do we enter upon this "eternal life" that we may know God? Let the Savior answer: "Verily, verily, I say unto you: he that believeth on the name of the Son of God hath eternal life."—John 6:47. We perceive that we do not have to wait for a future state before we enter upon and begin life; but that it is attainable here. For when a man hath believed on Him sufficiently to have sought and found Him, then he hath eternal or everlasting life; then doth he begin to know God. We do not say that a man has attained to the full fruition of eternal life, or to the full knowledge of God, in this probationary state. But when man is "born of God,""born of the Spirit," he is only an infant in that life in the world but must also believe that he is a rewarder of those who diligently seek him. And having sought him in the way he has pointed out, we find him and begin to know him.

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that are deep, and reveals them unto His children; not to the natural man, for his eye hath not seen; his ear hath not heard; neither hath it entered into his heart; neither hath it been written to him of things which are spiritual; nor of these things, No; the world can not receive this Comforter, for the "Author of eternal salvation" hath declared it.

Jesus, upon a certain time, enquired of his disciples: "Whom do men say that I the Son of man am?" They answered that some say one thing, another. But putting the question direct, he said: "Who do ye say that I am?" Peter answering said: "Thou art the Christ, the Son of the living God." Then Jesus said: 'Blessed art thou, Simon Barjon, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." If Paul was correct, than Peter declared that Jesus was the Christ, the Son of God, but Paul did it by the Holy Ghost. And if Jesus was correct when he said (Matt. 11:28), "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and they to whom the Son will reveal himself; they shall see the Father also." Then it must have been the Father's prerogative to reveal the Son, and through that "Comforter" whom Jesus said he would pray the Father to send, who should teach all things to those that were taught. He said, it would be "all things, yea, the deep things of God." This was one of the deep things of God that He designed to make known to Peter by the Holy Ghost.

The objector may urge that Peter did not receive the knowledge through the Comforter, because it was in the future that Jesus said it should be sent. But, my dear reader, have you noticed the reading carefully? "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." You perceive, reader, that the disciples knew this Comforter, and that he dwelt with them, but the time that he should be in them to "abide" forever, was in the future.

If he dwelt with them, and they knew him, it certainly was for a purpose, and that purpose was to teach them the things necessary to accomplish that which Christ sent them to do; and therefore a knowledge that Christ was what He represented himself to be was essentially necessary to strengthen them to go forward declaring that he was the Christ, in opposition to the popular tide of unbelief. Jesus being represented in the Scriptures as saying any of the builder, said: "Upon this rock will I build my church." The church is represented by Peter as a spiritual building, composed of "lively stones," &c. Peter was only one stone in that building, and as the whole building is to rest upon the same rock, or foundation, all the stones of the building, or members of the church, must be built, or laid, or become members in the body of Christ, in union with Peter; and not upon Peter himself; that is, not upon the same foundation. Paul says in 1 Cor. chapter 12, "By one Spirit are we all bap­tized into one body." Then as Peter received a knowledge that Jesus was the Christ through the revealed will of the Father (which revealed knowledge the men on which Christ laid the foundation of his church, for he declares that he came from heaven to do the will of the Father) by the Holy Ghost, so must all receive the same knowledge in the same way. And they receive a knowledge of the Father also, for if the Spirit communicates to them that Christ is the Son of the living God, it communicates to them at the same time a knowledge that the living God is his Father. And this brings to mind other of the Savior's sayings: "If any man will do his will, he shall know of the doctrine of eternal life;" and Peter says: "Thou art not able to speak of myself." And, if a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.

If a man has the Father and the Son to make their abode with him, do you think, reader, that he won't know them? If he can not know them, what is the object in their taking up their abode with him? Does any one think that they would take up their abode with a person except that person was living, to some degree at least, that life which the Father and Son enjoy? We think not!

We have seen that all mankind are eligible to receive the Holy Ghost, and that it may abide with them. And if any man, the word says, has not this Spirit, he is none of Christ's. We have also seen that none are eligible to it who have not believed in God and Christ, repented of all their sins and been baptized in water for the remission of them; but that all who have, are entitled to receive it; for, "The promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." And the Holy Ghost "baptized some there:—"Blessed are ye that believe on the living stone," Peter, in his history of the three thousand, in chapter two, failed to make mention of this ordinance; but he speaks of it in chapter eight, where it records that Philip had been preaching the word to the Samaritans, and had baptized some there:—"Now when the apostles which were at Jeru­salem heard that Samaria had received the word of God; they sent unto them Peter and John; who when they were come down, spake unto them, that they might receive the Holy Ghost. For as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." We learn according to this history, (1), That the Holy Ghost was not given till the ordination of the laying on of hands had been observed; for it had not been done to any of those who had been baptized in the name of the Lord Jesus, until then. (2). That it was esteemed by the apostles which were at Jerusalem, to be of such importance to attend to this ordinance that they sent Peter and John to administer it. Think you, reader, that there was an exception made here? And that there were others who received the abiding witness other than through this ordinance? Do you think that, because the writer omitted to give a full account of how those three thousand were added to the church, (not mentioning the "laying on of hands"), that therefore it was ignored? Do you think that if the apostles at Jerusalem had known of that number receiving the Holy Ghost without the observance of that ordinance they would have taken special pains to show us the way by which they perform that ordinance? How would they have known, without a special revelation from God, that those at Samaria were an exception to the general rule, and must receive the Holy Ghost differently than others? And if they had received such a revelation, by what means had they given an account of it by all means, (but we have not) in order that we might know who were excepted, and who were not, so that the excepted ones might avail themselves of the ordinance, and not be left without it, if a man does not have, he is not of the Lord.

Now Peter found out, and declared, at the house of Cornelius, that God was "no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him." If God is no respecter of persons, all must receive the Holy Ghost on the condition of repentance and the ordination of the laying on of hands. And the apostles knew this, or they would not have sent Peter and John to administer the ordinance to these Samaritans. The greatest test is, that God did not give the Holy Ghost until the ordinance was performed.

The conclusion is, therefore, if God, who is no respecter of persons, would not bestow upon the Samaritans the Holy Ghost when they had done all that the three thousand had done on that memorable day, then he would not bestow it on the three thousand except through the same ordinance that the Samaritans received.

The writer of the Acts of the Apostles mentions another instance of the admin­istration of "the laying on of hands." for the gift of the Holy Ghost, as in chapter 19.

Paul came across certain persons who had been imposed upon, who thought they had been baptized with the baptism of John; but he undeceived them, and bap­tized them in the name of the Lord Jesus: "And when Paul had laid his hands upon them, or ordained them as persons, and they spake with tongues, and prophesied. Here is positive proof of baptized persons not receiving the Holy Ghost until the ordinance of the laying on of hands was ob­
served. Do you think, reader, that Paul
would administer this for the reception
of the Holy Ghost for others, if he had not
received the gift in that manner and been
authorized by the God of heaven to preach
and practice it? Absurd! So we might
reason of the apostles. Would they teach
and practice that which themselves had
not observed? and especially when the
command of their Master was strict to
“teach them [in all the world] to observe all things
that I have commanded you,” and lo I am with you always, unto
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dom to impress
the eye of both sexes. Its clear,
print, and superior quality of
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hearty co-operation of the pater­
side of the house. Autumn Leaves
reaches the eye of both sexes. Its clear,
large print, and superior quality of paper,
adds greatly to its value with those who
guard the eyesight, one of God’s best gifts.
We all know the difficulties to over­
take, the battle to be fought, by one who
starts a new enterprise. In placing Au­
tumn Leaves before us, in response to the
needs of the church, Sister Walker has ex­
perienced the pioneers’ hardships and dif­
ficulties. She has made sacrifice of both
time and money, of which many know but little. Mothers in Israel, we who have
the care of a large family of little ones, if we
can do nothing else for the cause, we can show by our acts that we
appreciate her great labor in behalf of our
children—that we do most heartily en­
dorse the undertaking. This is killing,
by subscribing every family, for Autumn
Leaves. Drop, if necessary to do it, some
other and doubtful periodical; for the in­
fuence of that, which we should read, reaches
to the shores of eternity. It influences the
soul for weal or woe in this life, and
beyond it.
The Herald has a circulation of 4,097,
the Hope 4,375. Autumn Leaves, now
not half so large, can be just as great if we
will. We can do more; we can lift the
heavy burden which Sister Walker is now
laboring under, financially by voluntarily
raising the subscription price from $1.25 to
$1.50 per annum, thereby enabling her
to procure necessary assistance to carry on
her good work.
How often do we read in the columns of
the Herald,—“You have grown very
dear to me.” “You cannot carry on with­
out the Herald;” “It is our only preacher,”
etc. If we elder ones feel the need of
suitable reading matter, to strengthen,
build up our faith and cheer us, how much
more do our growing children need a

THE SAINTS’ HERALD. AUTUMN LEAVES.
To one who feels a deep interest in the
spiritual and intellectual growth of our
youth, who are so soon to assume the
great responsibilities of life, “Autumn
Leaves” is a casket of literary gems, the
value of which no just estimate can be
given until seen and given a careful inspec­
tion. It is full of good instruction, an
educator intellectually, physically, and moral­ly. It is indeed, (as its name indicates)
rich in the garnered truths of the autumnal
age in which we live.
The true stories therein contained are of
a most interesting and instructive charac­
ter. “With the Church in an early day”—
the interesting history of a family con­
tains episodes as thrilling as any founded
on fiction. Daniel in the trap, surrounded
by howling wolves, was listened to by my
boys, though small, with kindling eyes
and bated breath. It being true, seemed
to impress it indelibly upon their mem­
ories.

“Our Influence upon heredity,” if
needed, will be of untold benefit to those
anticipating motherhood, provided they
have the hearty co-operation of the pater­

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FOOD FOR HEALTH.

Our all wise and benevolent Heavenly Father has made the earth full of good and wonderful and beautiful creations, showing plainly to His children His power and love; and having given us minds and hearts He expects us to apply ourselves to the study of His works, at least as far as to learn their use and abuse. Inorganic substances are unfit for food. The only exception, perhaps, to this rule, is salt, which taken in moderation with food aids digestion. Water, also, although inorganic, is essential to health, forming a vehicle for carrying the blood discs to nourish all parts of the body and serving as the food of carrying away poisonous excretions.

It is said that fat people usually eat little but drink much, while lean people drink little but are always hungry, yet eating more than other people, and that if this were reversed the lean would gain in fullness and the stout have the satisfaction of being fat. We must bear in mind, however, that fat is not always a sign of health. On the contrary it is often found with a diseased and enlarged liver or fatty degeneration of the heart or other organs, caused by imperfect digestion. As a rule, fat is the result of being too much, beer, cider or wine in moderate quantities.

As we know, it is absolutely essential to health that the system should be abundantly supplied with pure water, of which we are largely composed. But water, or any fluid in large quantities at meals would dilute the gastric juices and so hinder digestion. It should therefore be taken freely in the morning before breakfast and between meals. The effect of alcohol is to dry up the water in the system, it having a very strong affinity for water. It dries up and hardens the brain and nerves so that they act slowly and with great difficulty, or incorrectly, and thus often paralyzes and insinuates the nerves.

The nerves, the telegraphic network conveying messages from the head to all parts of the body, it order properly to carry on the functions necessary to life and health, when nourished with pure water and with wholesome grains, fruits and vegetables or meats, act quickly and easily without pain or mistake, ordering the work of digestion, respiration, motion, thought and healthful life; but when narcotics or narcotics enter the system, the effect is to paralyze these nerves until gradually the victim loses all self-control. He no longer commands himself but does just what he had determined not to do; his brain, his muscles, every sense can no longer be relied upon. He is like a beautiful watch out of order. Nay, worse, for the watch still may appear well outwardly, but he has lost his beauty if he ever had it, lost his self-respect, lost his health, his strength, lost too often, his hopes for time and for eternity.

Thus has God made man upright, but he hath sought out many inventions. Moreover, this rapid absorption of the water in the system by the alcohol, this drying up and sucking of the tissues, creates a terrible thirst, a craving which is insatiable. More of the poisonous drink only increases the thirst till partial paralysis or stupor for a time deadens sensation, when he awakes not refreshed but more wretched and more tortured than before. It would be bad enough if the evil ended here. But alas! this is but the beginning.

The weakness of brain and nerve so induced and the terrible appetite and loss of control and moral power are transmitted by the fixed laws of heredity from parent to child, sometimes passing over one or two generations and then coming out again in the third or fourth generation in full force. It is in this way that the sins of the fathers are visited upon the children, the third and fourth generations.

In view of such facts what can be thought of those who pervert for such terrible and deadly uses the nourishing grains and delicious fruits of the earth created for our health and happiness.

Man, the highest in order of earthly creatures, endowed with intelligence above the mere animal, immortal, made "in the image of God," perverts His given powers and energies to concoct a poison that shall be to his fellow man a snare and a delusion bringing ruin to body and soul. Does the deluded one imagine it adds to the wine, of which scripture says, "at the last it biteth like a serpent and stingeth like an adder"? He turns the healthful apple into a drink that leads to disease and sin. He changes the beautiful grains into poisonous drink that stupefies and deadens body and soul.

Thus does man pervert and abuse his best blessings, turning organic matter into inorganic, healthful growth to premature decay and fermentation, life into death, good into evil.

God, on the contrary, shows to us His infinite wisdom and goodness by converting material, which to our finite minds would seem worthless, into that which is absolutely perfect; for every flower or blade of grass is in its way absolutely perfect. From the hand of God, and far beyond our comprehension. From the noxious gases unfit for us to breathe, and from earthy, disorganized and effete matter He creates the healthful, nourishing, beautiful grains and fruits, in endless variety, each one a miracle, and all for our benefit. At least we can but show our gratitude by not suffering them to be perverted to the service of Satan; but by using them in their purity, as God intended, for His glory.

ANNA HOLYOEK HOWARD

A BELIEF IN GOD.

I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me gracefully on to the unfolding of them.—Prof. Agassiz.

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NAUVOO AND STRING PRAIRIE.

The above district conference met at Farmington, Iowa, March 30th, J. McKiernan president; S. Farriss clerk, and alternates: Branches: Kokok 42 (Montrose $50; received $99.50, expended $69.25); Farmington 53; 1 removed by letter, 1 expelled. Burirling 42; 1 died. Elders J. McKiernan, J. H. Lambert, T. P. Archibald, W. H. Garrett, H. R. Harder, T. F. Durfee and D. B. Babcock by letter. Teachers B. B. Herrick and L. McClinthen reported for payment, 6 men $147.74, received $148.54; last report $49.91, received $29.43, total $79.45. paid out $69.66, due church $9.38. Report received, and the resigning committee reported that M. T. Short had an encouraging report of his labors the past three months. The president of the district was instructed to go to Montrose and investigate and settle all differences. J. McKiernan delegate to General Conference; his expenses to be paid by the disbursing officer. Two resolutions on the past labors of J. McKiernan have in the opinion of this conference been productive of much good; and whereunto they assented. The Executive Committee, elected 6 or 7) David Strachan, W. H. Gaulter, J. K. Salyards (baptized 2).

General Conference of 1887, in prosecuting the business of the church, have read: the report of Elder G. T. Griffiths as district president, and the resignation of W. H. Garrett. James S. Banks, in Madison county, on the 23d day of September, was sustained as Bishop's agent; J. H. Jackson as clerk. Two motions, H. A. Stebbins had preached at Antelope, Lucas, Centerville, Allendale, Farmersburg, Wapater, V. Ferris reported in person, and J. S. Kester, L. Gamet, J. E. Rogerson; to assign W. Rumel to be requested that ministers in charge, and R. Kester in person, and R. Evans and E. V. Sutton, J. Yocum, R. E. Meek, J. H. McKiernan, J. H. Hansen, J. H. Parshall, D. E. Snively, W. N. Gaulter, W. N. Lovell, J. J. Abbot in person, and J. H. McKiernan delegate to General Conference. Conference to return him to his present field of labor, provided that two meetings be appointed by district president. W. H. Kelley, G. T. Griffiths, J. McKiernan, J. H. Hansen, W. Archibald, E. L. Kelsey, R. S. Salyards and J. Brown were elected delegates to General Conference, with instructions to request that a motion be made at General Conference to authorize him to report the spiritual, numerical and moral condition of this district. Whereas, the ministrations of the General Conference have been productive of much good; and whereas, the ministrations of the past three months, the January 5th, W. H. Kelley presiding; R. D. Abbot in person, and J. H. McKiernan delegate to General Conference; his expenses to be paid by the disbursing officer. Two resolutions on the past labors of J. McKiernan have in the opinion of this conference been productive of much good; and whereunto they assented. The Executive Committee, elected 6 or 7) David Strachan, W. H. Gaulter, J. K. Salyards (baptized 2).

The report of F. Criley, general church, and one to which the district has assigned W. Rumel, to be requested that ministers in charge, and R. Kester in person, and R. Evans and E. V. Sutton, J. Yocum, R. E. Meek, J. H. McKiernan, J. H. Hansen, J. H. Parshall, D. E. Snively, W. N. Gaulter, W. N. Lovell, J. J. Abbot in person, and J. H. McKiernan delegate to General Conference. Conference to return him to his present field of labor, provided that two meetings be appointed by district president. W. H. Kelley, G. T. Griffiths, J. McKiernan, J. H. Hansen, W. Archibald, E. L. Kelsey, R. S. Salyards and J. Brown were elected delegates to General Conference, with instructions to request that a motion be made at General Conference to authorize him to report the spiritual, numerical and moral condition of this district. Whereas, the ministrations of the General Conference have been productive of much good; and whereas, the ministrations of the past three months, the January 5th, W. H. Kelley presiding; R. D. Abbot in person, and J. H. McKiernan delegate to General Conference; his expenses to be paid by the disbursing officer. Two resolutions on the past labors of J. McKiernan have in the opinion of this conference been productive of much good; and whereunto they assented. The Executive Committee, elected 6 or 7) David Strachan, W. H. Gaulter, J. K. Salyards (baptized 2).
DUTY

Righteousness is a man's standard; but duty ought not to be a man's impulse. A man ought to do only that which is duty; but he ought not to do it only because it is duty. It is often said that a man ought not to live to eat, but that he ought to eat to live. Yet if a man eats only because it is his duty to eat as a means of preserving his life, his eating does not do him the good it ought to do him. When it is his duty not to eat, a man ought not only to love to eat, but he ought just then to live to eat. And so it is in every sphere of duty-doing. A man ought to love to do what it is his duty to do; and he ought to do it as though he loved to do it. For the love that is which one's duty ought to be the source of pleasure, and he ought to find real pleasure in doing his pious duty. In this sense it is that which we call, in a general way, doing, a work of self-idealization, or whatsoever we do, we can do all to the glory of God, and in that spirit of love for God, and for all that God would have us to do, which is the fulfilling of God's law.

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The Saints' Herald

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Lamoni, Iowa, April 7, 1888

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Joseph Smith, Jr. Editor.
W. W. Blair, Associate Editor.

Lamoni, Iowa, April 7, 1888

The Idaho Enterprise, of the 17th ult., published at Malad City, has the following on Mormon politics and the methods of the Policto Religio institution of Utah known as the Mormon Church:

"THE MORMONS WILL VOTE.

"Notwithstanding the fact that the constitutionality of the test oath has been sustained by the Supreme Court of this [Idaho] Territory, the Mormons of this [Malad] valley declare that it is their intention to disfranchise the franchise next fall, and that they cannot, under the present teachings of the church, take the oath. If the Mormon doctrines have undergone such a change, we can see no good reason why Mormons should longer remain under the ban of disfranchisement, providing they exercise their rights as individuals and not as segmental parts of a machine that derives its power from Utah.

"If the Mormons have reeled out from their theology all that is antagonistic to the Government of the United States, and have made up their minds to heretofore live in conformity with law, they are beyond question entitled to every right and privilege that any other citizen is entitled to; but the question is, are they honest? And they answer, if the affirmative can be conscientiously given to these questions, we say, every Mormon who is otherwise qualified should go to the polls at the coming election and cast his ballot like any other American citizen.

"We have never entertained but one serious objection to Mormon political methods; and that is that but few Mormons ever exercise individual rights and independency at the polls. For the same reason, we also object to Catholicism and other ecclesiastical institutions that undertake to control the political condition of any State or Territory. We will go further, and believe that the political history of this country will bear us out in the assertion, that big political machines are subject to the same objection; as, for instance, the politics of a great part of Nevada are controlled by California politicians. The case in this Territory is an exact parallel in an exaggerated form. California politicians do not pretend to interfere in all the local political affairs of Nevada. They probably do not interest themselves farther than to control State elections. There is certainly no acknowledged authority whose consent must be obtained in every minute political transaction. Herein lies the difference between political control by politicians and political control by ecclesiastics.

"We do not think there ever was an election held in this county, in which the Mormons participated, that was not controlled and engineered down to the meanest detail by Mormon authorities in Utah.

"Let the Mormons of Oneida County, or Idaho Territory for that matter, form all the political combinations and exercise every privilege known to our Government and we will never raise an objection, so long as they are not under the surveillance and dictation of an authority which has no political connection with the local government of this county or Territory. The fact, so stated by the Mormons themselves, that the politics of this county have formerly been conducted by church authorities, in Logan and Salt Lake City, naturally makes us suspicious of the future.

"Locally speaking, we have nothing to fear from the Mormons of Oneida County if they do not allow themselves to be controlled by high churchmen in Utah; for we do not believe there is as liberal and intelligent a people in the Mormon Church to-day as those of this county.

"The question is: Can or will the Mormons of this county cut themselves loose from, or rise above this kind of supervision? Have they the courage to say to the church authorities: 'We will conduct our own temporal affairs as we deem for our best interests, and look to you for instructions in spiritual matters only? Will they do this? If so, may God speed the day when the black clouds that now hang like a pall over Mormonism are dispersed forever.'

The writer of the above has been long familiar with the subject he has in hand, for, in the United States, has been in daily contact with the political wire workers of both Idaho and Utah, he having been reared and educated in that country. His statements concerning the political juggling of the 'Mormon authorities in Utah,' are doubtless correct. In this God and Mannmon system, Utah Mormonism, is seen the 'ha'irily hands of Esau.' Mormonism as taught in the sacred books of the church, and in the authentic writings of Joseph, is eschewed politics, delegating it to its own sphere, at the same time honoring and upholding civil governments and all their legal authorities. Brighamism, from 1844 to the present, has mangled Church and State—the church absorbing the state, in fact—and its members have, under priestly instruction, supposed it to be their duty to vote when, where, and how, as directed by their file leaders. This is both un-Christian and un-American, and as before stated is squarely in conflict with the teachings of original Mormonism.

Jesus says,—'Ye shall be the light of the world.'—Yet it was in this world, and it honored the authorized laws and rulers of the kingdoms of this world. The Church organized and presided over by Joseph Smith the Seer was commanded of God to honor and uphold the Constitution and laws of our nation, and do so, in all uprightness. And in keeping with this the church officially declared,—'We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.'

—Doc. Cov. 112:9. When the Utah Mormons 'mingle religious influence' with politics to specially foster the interests of their church, its priesthood, its poli­tics, or its membership, it in that way proves itself to be in darkness, and in the ways of harmful error, and, to this extent, opposed to Christ and the laws given his Church.

The pernicious policy of running politics in the interest and under the influence of the church has always worked harm, both to the Church and the State. This evil was one of the causes, no doubt, that led to the popular persecution, and the expulsion of the church at and about Nau­voo. And when we say this we do not justify or apologize for either the expul­sion or the persecution. But it was folly to shut our eyes to facts of history, both written and unwritten. The stern logic of well demonstrated facts should be wisely observed and be made to serve for good in the present and in the future. Joseph Smith the Seer, in 1843, when rebuking the crafty, specious, political overtures and suggestions of James Arling­ton Bennett, said:

"But, Sir, when I leave the dignity and honor I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors; and where the wicked and unsupervised, as it were, course, would seize the opportunity to fluster the hearts of the nation against me for dabbling at a silly game in politics; verily, I say, when I leave the dignity and honor of heaven to gratify the ambition and vanity of man or men, may my power cease, like the strength of Sampson, when he was shorn of his locks, while asleep in the

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THE SAIN'TS' HERALD.


These sentiments should actuate all who claim to be Saints, and particularly those who hold the priesthood.

In reply some may say that Joseph afterwards engaged, actively, in politics, and even allowed himself to be nominated for the office of President of the United States. This is admitted, but that does not justify the church, nor its priesthood, in attempting to dictate or control in political matters. The Saints, as citizens, have the right under the laws of the country, to use their own judgment at the ballot-box, and do so with perfect freedom and there express their own political preferences. But neither the church, nor its priesthood, have the right to in any way control or direct how, or for whom its members shall vote. And for them to do this craftily and secretly, is the more condemnable.

Concerning the Seer's candidacy for the Chief Magistracy of our Nation it may be well observed, that even some of the Twelve and others in council suggested that if he were a nominee, that fact alone would give prominence and prestige to the church. Joseph sternly opposed it, and so said to Emma, his wife, after returning from the council in a later meeting, he yielded to the importunate persuasions of the Twelve, (chief among whom was Brigham Young), and their co-workers, and thus he suffered himself to be made a nominee while his own better judgment condemned it. These facts the winter council at the Seer's widow, Emma, the evening of April 6th, 1860, near Amboy, Illinois.

We would be delighted to see the Utah Mormons exercise the franchise wisely and justly, and enjoy freely and fully all the rights and privileges of American citizens, if done free from the dictation and control of the church.

From northern Utah come tidings that in that region "matters of changing fast in respect to religious and political affairs of the Utah Mormons. The writer wisely remarks that, "it is unwise to be rabid in denouncing some of the doctrines and practices which are here held to be sacred. Patience and forbearance is needed. Practices which are not in accordance with God's laws and designs will work out. Time will work wonders."

We hearty commend the above sentiments. The First Presidency of the Reorganized Church have ever advised moderation, gentleness, and charity, in the treatment of all who have departed from the faith set forth in the original teachings of the church.

The Utah Mormons have been misled, blinded and confused, till some of them "call evil good, and good evil," and as a consequence, such have become distrustful, fearful, crafty, and are given to deceit and low cunning instead of the pure, open, frank, hopeful, loving spirit enjoined under the unalloyed gospel of Christ. We pity them; and we pray God their eyes may be opened to see the errors and evils, and that their hearts may turn faithfully, humbly, and lovingly to God and to the word of his power. God is pleading with that people to return to their "first love." He is, and has been, using various agencies and instrumentalities to recover them from the errors and evils into which many of them have been unwittingly led. When the Lord raised up Joseph, "the head" of the Seer's "posterity," the "seed" promised January 19th, 1841, and at other times, the Utah leaders rejected times and the missionaries sent by him. Nevertheless, "young Joseph" warned them by the word of the Lord, in plainness and in love, to abandon polygamy and kindred errors. But they would not. It then remained for the Lord to uncover their doings to the gaze of the world, and to rebuke them in his wrath by the rod of our nation. And yet it remains for the Saints to pray for them, and to treat them with goodness, with compassion and love.

SPIRITS—HOW CREATED.

A brother asks to know the belief of the church relative to the creation of spirits; and we reply that the church affirms the Bible, Book of Mormon and Doctrine and Covenants, to be the church standards of authority on church doctrine, principle, and organization; but has not defined and decided upon its belief in respect to the creation of spirits. Some believe that all spirits were created of God in the sense that they are existence, and persons they were, in some manner, brought into being by the creative power of God. Others believe that spirits, as beings, entities, or persons, existed eternally, and that God created them in the same sense in which he creates wise men, moral men, spiritual men, out of persons who were once un­wise, immoral and unspiritual. That is, he creates them in the sense of forming, moulding, fashioning, enlarging, developing; and thus, transforming the spirit into new conditions, endowing it with new form. Some believe they have had very many, and upright aspirations, and giving it a new sphere. The writer is of this latter class.

THE UTAH BILL.

In the Senate this day [March 26th] Mr. Cullom, from the Committee on Territories, reported unanimously the resolutions declaring it to be the sense of the Senate that new States should be admitted into the Union in al­lity with the existing States, and that Congress ought not to exercise any supervision over the provisions of the Constitution of any such new State further than is necessary to guarantee to each State a republican form of government; that the proposed Constitution for the State of Utah, submitted to Congress, contains provisions which would deprive such proposed State, if ad­mitted, of that equality which should exist among the different States; and that it is the sense of the Senate that the Territory of Utah ought not to be admitted into the Union as a State until it is certain beyond doubt that the practice of plural marriages, bigamy, or polygamy has been en­tirely abandoned by the inhabitants of that Ter­ritory, and until it is likewise certain that the civil affairs of the Territory are not controlled by the priesthood of the Mormon Church. He asked for the immediate consideration of the resolu­tion. Council also reported the resolution be print­ed. Mr. Cullom also reported back the Utah mem­orial and draft of the Constitution, and asked that the committee be discharged from their further consideration. It was so ordered.—Chicago Tribune.

The above means that the Nation lacks confidence in the Utah Mormon leaders, and also that until confidence is established by practical reformation, Utah cannot have statehood.

CAUSES OF CANCER.

"Mr. Moody says that there has never been a cancer among the Hebrews, and suggests that their freedom from this scourge may be due to their abstention from pork."

Pork-eating may aggravate or develop cancer, for aught we know, but from personal observation we have been led to conclude that alcohol and tobacco have done much mischief in the United States; and we have known many cancer victims who were in­veterate users of alcoholic drinks and tobacco. In a few cases these evil habits were not found in the victim personally, but in his progenitors, he inheriting the fruits of his progenitors' sins. All should heed these lessons, both for their own good and that of their posterity.

EDITORIAL ITEMS.

The committee appointed by General Conference of 1887 to make "an annual examination of the books and management of the Herald Office, Brethren J. H. Peters, W. C. Cadwell and Joseph Luff, concluded their very thorough and com­plete work in that matter March 32d. Their report will appear in the General Conference minutes for 1888.

We find in the Chicago Tribune of March 26th, an article on the approaching conference at Independence, Missouri, in which the author, in the utmost truth and fairness than is commonly found in correspond­ence of that kind. "Honor to whom honor is due."

Bro. J. M. McKiernan wrote us the 19th inst., that some of the Saints at Farming­ton, Iowa, have been sorely afflicted of late. He speaks in high terms of the residence at that place.

Bishop George A.Blakelee is to be in Lamenon about the 20th inst., to tarry a few days and then go on to Independence to General Conference.

Sr. Cassandra Hendrickson, of Council Bluffs, says in a late letter that she is cir­culating tracts with good results, also that she had found a couple of "lost sheep" and they are likely to seek the fold gain soon. She also says Bro. Forscutt is to baptize some at Council Bluffs March 25th.

Mr. Amos Tyee has advised the citizens of Lamenon with a unique and very effective lecture on prohibition, Sunday evening the 25th inst. The methods, manner, and sub­ject matter of her address were plain, searching, and to the point. She makes her subject practical and vital, and appeals

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directly to the brain and heart of the hearer. We wish her the best success possible in her good work.

"It gives me great joy and consolation to read the church papers and books, and I had rather go without some of the com­monsense, the violence and bitterness which I find in Brooklyn," So writes Sr. A. M. Clark, of Grovel­ ville, Rhode Island.

Bro. Ira L. Browne, of Providence, Rhode Island, wrote us the 14th inst., say­ing: "We are striving, working and praying for the establishment and upbuilding of Zion. Can not do without the HERALD. It is food for the hungry soul."

Sr. Lizzie Ferguson writes from Bird's Eye, Indiana, that Bro. M. R. Scott has been preaching at Riceville, near by, with fair prospects.

Bro. Thomas Taylor, of Birmingham, England, wrote us the 8th inst., sending remittances for church publications and tithing, and saying: "The work here is progressing, and we have much reason to be thankful." A letter wrote of late from Hor­ icon, Alabama, asking: "We are pleased to learn that the Church in Indiana, that the Saints and friends in that region had been made joyful of late by the obituary of Mr. A. J. Prettyman, of late he preached four excellent sermons on the 1st, 2nd, 14th and 15th of May, 1856."

Unless persons sign their letters or articles we shall pay no attention to them farther than to cast them aside, unless we think forgetfulness the cause, and in that event shall await further developments. Sign your documents or do not send them here. But if you choose to not have your names appear in article or letter, please so state, and your wishes will be respected.

Avoid sending us poetry of any kind, especially with obituary notices, except it is suitable, and has poetic merit. And should any fail of having their poetry published, we can not fret, for rest assured the editors will exercise their best judgment in the matter, whether to publish or not, and seek to do for the best as they see it.

Bro. J. A. Ferguson, of Bird's Eye, Indiana, writes that Elder M. R. Scott is harmony with a fair hearing there and in that vicinity, and the citizens have invited him to come again. Bro. Ferguson writes also that John Stone, formerly an elder and editor in the Christian (Campbellite) Church, but latterly an elder in the Reor­ ganized Church, has been arrested on charge of murder committed by him and three others, one of them a Christian preacher, twenty-four years ago. We sincerely hope the charge is not true.

During the stay of Bro. Joseph Luff at Lamoni he preached four excellent sermons to attentive congregations.

Bro. J. B. Prettyman wrote from Knox, Indiana, that the Saints and friends in that region had been made joyful of late by the labors of Elder Leonard Scott, the people hearing him gladly.

Mrs. Stephen Gardner, of Martinsville, Maine, wrote March 18th, that elders coming into that region would find a warm welcome, and she is most grateful that she heard and believed the gospel when preached by Elder F. M. Sheehy, though she is not yet identified with the church. Herself and others are expecting Elder Sheehy there again soon.

Recently we received a spirited letter from a lady in Brooklyn, N. Y., who by chance obtained a Voice of Warning which, when she read it, made such a deep impression on her mind and heart that she felt already willing and desirous of uniting with the Saints at her earliest convenience. We have instructed both the lady and our ministry in that city as to what further steps are needed in the case, and we trust God's name may be glorified in gathering another into the fold of Christ.

Bro. J. C. Clapp returned the 27th ult. to Lamoni, from Farmington, Kentucky, and reports favorably of his mission in that region during the latter part of the past winter, and says he looks for further and large accessions to the church there in due time. He is cheered and encouraged with the general prospects of the church in all quarters.

Elder J. A. Warnky wrote from Independence, Missouri, March 28th, that four had been added to the branch there of late by baptism, and others were almost persuaded to unite.

Mothers' Home Column.

EDITED BY SISTER "PRAENCE."

"Forty days in the wilderness introduced the ministry of the Son of man. Gethsemane and Calvary lay in the way to the seat of the right hand of God. The Christ was made perfect by suffering. So, in his own sphere the Christian reaches the throne of full and far-reaching power over soul, on condition of heroic endurance of pain and vital sympathy."...

"FEED ME WITH FOOD CONVENIENT FOR ME."—No. II.

To our mind there is but one object in the gospel, one object in the life and death of Christ, namely, that the salvation through the gospel is brought to light working in perfect harmony with this object, "is intended solely for the foundation of such a character as shall not only the demonstration of the law therein contained, but the perfect vindica­tion in the sight of all men of the divine Law giver. Harmony and unity are the law of heaven. Jesus, the man of sorrows and acquainted with grief, came not to do his own will, but the will of him who sent me" . . . . "As the Father hath sent me, even so send I you." No liberality here for the will of man to be raised as a standard! No bringing of the Father to the will of the Son, neither of the Son to the will of man; but all mankind must come to the will of God, if ever they inherit eternal life. They cannot ever apol­ogize when the Father's will is done, when the counsel of this Father is established as his will; and in this respect too it is well that the servant be as the Master, that he knows that God requires no one to apologize for him. One mistake upon the part of God robs him of his divine character, and being divine he makes no mistakes.

Man was not placed upon this earth to remain forever, and leaving it what shall he take out of it with him? Surely there is a wise purpose in his coming here. This truth is self evident, and challenges our belief without argument. This being the case it becomes us to seek to know what that object was. We have before intimated our belief with reference to this. We brought nothing into this world with us when we came, and there is but one thing which we shall carry out with us and that is, the character we have formed while here.

Examine the contents we find them to be of two widely different types. Part of them were those both men and women who exercised mighty faith before God. By faith they kept the passover, came up out of Egypt, and when the waves of the Red Sea stood in billowy walls upon either side of them, set their feet firmly in the promised land. But there was another class who passed through as on dry land. Time would fail to tell one half of the mighty works wrought out by faith, one half the promises of God laid hold upon with a deathless grasp by this same mighty power. From the courts of the proudest monarchy on earth. Glad in this verse of faith, Moses steps forth, forsaking the halls of royalty, refusing to be called the son of Pharaoh's daughter, and esteem­ing the reproach of Christ greater riches than the treasures of Egypt. Women received their dead raised to life again, while others refused to accept deliverance from the most cruel tor­tures, that they might have part in the first res­urrection. But we find not all that cloud of wit­nesses in this category. Suddenly we find a child crying over the face of the sky, and there appears no longer this mighty, triumphing host, but in their place a pale throng of patient sufferers, mocked and scourged, bound and imprisoned, stoned, sawn asunder, tempted, slain and goat-skins and goat skins and making their abodes in dens and cavies of the earth. No deliverance here! No mighty manifestation of the power of God; yet they obtained a good report through faith. Do we ask why is this? Why were not these deliv­ ered as were the others? There comes to us the answer, "God had provided some better things for them through their suffering, for without suf­fering they could not be made perfect." How different the discipline, yet both designed for the perfection of that soul which shall come forth in the first resurrection. Can latter day Israel expect to attain unto the same, but through the same refining fires? To the arms of one from the very brink of the grave are restored: by the power of faith her children, while another, moaning with empty arms, bears the cloths of the valley fall with a dull sound upon the casket lid which hides forever from her sight the form of her loved one, and with heart crushed and bleeding as though rent in every fiber her soul cries out, "Why are mine taken and others spared?" Far back across the centuries, echoing
as it floats down to us, comes that one grand central thought: "It became him, for whom are all things and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through suffering."

This discipline then we find has one and the same self object and that is, the perfection of our character. The developing of that in this life which is the sole possession we shall take out of the world with us. It requires many times a clearer, purer, stronger faith, to suffer the will of God than to do his will. There is in action a certain amount of joy and buoyancy which is calculated to lift us over life's rough places which comes not to us, when with tied and fettered limbs, as it were, we wait patiently the coming of the angel to trouble the waters; and then after long watching and waiting when at last the angel comes, we are compelled to sit still and see another go into the

those attributes calculated to transform us. But rest assured the Lord and Master, all ye are brethren!' He had thoughts, purposes, and aspirations we hold in common with our fellow men, are thoughts, purposes, and aspirations which

"Beloved, and mark the confidence with which he speaks, those men past could, can be done by the men of to-day. For those who have part in the first characters that great cloud of witnesses, endured all that may have a part in it."

"And this is the witness of John, when he saw and testifies, corroborated by the words of John the Revelator rapidly passed before my mental vision: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

Although many hundred years have passed away since John was allowed in the Spirit to behold them; yet still they wait in their white robes, not for their fellow servants, for they too have long since sealed their testimony with their life blood, and have taken their places at their side; but still they wait for their brethren that should be killed as they were." When all this is fulfilled, "the great day of his wrath" shall come upon the earth.

It must be a great sacrifice for man to make whom he bids adieu to loved ones and home, taking his life in his hand, goes forth for battle for God and his word of testimony; yet he can count it not lost, for his reward is as sure as the rock of revelation, and can never be taken from him.

Now I would like to say a word of encouragement to the sisters whose eyes may fall upon these lines. You may sometimes feel down-beaten because you can not do some great thing for the Lord. You may possibly, to all outward appearances, be living an uneventful life, doing or saying nothing that ever stirred the heart; or brought the light to the eye of any; yet there may be recorded in the archives of heaven deeds of love and kindness and sacrifices that tore the tender cords of your loving and trusting heart well nigh asunder. It is possible for you to make sacrifices, just as great and grand in the eyes of your Savior, no one ever knowing it except yourself and your God, as it is to seal your testimony with your blood. God knows the

Michigan, at Brown City, a sister Watson had convulsions and sent for all the neighbors that could be found near, and then sent for the elders; and when they arrived they held her hands upon her she sat up in bed and was soon up, as well as ever. Of course, they said it was a sham miracle, and that this sister Watson lied when she said that she was really sick; and that it was all a planned job, put up to deceive the people. We held the fort, and felt comforted and strengthened after the battle.

Bro. Samuel Brown was down here last fall holding meetings, and he many friends for the cause. He baptized one, a worthy lady, and left some others very near the kingdom, who we think will soon be baptized. We hope he will come again. He also preached at Walsingham, twelve miles from here, and baptized two at that place, and left many enquiring after the old path. It rejoices my heart to read in our beloved Herald of the many who are enlisting in the army of the Lord. The work is rolling on, and Oh that I was possessed of unlimited means, that I might help more to roll it along! But all I can do is to give my mite, with an earnest prayer that God will bless it; and I truly believe he will. Praying that our heavenly Father will give us abundantly of his Holy Spirit, so that we can successfully fight the good fight of faith.

Your sister in the one faith.

Charlotte Pearson.
heart, and he judges us accordingly. Oh the silent sufferers! We see them on every hand; we feel their presence; we know they are "legion." My soul goes out to them this night, and my heart is lifted in earnest prayer for strength from on high, to enable them to keep their faith and their feet within the "narrow way." It matters not, dear ones, if your tender hearts do smart beneath the sting of injustice. It matters not who it is that adds another load to your already overburdened shoulders. It matters not if every flower that shows its bright face along your path of life withers and fades in your grasp; tread on in tears and don't waver, nor fail to cling to the hope of eternal life, for God will adjust your wrongs, and "wipe away all tears from" their eyes, "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." It is when we find that we can not carry our happiness in our little souls along with us and still stand approved before God, that we are called upon to choose between ourselves and him; and to-night I feel free to say that rather than to give up my "hope of eternal life," I would rather see all that I hold dear upon earth swept away; and I have always tried to live in that condition of life that I could feel, let "come weal or woe," that his will is better than mine, and he will order my life far better than I could have had the power so to do. Many times since I found the "better way" I have felt the weight of the rod, but I know I needed it and that it was for my good and with it I might be lost. I love the "gospel of Christ" because it teaches me to be patient under crosses, and towards those that are unkind to me. It teaches me to be just toward others as well as myself; and above all, it tells me to pray that the same mercy which I desire for myself may be given to all of God's children, wherever they be, and to lay no snare whereby some one may stumble and fall. I believe that we a great many times cause others to do things that are wrong, by our own actions; sometimes insouciant and sometimes, I fear, otherwise. But I pray that we may all be kept from evil until that day dawns which shall gladden the waiting, watching heart, and will fill the whole earth with gladness. That hail the angels, and give the humble tollers arise, free from their bondage, and can "lift their glad voices in triumph on high, for Jesus has risen and man shall not die." Then face your duties, dear sisters, with a firm determination to conquer, no matter whether life be long or short; for there remains a "rest" beyond, that will be gained only by children who are faithful through obedience and sacrifice.

Praying that you may wish to be "perfect myself" in my own sphere, and gain my crown, I remain your sister in the gospel.

Hattie White.

Dear Sister Eleanor: Yes, I agree with you. The term "to please the eye," as many other terms are used, is in the sense that it is understood by people in general, instead of giving what is implied; just as one says "a certain man has to work hard from morning till night, to provide for his family to eat," and you would not merely that his family may eat, but for the effect that eating produces, which is, to sustain life and health, and these bespeak the discharge of the duties of life. No, dear sister, I do not think that is all. It is simply a term by which a deeper meaning is conveyed; for in reality I do not know that the eye is sensible of being pleased at all, since it is but the "window of the soul." So it is the soul that is pleased; and being pleased is one species of happiness, this happiness is conveyed through the agency of that eye. But in the case of the blind lady, the "window" being closed, her soul was lit up by "the candle of the Lord," and through that agency, together with the sweet scent of flowers, she was taught what beauty was. The rose speaks no words, but its sweet fragrance lends a calm and hallowed influence that I have no words to describe; I only know I feel happier, and a greater desire to please, while breathing in the fragrance of a rose upon my bosom; and I do not think I could feel very cross while it remained there; and although this hallowed influence is conveyed by, or through the sense of smell, it is not the organ of that sense which is pleased, but I. SISTER EMMA.

Spickardsville, Mo., March 31.

Dear Sister Walker: I ask an interest in the prayers of the sisters in my behalf. I am much afflicted and very nervous most of the time, also poor in this world's goods, and living away from any branch of our church, it is quite trying to me indeed. I have a husband and three little girls, but my husband takes but little interest in church matters.

Ever your sister in Christ,

Ella Vanderpool.

Home Column Missionary Fund.
Sr. Thirza Chapman, Peru, Iowa... 25
Sr. Loach, Lamoni, Iowa.... 46
Sr. Ada M Clark, Georganville, R.I..... 50
Sr. D R Harris, Bosmer, Mont..... 50
Sr. Julia A Hanson, Davenport, Iowa.... 00
Sr. Florence Brothler, Wilber, Neb..... 75
Sr. Mary Bonner, Plattsburg, Pa.... 50
Sr. H G Riverside, Cal... 75
Sr. Lucy Keams, Sheriden, Iowa.... 50
Sr. M F Eldridge, St Joseph, Mo.... 00
Sr. Ellen A Anderson, Clitherall, Minn..... 31
Sr. Sarah M Elliott, Portsmouth, Iowa.... 00
Sr. J S Howard, Florence, Iowa... 50
Sr. Elizabeth Hartnell, Junalata, Mich.... 00
Sr. Edna M Young, Frederick Cty, Md.... 50
Sr. Lois A DeVitt, Clitherall, Minn..... 00

LAWTON, IOWA, MARCH 28th.

Correspondence.

Antwerp, Ohio, March 22d.

Editors, Herald: Since my connection with the latter day work I have tried to live worthy of the name I bear, although at times I have felt very unworthy of that name, and perhaps I have made some mistakes whereby I have been an offender. I hope to profit by the past and that needed grace and strength may be given that I may be enabled to resist evil and temptation and be worthy of the name of Saint and also magnify the office of priest. I was chosen to preside over the little band of Saints here who were organized into a branch by Bro. B. V. Springer the 22d of January last. The Saints here and many friends join in the sincere wish that Bro. Springer may be continued in this his present field of labor. He has here and has made many friends for the cause. He is a good and able defender of the latter day work. There are some here who are fully persuaded that the doctrine we represent is true, but they stay out simply on the plea of "What would folks say?" We are surrounded by religions of almost every name except Utah Mormons. A vast amount of prejudice exists in the minds of some against us because of the latter; but we hope the patient, faithful lives the Saints are trying to live will tell for us and wear out such prejudice, and that the honest in heart may be gathered into the fold.

Bro. Springer left here the 17th of February after spending a month with us, preaching nearly every night. He opened up some new points with good interest.

John Ester.

Detroit, Minn., March 16th.

Brother Blair: I arrived home yesterday after six weeks labor in this district. I found your letter of February 8th. I know of none going from here to the General Conference, so can do nothing in the matter of the Mosher letter. If I had got it before I could have given it to Brother Alden, and I think he would have looked after it.

I have had some good meetings, especially at Friberg, where I baptized a daughter of Bro. Toplin. At Friberg is a family of Strangites; and while they admit Bro. Joseph's authority, they want to bring Strang in with them, and the letter of L. D. Hickey helped to strengthen them in their belief. They use us first rate; come to all the meetings, do all they can to get others to come, and tell others to join us, but won't drop Strang and come in themselves. The Saints all hope to see you up here next summer. Our gospel tent is a sure thing, and that will help us, for that will attract people out of curiosity, if nothing more. Yours,

T. J. Marten.

Taberville, Mo. March 9th.

Bro. Blair: I attended a two days' meeting with the EL Dorado branch of late and had a good time. The Saints secured the Opera Hall for four nights in EL Dorado Springs, but owing to rain and bad roads the attendance was small. While there I baptized two promising young persons; then returned to Shawnee, and the Strangite E. Wicks, of the Christian Church, who once belonged to the Latter Day Saints, but was cut off while living near Kingston, Missouri. He lectured against us on the evening of the 17th and 18th insts., and opened up by telling the people he had come to declare truth and expose error, and said he had been informed that the Mormons had been preaching there, and he said he knew all about them and their doctrines, having been identified with them for nine years, and said he would now turn their own guns upon them. During his lecture he said he had been deceived by the Saints, but had left them. Further on, he said the Saints had a command that they should not preach without the Spirit. When he closed I asked him how long he was preaching for the Saints. "Nine years," he replied. He then said he never received any evidence of his ordination, but had preached nine years and added twenty-five members, and never had the Spirit, yet knew at the same time there was a positive command not to preach without it. This caused a big laugh at his expense.

He said he would next evening prove to the congregation that Joseph Smith was a false prophet and the Book of Mormon a failure. As evidence he read page fifty-nine of the Book of Mormon, where the fruit of the loins of Joseph

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THE SAINTS' HERALD.

LONDON, Ontario, Mar. 22d.

Bro. Joseph.—The Herald is a welcome guest to me. It brings glad tidings of great joy from far and near. It has comforted and cheered me when feeling somewhat sad and weary. When reading some of the kind letters it contains I have felt the winds' influence of God's holy Spirit, that has caused me to rejoice in the great latter day work.

Bro. W. H. Lake and R. C. Evans have been with us for one week and their visit has been profitable to us. Two were baptized. God is remembering Zion, and bringing her comforts once more. Bro. Lake has left for General Conference, and Bro. Evans for Seaford. May God bless them in all their deliberations and strengthen and cheer them that they may be able to stand the many trials that await them and all God's chosen servants.

W. CORBITT.

WESTON, W. Va., March 15th.

Dear Herald.—Since last writing you I have continued preaching and visiting my relatives in Page county, Virginia. Have enjoyed the blessings of our Master upon every occasion; have delivered thirty-five discourses in all, twenty-six at Rileyville church, five at Marksville, two at Alma, and two at Mount Zion. Would have preached more but the weather has been so bad that people could not come out to hear. The places above named are inviting fields for gospel work. Hope the brethren in Maryland and Pennsylvania will look after them as they are handy to them. The Shenandoah Valley Railroad runs direct from Hagerstown, Maryland, to Rileyville and Marksville. Any one going there will be taken care of by my brother Phillip Roberts, at Rileyville, and my cousin, R. P. Foltz, at Marksville. I hope some one will avail themselves of this opportunity. Many are investigating our claims and say they are satisfied as far as they have gone. My wife and I have taken great pains to enlighten every family we visited, and we feel confident that God has a people. What we went to Alma to preach, I found a large crowd of people standing outside the church, the doors being locked and nailed shut. But they were soon opened by Mr. A. J. Huffman, one of the trustees. I learned it was shut against me through the Lutheran preacher at that place. But thank the good Lord the preacher's plan was frustrated, and I was blessed with the Spirit to preach to us. At Alma, many reports were abroad by the hired priests. I challenged them to meet me in public debate and establish what they had said, but they played the part of cowards and kept hid. On the 13th inst. we bade our lovely ones in Page county good bye. This was hard, but the time had come to go. We landed safe, on the 14th inst., at Weston, West Virginia, where we were met by W. H. Wuggy, my wife's brother, who conducted us to his home where we met his kind family waiting to receive us. We have many friends here to visit and preach to. The weather is very bad—snow and rain plenty. Will preach here as soon as the weather moderates. I never enjoyed the Spirit more in the gospel than since I came to visit my people. Good health has been with us all the time, while the monster death has broken into many families and caused much sorrowing to remain with us. We have forty-five deaths in Page county since the 17th of December, 1887. Yours in gospel bonds.

I. N. ROBERTS.

TAWAS CITY, Mich., March 19th.

Bro. Holz.—The work is onward in this part of the district. We baptize some occasionally and confirm others baptized by the lesser officers. Never did I see the work go on faster than it is now; never more urgent calls than now; and never have we as ministers for Christ felt better blessed with liberty and the Spirit, and with words of knowledge, &c., than now. The work is onward. I am encouraged.

J. J. CORNISH.

Communications.

Anon.—Under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views.

Contributions solicited.

A WINTER TRIP TO MAINE.

Having been requested by the Bishop some time since to visit our people in Maine, and explain to them the finance law as revealed in the gospel, we left home November 12th, determined to do the best we could. Stopped at Brockton, N. H., where the Baptist Elders had no time to meet us, accompanied by Bro. John N. Ames at Brockton, who all through the trip proved a very genial and agreeable companion. That evening we took steamer for Maine, and while on board were interrogated by a Mr. Strong, who desired to hear us at Brockton, concerning our faith. After a night's sailing we reached Rockland. Next morning, the 15th, we boarded another steamer for Green's Landing, and were tossed to and fro by the fierce wind which was blowing. We wondered to see John's face. Remembering that the winds and waves were sent for a purpose, we concluded not to murmur, and in a little while we made a safe landing, and found Bro. George W. Eaton, the gallant warhorse of former days, whose experiences are both instructive and entertaining. We were kindly provided for by himself and good wife, Green's Landing is a thriving little town, built near the shore, where every man, who does not "build his house upon a rock," it is his own fault, for it would be difficult to find anything there but rock. The morning of the 18th brought pleasant weather, so we advertised a meeting for the evening at the Saints' Chapel and were favored with an audience who gave good attention to those "who turn the world upside down." The 17th Bro. Briggs but in an appearance, and in the evening we favored our audience with a timely discourse. Held another meeting the 18th, and during the past night we have had the peculiar experience of having our discourse shown us in a dream; and what could be expected but that we should have good liberty. By this time we had made the acquaintance of some excellent men and sisters. The 19th we started to find Bro. W. G. Pert, Bishop's agent and district president. Bro. Candage took us to North West Harbor where we took steamer for Sedgwick and soon found the president, who proved to be a "hardy son of toil," we were made welcome by him and his pleasant family. He laid aside his work and travelled several miles to inform the Saints that we would be present at a meeting the next day. Sunday the 20th, after a walk of several miles on foot with some of the Saints, we reached a humble home of some good Saints and felt the freedom which we entered. At the appointed hour we essayed to speak upon finance, and at the close we allowed the brethren and sisters to question us upon the subject, and in answering we tried not to be wise above what is written. The judgment of the law was conceded by those who were willing "to render unto God the things which are His."

Monday the 21st, with Bro. Pert, we started for Little Deer Isle, and while waiting at the wharf for the steamboat we were informed that the evening previous, in the Baptist Church at Sedgwick, a "Hard Shell," Dr. Mason of Boston, had been telling some "awful" yarns about our people. My informant considered his statements blasphemy, and he asked me to have some talk with the Reverend upon the subject, and considering that we had only to meet the face, the matter quickly consented. Our informant introduced the subject to the teacher of "never ending punishment," and then left the matter with him and me and the Lord. When I asked him why he did not state the difference between us and those of Utah, he replied that he never thought of it, notwithstanding he said he knew we had no affiliation with those in the valley. We tried to have pity upon him, and reminded him to the class mentioned by Peter where he says, "They are willingly ignorant." This little incident crested quite a stir. Our interview was cut short by the arrival of the boat, at which time we met Bro. Green, the noted "boy-preacher of Maine," whose stately form and winning smile caused me to wish again for my younger days. Having to take a boat for New York on the 25th, we went to Little Deer Isle, leaving Bro. Pert upon the wharf, to converse with the Baptist Elder in whose church our people had been arraigned the evening previous because we dared to call in question the "tradition of the Elders." The steamer not landing where we de-
sired; we were dropped into a small vessel off shore, with no chance of returning; we do not know what the consequences would have been if we had had two barrels of Baptist sulphur instead, and safely landed on shore. There being a scarcity of “Nahum’s chariots,” in this locality, we had to depend upon our own labor for fire and pleasure in gospel life. Here we were reinforced by Bro. Pert, who had pulled across in his own boat. We met in the evening at early candle-light and spoke for the benefit of the Saints upon finance. Meeting over, we agreed to return home with Bro. Pert, and when we reached the shore where the tide had receded and left the boat a long distance from the water. “Faith and works” being essential to success, we all took a hand, and through the mud and slush we pushed the boat to deep water, which, when we reached, we discovered that a useful article which was useful article when we could have pursued our journey was made, and a search for what was wanted, which was found. And with a distance of four miles to the opposite shore, the water calm and still as death, the moon shedding its soft light upon us, tending somewhat to relieve our midnight travel. Brethren Pert and Green manned the oars, while the writer was obliged to sit at the stern, his lower limbs shaking with cold and rattling in its sockets, wondering “if time and chance did happen to all men!” We reached the other shore in safety and soon found a quiet resting place at the home of Bro. Pert. After a few hours sleep it was deemed advisable, on the 22d to see if we could speak in Sedgwick, and correct the serious mistakes which the teachings of Calvinistic faith had made. The public hall was hired, and in company with Bro. Green we called upon the Baptist Elder and invited him to attend our meeting; but he positively declined. He asked me to tell the people that we believed in the Book of Mormon, and of course I consented. We had a kind of argument upon “everlasting punishment,” and when about to separate, he asked us not to mention what had passed between us, inasmuch as there were only three of us; and yet he declined to have a public discussion upon some of our faith. We learned that he had been circulating Lamb’s “Golden Bible,” as though that represented our faith. What nonsense!

In the evening there was a congregation of nearly a hundred who came to see and hear what was spoken against. We had good liberty and gave some of our reasons for believing that God would continue to manifest himself unto the sons of men. In company with Bro. Green we procured a team and started for Wells, a distance of twenty miles, to see and speak to a few of the kind who were anxious to hear how the Lord could be made a profitable partner in business, and thus became “Workers together with God.” We reached the Island in the afternoon, and found a small band of willing workers, who gave us kindly greetings, for which we pray God to reward them. In the evening we attempted to show how “He that gathereth much had nothing over, and he that gathered little had no lack.”

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reaching it only by stage. Millbridge was the next town of any note. A man at the steamboat landing asked an exhorbitant price to carry us to our destination. He informed us that if we wished to walk the horse would have to walk all the way, and his wagon was an open one. We were informed that Millbridge was about eighteen miles distant, and to go with an open wagon, the horse walking, and the weather below zero — the thoughts of such a journey made us desirous. We had heard a good deal about walking matches, so we resolved to try the experiment. Each of us procured a stick swung our valises over our shoulders and started. There was one thing certain, as long as we kept moving we should not freeze. But the walking was terrible. The roads were rough and broken like a ploughed field. But we were bound to reach Jonesport. After traveling a few miles we enquired the distance to Millbridge. "Sixteen miles," was the reply. After a few more miles further on we again enquired the distance — "Eighteen miles" was the reply — and it seemed like traveling the furtherest way around for the nearest way home. But Millbridge must be reached by sundown, "and where there's a will there's a way," so on we plod, "Go as you please" spoke until we began to feel hungry; and of course, to make us comfortable for the night. What would this world be if we were not for some good motherly woman such as we found at this house, filling her position with honor as a helpmate! Sisters Walker and Holmes, keep up your defense for woman! Noble woman! who was given to man to be his partner in all his joys and sorrows, and not to be beneath him, as a slave. Do not forget that the framers of our Constitution thought of the rights of woman when they said, "This government of the people, by the people, and of the people." And where would society be if we did not have woman and her work? Brethren, give woman an equal chance with her work. Cast aside the barbarian thought that woman is your inferior. Help her to extend her field of usefulness, and the race will ever be the better for it.

After a good night's rest we were again ready for work. Learning that there were some Saints in the neighborhood, we called upon the aged veteran, Bro. Steele, and his wife, also Bro. Kelley and family, Caroline Hall, and others. They all gave us a gospel welcome. December 11th, Mr. Cleaves, son-in-law of Sr. Hall, carried us with his team to Jonesport, and we reached Bro. Joshua Walker's by sunset, so we finally got to our field of operation. We knocked at a door and enquired if Mr. Walker lived there. A lady came and accosted us as "Bro. Smith." It was another noble woman—Sr. Walker. Several days afterward, she informed me that she was made aware of our coming by a dream, and from that time forward we came to the door, though she had never seen me before.

Jonesport is a quiet little town, situated on the water-front. The houses are neat and pleasant; there is a canning factory which furnishes employment to a few during the summer months; but most of the people earn their living by "going down to the sea in ships." This place is held in remembrance by many people on account of the colony scheme of G. J. Adams who, with the colony, went to Palestine and met disaster. To-day the people speak in reverences of the preaching of Adams. It evidently prepared many minds for this latter day work. The branch there is composed of some of the best people in town. There is also a Congregational society in the place, and during the series of meetings which were held there we were reinforced by Brn. Briggs and Green, the minister offered prayer for the success of the Redeemer's cause, thus manifesting a more liberal spirit than is found in many places. "The liberal devises liberal things, and by liberal things shall he stand." In this place we found a noble band of Saints, earnest, energetic and vigilant, especially the women. God bless them for their noble work. The Sabbath Day was commenced by school in the forenoon, Sister Walker superintendent, who is ably assisted by an efficient corps of teachers. One pleasing feature is the choir of youthful singers, of both sexes, who attended upon all the meetings during our stay and helped to make the services a success by singing and repeating the beauties of song, which really gladdened my heart. Thanks to those willing youths! The Sabbath School is in a flourishing condition, and may it ever prosper. It is really necessary as a nursery to the church. We preached afternoon and evening, attendance good, liberty all that could be desired.

It would make this letter too long to mention the names of all who kindly ministered to us during our stay, both in and out of the church. We shared the hospitalities of Captain and Mrs. Plummer and family, whom many of the brethren will remember as a friend to the cause. We were requested to conduct a funeral service of an aged lady, by the name of Smith, at which some of the Congregational choir did the singing, and assisted by the good Spirit we spoke to a few moments upon the resurrection. The Saints here were very anxious for a discourse on finance, and so an evening was set apart and we spoke upon the Lord's method of saving, cautioning them against the fallacy of the "common stock" doctrine, and advised them not to put their money in a bag with "two many holes." We tried to show them that the Lord required them to bring "their tithes into his storehouse" that the families of the ministry and the poor should be provided for, that they may reap the benefit of all their labor, and to not be "wise virgins." Mr. Smith said: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

During my stay here I gave two discourses on the temporal law, and also other gospel sermons; and I hereby desire to thank all, both in and out of the church, who tried to make my visit and labor in Maine pleasant and agreeable. In closing I desire to say as did Paul, that while engaged in this missionary effort, "The Lord stood by me." For this I praise and thank him; and if the Saints have been instructed, encouraged, and the church built up, I shall feel amply repaid for my little effort in the Master's cause. Your brother in the faith, John Smith.

THOUGHTS ON TITHING.

DEAR HERALD:—It may not be amiss to present a few thoughts on tithing, more especially because there are some who seem to have but little faith in the principle. I believe it to be the duty of every agent to solicit for the principles in connection with the Bishopric, and that it is the duty of all, both those holding priesthood and the members to pay it. There has been considerable controversy
as to the divine authenticity of the principle, and Abraham and Melchisedec have been cited as examples, and their acts as precedents for all future time. Other quotations are claimed to be directed to us. I think that those things were written for "our profit and learning;" but I think there is a possibility of going to extremes in trying to make all that is written appear as directed to us and no other people. There is no doubt but what the principle of tithing was taught both in the Patriarchal age and under the Mosaic economy. But even this would hardly be good reason why we should believe and practice it. There were many things believed, taught and cherished by those ancients that are inoperative in our day. We are under the gospel economy, the New Covenant.

Some wonder why it is that the New Testament Scripture is so silent in regard to tithing. But that Jesus has not said more in regard to so important a matter. Has it ever occurred to you what a meager account we have of the teachings of Jesus Christ and also of his apostles? And while we don't find any record of them teaching tithing in exactly the same words, we would now, Paul teaches substantially the same thing,—Let every man give as the Lord has prospered him." Again:—"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. But God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work." 2 Cor. 9:7, 8.

We find it recorded that the Saints sold their lands and brought the price and laid it at the apostles' feet, and distribution was made to every man according as he had need.—Acts. 4:35.

It is possible that the work of the Bishopric was not fully developed at this time; but we find that it was in after years. And at this time deacons had been ordained to attend to the temporal affairs of the church. The historian has simply recorded the acts of those who sold their lands, but has not told us when this principle was first introduced, by whom nor where; but it must have been soon after the ascension; and it is but reasonable to suppose that those parties had been in doctrinated so to do, or perhaps the force of circumstances brought them to it. I would judge it to be the former, as a result of the latter. Be it as it may, the principle of "sacrifice" is ample exemplified in selling and giving the price to the apostles for the church. Jesus told his disciples to take no thought for to-morrow, telling them that the Father would provide for them. At that time it is possible that there were but comparatively few in the church. But be that as it may, it is evident God would care for them, and that would evidently be some giving to their support. And there must have been provision made for the support of those who had families. It must be remembered also that there were others besides the apostles in the ministry. And all are to be co-workers in the kingdom of God, and as there are many that can not preach nor take missions, they can aid by giving towards the support of those who are actively engaged, and then they are actually preaching by their representatives. All can not be the mouth; else where would be the hands, etc.

Dear Saints, what is there in tithing that we can possibly object to? Is our religion a profit and loss system? No, the Lord did not call the orphan, support the ministry, erect churches, publish tracts and periodicals and books, and erect publishing houses; and how can this be done without co-operation? How can there possibly be unity of action unless every man will contribute or give as the Lord has prospered him? Where much is given, much will be required. The world advocates equality in taxation, and we all say that is fair and right, and tax a man according to his means. We say the church is the Kingdom of God. Paul in speaking of "the law as given to the people, the acts of the Gentiles, the support of the ministers, the support of the churches, the support of the poor, the widow, the orphans," etc., said, "If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not. But God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work." 2 Cor. 9:7, 8.

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The Saints' Herald.

We falter and be overpowered, and lost, we must know it is because we have not faithfully persevered.

But the soldiers must be fully equipped; and when they are, all foes combined can not destroy one of them. "Put on the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. For we wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with great patience, [which includes perseverance]. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:25-27.

Peter also understood that trials were indispensably necessary in order to prepare a people to reign with Christ, as may be seen from the following:—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory of the appearing of Jesus Christ."—1 Peter 1:3-7.

Nor will it do for us to blame God or the devil for our temptations, though the latter is always ready to help us; for James tells us that we are tempted by the desires of the flesh, as follows:—"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil; neither tempteth he any man: but every man is tempted, when he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1:13-15.

The Savior teaches that we are "heavenly soldiers," and enlisted by the Captain, or Commander, as before he was a"good man; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."—Luke 6:45.

Paul illustrates the same principle still farther in teaching his fellow soldiers in these words:—"Finally, brethren whatever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things."—Phil. 4:8.

But Peter understood that a faithful, trustful perseverance would enable us to cast aside every evil thought and action and plant pure and holy thoughts and actions in their place, by which we become partakers of his divine nature, thereby securing to us all the blessings, privileges, and glories of the everlasting kingdom of God.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all that is expedient for us, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be par-
The sexes are equal.

The lords of creation that man was made to bear rule over woman and in that they at least have ever held their own, for ever since the days of Adam, all down through the pages of history, among the savage barbarians, or free and enlightened, the woman has always had to bow in submission to his mandates.

We have seen “the noble red man” sowing in his garden, tending his pigs, we he watched his wife and daughter at work in the field; and betimes he would go hunting and kill a deer or other game. Did he carry it home? Not he. He hung it on a tree, marked the spot, and then went home and sent the squaw to bring it. And among all the savage tribes she has ever had to do the hardest share of the labor in historic time; and among most of the nations of the earth even to-day she belongs to her father, he either gives or sells her to her husband, and if he should die first her oldest son bears rule over her.

There is said to be an old law in England that has never been repealed, permitting a husband to sell his wife. And it is not very long ago that a husband did sell his wife for one dollar and twenty-five cents. Perhaps some will say mayhap was it for a Yankee for twelve dollars and fifty cents, the Yankee taking away the woman and leaving her to the small house to have a jolly good time while the money lasted. Now to bear rule—to be a ruler—is one thing, and to be a master is another; and in this mankind in general has been amiss; for the one to be master that was all she was worth. If, so since it is admitted that the wife is “the better half,” what would the husband be worth?

We have also learned of another husband who sold his wife and two boys to a Yankee for twelve dollars and fifty cents, the Yankee taking away the woman and leaving her to the small house to have a jolly good time while the money lasted. Now to bear rule—to be a ruler—is one thing, and to be a master is another; and in this mankind in general has been amiss; for the one to be master that was all she was worth. If, so since it is admitted that the wife is “the better half,” what would the husband be worth?

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your wives, even as your own bodies." It is said that man is the natural protector of woman. Some of them may be of their own wives, but how then does it happen that women fear them? Lately there was a lady from New York, whom we sent to visit some kindred in the city of New York, and unexpectedly they were not at home, and she was too late to get back to her home that evening, and so was forced to stay in the city. She made an effort to find a place to stay in the hotels, but the answer was, "All filled; no room." After wandering around till eleven o'clock that evening, in her despair she cried in answer to her last refusal, "Is there nowhere in this great city a place for a lone woman to find a night's rest?"

Hoping, her appeal attracted the attention of a man who chanced to be staying there, and he remembered her as the daughter of Doctor Jones; and on his recommendation the poor weary woman found rest.

Here is another case, just to show the inconsistency of some men's claim to nobility. Poor women were found in the corner of a cellar in the city of New York; this cellar was partitioned into small places for the poorest of the poor, and there they were trying to eke out an existence by sewing. They were sisters; the eldest was well educated and good looking. She was asked why she had never made application for some place as a governess. She said she had, oftentimes, but always had been met by insulting propositions. Truly, it is sometimes a misfortune for a woman to be good looking; for many fall by temptation. It is little credit to men that they are the tempters.

Facts can be produced to show that women are far superior to men in this respect, also in the cause of temperance and religion. Much is said about the great men of the world, who doubtless will be asked, "Who were their mothers?" For it is well known that the mother has the making of the child; and it is a fact, as the pages of history show, that most all of the men who have been of worth in the world owed much of their success to the early training of their good mothers. For example the faithful two thousand sons of the children of Ammon whose watchword was, "Our mothers have taught us."—Wm. Cairns.

CHRISTIAN SCIENCE.

At a meeting of Christian scientists at Sixteenth and Broadway, New York, yesterday afternoon, January 4th, some lively speech-making was indulged in over the announcement that Rev. C. L. Thompson of the Second Presbyterian church would preach a sermon on Christian science in a few weeks. The members of the circle held that the ministry was failing to prove with a Christian doctrine. One of them arraigned the clergy as follows: "For too many years have we allowed the clergy to do our thinking; we have accepted their beliefs thinking them more capable of arriving at true conclusions than ourselves. We have been taught creeds. The poor stand outside the gates in the elegant churches and their creeds so long satisfy the thinking mind. Ye shall know the truth and the truth shall make you free."

The same speaker went on to say: "Will some of the learned divines who are opposing Christian science tell us why they have felt constrained to hand down to coming generations that part of the teachings of Jesus which is related to the healing of souls, and withheld that from poor, suffering humanity which would release the body from pain and suffering? It is not in keeping with the life, example or teachings of Jesus. Why should they have overlooked that part of Jesus' teachings which gave the spiritual law for healing diseases, and felt called upon to teach only that part which applies to the saving of souls seems most singular. It certainly finds no authority for this either in the teachings or example of the Master as laid down in the New Testament. We fail to find even a hint in the Bible to sustain the claim that the power of healing of diseases through the understanding of spiritual law should be reserved to only a few individuals. Jesus said,—"He that believeth in Me, the things that I do, he shall also do." He could not have meant this to apply only to the disciples; if He had He would not have expressed Himself in this way. And these signs shall follow them that believe or understand My teachings." What is their name they shall cast out devils. They shall speak with new tongues; they shall lay hands on the sick and they shall recover. And again, even after coming forth from the tomb to prove to their doubting minds that spirit possessed all power over matter he emphasized this to the disciples as they went forth and teach all nations, saying, "Lo, I am with you always even unto the end of the world." He knew the disciples would remain but a short time. It must indicate that he would be in spirit for all time with those persons who understand the spiritual law which he taught.

"We are told that before the great teacher sent out His disciples to heal the sick and teach the gospel to all nations He opened their understanding so they could interpret the Scriptures. The light flashed upon them and they saw, or understood that the life of man was the mind of man. They were one and it was only necessary for man to place his mind in unison with the infinite mind of God in order to become an instrument for directing the light of truth or the love of God to the darken ed mind of the sufferer and thus bring him light and peace. Jesus taught that the most illiterate could if they followed Him be gifted with such a flow of language as we know could not be acquired at the present day among the cold, lifeless people. One of the Patriarchs said the Spirit of the Holy Ghost is lacking. It was all so simple nineteen hundred years ago. 'Preach the gospel to all nations, heal the sick.' Behold I send you forth as lambs among wolves. They were simple, honest men without intellectual training, and yet where is there a minister in all these years that has ever preached as did those simple fishermen of Galilee? They taught the truths, the gift of the Holy Ghost descended upon them, and this Holy Ghost or realization of truth is for each one of us who seek it. There are no exceptions to the rules of Jesus, as in the faulty sciences of men. Intellectual and physical culture alone are miserably inadequate to even a perfect state. Greece, Rome, Babylonia, Chaldeas and multitudes of ancient names tell us this. The nations which fell away most completely from virtue and at length from material prosperity, also those whose ruins alone remain to tell of their glory, have fallen when culture was at its height. The one thing needful in culture was unhappily left out, and that was spiritual understanding."—THE RELIGIOUS RITES OF THE ABYSSINIANS.

Some twenty years ago, England went to war with the then King Theodore of Abyssinia, because that potentate had been keeping the British Consul, as well as a number of missionaries—among these Dr. Stern, a man of Jewish birth—in captivity for a great length of time. The immense interest which centered upon that country during and after the bloody war in which Lord Napier of Magdala was so eminently successful, has been in abeyance for some years when, last year, it became more lively than ever on account of the hostilities that broke out between Italy and the Negus in connection with the Italian occupation of Massowah. It will be remembered that at the end of January, 1887, a detachment of Italian troops was massacred by Bas Abyssinians on the outskirts of Massowah. Since then, the Italians have been preparing to avenge the blood of their countrymen. The Abyssinians on their part have not been idle, and a host of them may be expected almost any day to attack the Italian settlements.

The "Vessillo Israelita" and the Jewish papers of the Continent have, in connection with the forthcoming campaign on the shores of the Red Sea, spoken at great length of the peculiar manners and customs as well as the religious rites of the Abyssinians. A telegram dated Massowah, January 2d, had been going the round of the Italian papers, to this effect: "The Negus has spent a whole day and a whole night in prayer at Aksum, where the Ark of the Covenant is kept." The second day before sunrise he entered the Temple, where he received the heads of the Jewish tribes who came to deliver up to his hands the treasure of the sanctuary for defraying the expenses of the Holy War. While a series of bloody sacrifices were going on, in accordance with the ancient rite, the Negus swore to exterminate the Infildebs, adding the words, "avenging sword of Solomon" to his title "Negus Neghut."
The papers referred to explain the foregoing telegram as follows: "The city of Aksum mentioned in the telegram of the Nuovo Corriere del Mattino is exceedingly old; it was mentioned two thousand years ago by the Greek geographer, Ptolemy. The Abyssinians claimed that it existed in the time of the first Temple. For a long time it was the abode of the Abyssinian sovereigns, who built a church dedicated to the mother of the founder of the Christian religion; this Church is still looked upon as the most sacred spot of Abyssinia. In the Abyssinian churches, the same as in the Greek Orthodox churches, there is a 'holiest' spot just behind the Altar, which none but the priests are allowed to set foot in. In the 'holiest' the sacred books of the old and new dispensations are kept, and the whole of the walls are adorned with pictures of Saints.

"In the Aksum church there is an imitation of the tabernacle built by Moses, within which the sacred books are kept. It is obvious from the foregoing that the Negro has spent full twenty-four hours in prayer at the entrance of the Temple, calling down the aid of the Almighty in favor of the armies he is going to lead against the Italians.

"Christian and Jewish rites and ceremonies are commingled in the forms of worship in use among the Abyssinians. The Aksum church being considered the holiest of the land, there is a high priest engaged therein, who is assisted by twelve elders, bearing the names of the twelve sons of Jacob. There are the twelve 'heads of the Jewish tribes' who, with the consent of the High Priest, made over the treasurer to the king for war purposes. As regards the 'bloody sacrifices' spoken of, they must have consisted of seven sheep, calves or bullocks, as provided in the usual laws of the Jewish.

"It should be understood that, prior to entering upon any campaign, the Abyssinians are in the habit of offering a sacrifice to God, this practice being based upon 1 Sam. xii. 9, "And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered a burnt offering." The beasts intended for sacrifice are killed by the High Priest, and then burnt upon the altar in accordance with the forms provided in the Pentateuch. But all this is done by Abyssinian priests, and the poor Falashas, men of Jewish blood who live in the country, have nothing whatever to do with it. In fact, the Negus in his fanaticism do not even allow one of these Falashas to come near him; still less does he permit them to perform any religious ceremony. Therefore it is absurd for the enemies of the Jews to pretend that the Negus has been induced by our brethren in faith to wage war against Italy."

"It may be added that the sovereigns of Ethiopia or Abyssinia profess to be deacon-dated. King Solomon and the Queen of Sheba (1 Kings 10) are said to this day they claim to be members of the House of David. King John himself avails himself of every opportunity to bring his descent from King Solomon more prominently to the knowledge of his subjects. A few years ago, he commissioned the Italian sculptor Maritti to build for him a throne that should be the exact counterpart of Solomon's throne as described in Scripture. For this dynastic hobby he paid no less than twelve hundred pounds."

"These particulars can not but be of the highest interest to all our readers at the moment when the 16,000 Italians gathered in and around Massowah, under the command of General San Mazzano, have as much as they can to prepare for the attack of the Abyssinians, who are stated to be on the march against Massowah, under the Negus' vassal, Ras Allulla, to the number of 50,000, according to some, and 100,000, according to others." - Prophetic News.

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EASY PLACES.

It seems nothing but natural for every person, man or woman, to think the position he occupies is just a little bit worse than that of any one else. And he imagines that if he could only exchange places with some one else, what a relief it would be to him! Many of us are not sure that life is caused by a desire to secure an easy place.

Success is obtained only by earnest effort. And this implies hard work of some kind. And when you are doing hard work, you certainly can not be considered as having found an easy place. It is those who do not make a success that are always on the lookout or hunt for an easy place. And after they find themselves in positions where little earnest effort would considerably improve their condition, rather than make the effort they allow themselves to make an easy place for their individual comfort, and let the chance slip. Many a young man, in an effort to find an easy place, has allowed opportunities to pass by which, if he had taken them up and added a few years of hard, but decent labor, he would have placed him in a condition where, if he desired, he might take upon himself an easy place.

One item should by no means be overlooked in this,—that many places are like the one you are occupying; that is, they are very deceiving. Others imagine that you are having a very easy time as compared with theirs, and they would gladly exchange with you, while at the same time you are thinking the same with them.

We often make our lot in life not only harder but considerably worse if we pretend that we are doing the very best we can do to prepare for the attack of the Abyssinians, who are stated to be on the march against Massowah, under the Negus' vassal, Ras Allulla, to the number of 50,000, according to some, and 100,000, according to others."

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A REVIVAL WILL AVERT NATIONAL DANGER.

This benign effect of a substantial revival of pure and undefiled religion can not be measured. In our large cities, where the greatest danger from lawlessness exists, Christian work among the common people, the artisans and laboring men, is in the nature of a public good, and averter of danger. The following from the Christian Statesman is to the point:

"A great revival of religion would avert, in this country, what threatens to be a severe conflict. The Christian Statesman, or Pittsburg Daily Post, in his editorial, some time ago wrote: 'We will kill every Temperance woman and strangle every preacher; we will burn down every church and blow up every courthouse; but we will not give up our lawful business, or submit to restraints on our liberty, which are the offspring of superstition.' To some these words seem but the frothy ravings of a mind as ill balanced as malignant; but they should be read with an eye upon the Pittsburg riots, for two days holding the militiamen of Pennsylvania at bay; they should be read in the light of Cincinnatii's blazing court house; read while a whole city holds its breath in fear of an anarchist outbreak, when law and justice are vindicated; read by the graves of Haddock and Gambrell; read side by side with the declarations of the Personal Liberty Leagues of New York and Pennsylvania. Men may sneer at the thought of serious trouble with the lawless and dangerous classes in American society. So men sneered at the threat of secession. Lydia Maria Child wrote: 'When you hear of the town's poor succeeding from the town you will hear of South Carolina succeeding from the Union.' But secession came and it cost rivers of blood and untold millions of treasure to repair the breach when once it was made. We have no reason to fear for the ultimate issue of a violent conflict with the enemies of law and order. But we would fain see it averted. How can we avert it? Not by the policy of compromise. Not by the gradual surrendering among the common people, the artisans and laboring men, of everything that we are and pretend to be, by a gradual submission to restraints on our liberty, which are the offspring of superstition."

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conflict came. Compromise will not save us. But a general, genuine, powerful re- vival of true religion, a revival which would infuse courage as well as tender- ness into the hearts of men, a revival which would stand the test of time, all movements to all public evils, and call the Church of God out from all complicity with them —such a revival would save us. Before the majesty of public sentiment and opin- ion, stirred by the belief of God, who reside there. Recently the people and the law of the land.

SPIRIT VOICES IN THE AIR.

Brooklyn is noted in Spiritualistic circles for the large number of members of that belief who reside there. Recently many figures place the number as high as twelve thousand. Some of the members are well-known citizens.

Mrs. Ruggles, who lives in Lawrence street, is an active worker in the Spiritualistic cause. She does not claim to be a professional medium. She says that the number of Spiritualists in the city is not exaggerated, but, on the contrary, underestimated. She has been interested in Spiritualism for fifteen years, and during that period has noticed its progress. She herself has been astonished at the rapid strides it has made.

As to the causes of its popularity, she believes that they are various. She thinks that, in the first place, people realize that Spiritualism has come to stay, that it no longer is in a state of infancy, but has reached a robust age. It has, she says, been too long neglected, the laug- her of the irreverent and the scoffers, the men of high professional or business standing, and far above the usual order of intelligence. They are all most sincere believers in Spiritualism, and are fully prepared to give their reasons for their belief. They all regard Spiritualism as a body of truths rival to recog­ nized systems of religion.

There are two societies of Spiritualists in Brooklyn, one of which believes in the visibility of spirit forms, while the other takes opposite views of the matter.

Conference Minutes.

KEWANE.

This district conference convened at the Saints' Chapel, on Saturday, March 16th, with Elder J. W. Terry presiding, John Chisnall secretary. Morning session taken up with addresses from brethren Short, Holmes, Jones, Lord, Garland, Chisnall and others, all of whom spoke with the Spirit's presence with reference to their desires and needs of the district. Branches: Millersburg, no change. Kewanee 72; received by vote 1, died 1, Buf­ falo Prairie 63; baptized 1; Bro Holmes explained that the sickness of the president of the branch had doubled hindered the names of the four that were baptized at the September conference from being reported as additions to the branch. Letters were read from F. G. Dunge of Rock Island, Nellie Williams, clerk of Henderson Branch; L. L. Jones, Clerk of Canton, on the condition of the work in those localities. Bishop's Agent, John Chisnall, re­ ceived $57, disbursed $36; balance $95. Elders Short; Holmes, Jones, Lord, Garland, Whitehouse and Terry reported their labors Bro. J. W. Terry to preside the next six months, Elder J. W. Terry to preside the next six months, Elder Short, and evening by Elder Holmes. Afternoon sacramental and fellowship serv- ice, conducted by brethren Holt and Chis- nall, was thought by all present to be one of the old-time "Feasts of fat things," the Lord descending to speak to the Saints through prophecy. Adjourned to Millersburg, June 23d.

SOUTHERN INDIANA.

This district conference met at Union Chapel, Jefferson county, Indiana, March the 10th, 1888, at 10:30 a.m., J. G. Scott in chair, M. R. Scott, secretary. Branches: Olive Grove, Clay, 14; S. H. Terry, treasurer; Jennie Thompson, clerk. Union 28; it was reported that the society is in sound condition, has no members to report.
LONDON, ENGLAND.

Minutes of Zion's Hope branch, Emmanuel Hall, London, England, meeting held Tuesday evening 6th December, 1887. J. Gerrard president, W. Gerrard clerk. The financial report showed income £47 7s. 4d.; expenses £7 10s. 0d.: including £3 12s. 6d. paid to the office, furniture-purchase account; £1; reducing balance to 59½d. Reported in person; Elders W. R. Kendrick and F. R. Tobin; Priest J. T. Clark. Elders James Gerrard, president, reported (as acting teacher,) the branch in an excellent condition; 74 members, 2 baptized; 61, by vote, 1 by baptism. The total ministry consisting of 7 elders, 2 priests and 3 deacons; all included in the above total. There is also a proposition to establish, under the superintendency of Elder James Gerrard, assisted by his son William as secretary, and by Bro. J. T. Clark, a Sabbath School at Salmon Row, founded in March 1883, with six members. A vote was decided in favor of deciding when the school shall meet, the same as the same.

J. H. Adair and J. J. H. Cober; the President, reported that an entertainment be held on boxing-day evenings.

Joseph Smith, President, March 15th, 1888.

NOTICES.

NOTES.

Sunday visiting or locating in Omah will find the Saints' Church on the corner of Clark and Grace, it would please the Saints here very much if the elders going through the city would adjourn to this church.


To whom it may concern—The silence heretofore imposed upon Elder John Parson, by Elder Heaven S. Clark, of the Pacific Slope Mission, and published in late Harold, has, upon appeal of said John Parson to the Presidency, been removed, and he is again in the same.

Joseph Smith, President, March 15th, 1888.

BORN.

Hoxie—A son born to Bro. Albert and Sr. Villa L. Hoxie, November 7th, 1888 [7], named Jesse Willard; blessed by Elder E. C. Briggs.

DIED.

At Mason's Bay, Newfoundland, July 19th, 1887, of consumption, sister Sophronia Foss. She was born in Robbinston, Maine, in 1821; was married to Jonesport, to Frances Foss, in 1830, where she resided until her death. She joined the Latter-day Saints in 1869, was baptized by Elder Andrew McClellan, having been a member of the Methodist Church previously. She was the mother of fifteen children and thirty-four grandchildren; eight of her children are members of the church; John C. a seventy, O. an elder, William a priest, and B. F. a teacher. She remained firm in her faith in the restored gospel until the time of her death. In response to a request, preached by Elder P. F. Sheely, assisted by U. W. Greene, to a large gathering of relatives and friends, among whom she had spent the past of her life, she said:

"She sleeps! Her troubles here are o'er; She is with her friends in Zion; Her spirit will soon ascend to the arms of her Lord.

Hepworth.—At her residence in Armstrong, Kansas, Sarah, Rachel Elizabeth, beloved wife of Bro. George Hepworth, the 10th of March, 1888; born at Utica, New York; baptized March 23d, 1851, aged 36 years, 11 months and 16 days. She has gone to rest in peace; leaving a loving husband and four children, a father and mother, and a large number of friends to mourn her loss. She was baptized into the Church of Christ in 1874, and remained strong in the faith till the end, and died with the sure hope of coming forth in the resurrection of the just. The funeral sermon at the Sabbath Church in Armstrong, by Elder E. A. Grout; the President.

James.—At her home in Bevier, Missouri, 12th March, 1888, of inflammation of the stomach, the Rev. Mary Jane, wife of Daniel James, and the only daughter of William and Hannah Stewart, born 22nd, 1851, and died March 8th, 1888. She was born February 22d, 1859, in Nantygo, Monmouthshire, Wales; baptized at Bevier, by Elder T. W. Smith, August 14th, 1883. She lived a Christian life. Funeral services conducted by Bro. Ephraim Rowland.

Stewart.—At Detroit, March 23d, Addie Pearl, daughter of Elder William and Marriage Stewart, aged 2 years and 9 months. Funeral service by Elder Davis.

Carrier.—Bro. John Carrier died March 29th, 1888. He was baptized by Elder E. C. Briggs, the 9th of December, 1887, in General services at the house by Elder A. E. Shelley.

Robert.—Sister Hannah, wife of Mr. William Roberts, departed this life February 26th, 1888. Born in England, June 8th, 1846; baptized at Harlan, Iowa, October 12th, 1879, by Elder John H. Lake. Funeral sermon in the Latter-day Saints Church at Harlan by Elder J. W. Hubman.

HOW TO KEEP WARM.

When exposed to severe cold, a feeling of warmth is readily created by repeatedly filling the lungs to their utmost extent in the following manner: throw the shoulders well back, and hold the breath, then, having the entire air entering the nose, then exhale it quickly through the mouth. After repeating this exercise while one is chilly, a feeling of warmth will be felt over the entire body, and especially when in the open air. The habit ever becomes universal, then consumption and many other diseases will rarely, if ever, be heard of. Not only while practicing the above exercise must the clothing be loose over the chest, but beginners will do well to remember, in having their clothing fitted, to allow for the permanent expansion of one, or even three inches, which will eventually follow. Sheets of news- paper inserted between other garments greatly increase their cold-resisting power.—Sel.

THE PREVALENT IRREVERENCE.

The irreverence which so sadly characterizes the age intrudes itself into our public worship. There is need of attendance in some quarters to the injunction of St. Paul, "That thou mayest know how thou oughtest to behave thyself in the church of God." It is not reverent on entering the church to think no thought of him whose house it is, to lounge in carelessly and settle in your seat at ease without petitioning a blessing on yourself, your pastor and your fellow-worshipers. It is not reverent to come in thereby conversing. It is not reverent to clip with your neighbor's dress, to act in any way which you care not for the opening services; nor is it reverent to make the last amen the signal of the end of the preaching service, while visitors who wished to leave were heard from the following brethren, all being present. Elders J. Gerrard, W. Kendrick, and F. R. Tobin; Priest Joseph Toutcomb, and Rev. Dean F. S. James. The ordinance of Priest Joseph Toutcomb, and Rev. Dean F. S. James, was followed by a service of prayer and testimony. Bro. Kendrick was pleased to hear that another opening of the baptismal font would take place the following Sabbath evening, and it is felt and believed that others are on the verge of obedience to their Lord's command. Attogether the prospects are flattering.

TENNESSEE AND KENTUCKY.

This conference convened March 10th. Peter B. Seaton chosen to preside, and S. L. Cooper secretary. Elders S. R. Dodd, J. H. Adair and Peter Stewart reported. J. H. Adair, reported. S. L. Cooper. S. L. Cooper reported that he found the district in good working condition, with few exceptions; had been hindered much by bad weather and ill health, and thought it would well sustain an able elder in the district. Teacher S. L. Cooper, described the condition of Brumfield's Chapel, Armstrong, 24; J. H. Adair, president, P. Stewart, clerk. Eagle Creek 25; H. Griffin, president, D. C. Roberts, clerk. Foundry, not reported. Peter Stewart; S. L. Cooper, clerk. Preaching, on Sunday forenoon and afternoon by Elder J. C. Clapp. J. C. Clapp to report on the condition of the church. Adjourned to Foundry branch the fourth Satur­day and Sunday in July, 28th and 29th.

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Lamoni, Iowa, April 14, 1888.

Dr. Wyl makes William Law to say that Dr. Foster, one of his fellow persecutors, and one of his partners in publishing the Expositor at Nauvoo in 1834, was a most excellent man. That may be true enough, in the main, but it is evident, as we shall presently see, that Dr. Foster, on cool and mature reflection, when not under the influence of bad associates and evil counsels, changes his mind, radically, from what it was when he with the Laws and Higbees persecuted Joseph and Hyrum and others to their death.

Mr. Law has this to say of Dr. Foster:

"Dr. Foster was an Englishman, a fine surgeon, and a very choleric man, when I knew him. He was jealous in the cause, until he found out the wickedness of the Smiths and other leaders. He stood by me faithfully throughout our troubles, left Nauvoo with me and remained near me for more than a year, his family and mine being close friends. He afterwards moved south and I lost track of him. Dr. Foster was a fine physician and surgeon and a very agreeable, lively, interesting man."

Let us now see what this man, whom Mr. Law endorses, said of Joseph Smith as late as 1874. The temper and spirit and moral fairness of this testimony of Dr. Foster is in striking contrast with the vengeful and false statements of Mr. Law against Joseph Smith, his wife and his sons. Dr. Foster says:

"Dr. Foster was the identical man that remained, as there was quite a curve in the road, and on one side the mountain loomed up hundreds of feet above the horses, and the other side was a deep chasm or ravine, and the road only a very narrow cut on the side of the mountain, about midway between the highest and lowest parts. At the time the lady was going to throw out the child, Joseph Smith, your father, caught the woman and very imperiously told her to sit down; and that not a hair of her head or any one on the coach should be hurt. He did this in such a confident manner that all on board seemed spell-bound; and after admonishing and encouraging the passengers he pushed open one of the doors, caught by the railing around the driver's seat with one hand, and with a spring and a bound he was in the seat of the driver. The lines were all coiled around the rail around the driver's seat with one hand, and at the foot of the Union to a halt, without the least accident or injury to passenger, horse or coach, and the horses appeared as quiet and easy afterward as though they had never run away. One by one the passengers came along, some of them limping badly, others bruised; and some of them swearing about the driver and threatening to have him arrested, &c. At last the driver took his place and we were all going along nicely, when one of the members of Congress, after hearing the history of our ride and escape, from the lady on board, said it was a miracle, and if Jo Smith could perform such a miracle he would then believe he was a Prophet sent from God. This was Mr. Ingersoll. Mr. Smith and Sydney Rigdon were both travelling on, as, if their real names had been made public on the way, especially that of Mr. Smith, we should have been very much annoyed by the insinuation. Little did those gentlemen think that Joseph Smith was the identical man that was Instrumental in the hands of God in saving that coach load of human beings from a terrible death."

We made our first stop at Gadsby's hotel, in Washington City. Our board was seventeen dollars a week each, and we sought as soon as possible Senator Richard M. Young, our senator; and, after introducing our business to him, enquired if we could not get accommodations equally as well suited to our wants, for less money, in some private boarding house. We made arrangements at once with Mr. Carll, mother of Counselor Carll, who lived at the corner of Third and Missouri Streets; and kept
our illustrious fellow travelers' names as yet incog., which were, (Wallace and Bruce), Joseph Smith and S. Rigdon were asked for their cards, in exchange for those presented by our former fellow passengers in the stage, as this was the hotel where nearly all staid for a few days after arival. When Mr. Smith presented his card, "Joseph Smith," the gentleman said: "Rather a notorious name. Are you any way related to the man they call the Mormon Prophet?" And your father replied, "I am he." He then introduced Sydney Rigdon, Judge Higbee and myself, and less than less than ten minutes it was in print all over the hotel, and in an hour, all over the city; and although this was in the latter part of the afternoon, it was in print and in two different papers that evening that "Jo Smith, the Mormon Prophet, was in the city." And then cards began to roll in thick and fast, to have an interview with this wonderful man. We made the acquaintance of our Senator Young and our members of the lower house as fast as possible, according to the instructions your father had received, and laid a history of the case before Martin Van Buren, the then President of the United States; who, after hearing the whole story, said he "could do nothing for us," that he "had no power." He said he would appeal to the high and mighty of the State legislature and the judicary of the State of Missouri. Mr. Smith replied that all this had been done, and that he could get no relief nor even protection against further murder and molestation; that he and his people had been robbed, murdered, plundered, and driven from the very homes that they had bought and paid the United States government for, and that all this had been done, and that he could not get any redress under that administration; We staid there during the winter of 1839, and this latter day. Curiosity was on tiptoe, upon the mission and calling of Mr. Smith, preaching at that time in Philadelphia, and Mr. Smith noticing then, "Yes," and then began denouncing Joseph Smith as an impostor, and his followers as dupes or knaves; and said he thought it strange that a man with as keen eye as he had, should indulge in such delusions; that all the calculations of capacity and intelligence, should be so deceived, and concluded that I was not a dupe but as big a knave as Smith. I thanked him for the cross compliment, and told him he could find scholars attached to the Church that were able to read as many languages as himself, yet I believed them to be truthful and sincere servants of God, and that they would be very willing to measure their strength with him or any other opposer. I begged him to take time and consider the matter; not to decide hastily; that it was unwise to give a decision until both sides were fairly and fully before him. I asked him for his church, and told him that either Mr. Smith or Mr. Rigdon would be glad to illustrate the subject; to come before him and his congregation. He said that my im­ pudence could only be attributed to one of two causes, and he was constrained to believe it was not from ignorance, but was intended as an In­ suit; that he would neither let me have his church nor hear anything further on the subject, and should take good care to warn his brethren and sisters against listening to any such blasphe­ my. With this he opened his library door, conducted me to the outer hall door, and refused to give me his hand. I reported this to Mr. Rig­ don and wrote to Philadelphia to Mr. Smith the result of my labors. On the following Sunday this came George C. Cookman preached in his church, and told some strange tales; that he had had an interview with Jo Smith, that arch impostor, and that the matter appeared very irreligious and inconsistent with Bible truth; that he, Smith, did not believe in the Bible, but had got a new one dug up in Palmyra, New York; and that it was nothing but an irreligious romance, and that Smith had obtained it from the widow of one Spaulding who wrote for his own amusement. I wrote this to Mr. Smith, and he said there must be some preaching in Washington to counteract these statements, as he was sure God had some people in that city. We first got an upper room of an engine house to speak in; but half, no, not a quarter of the people could get in. We had speaking then in the open air on Pennsylvania Avenue, near that place, and gave out that there would be further services as soon as a room could be obtained. Before night some people occurred to Mr. Ca­ rroll's saloon, one of the largest and most suit­ able rooms in the city, outside the capitol build­ ing, and at night there was held services. A great many of the members of Congress and heads of departments were present, as well as Martin Van Buren. We, of the committee from Illinois, all took the speaker's desk. And when near the close, who should come into the hall but Joseph Smith himself. We speedily got him up on the stand and I had the honor of introduc­ ing him to that vast audience. He had just come in on the train from Philadelphia, and was tired; but he arose by the invitations of many who called for him, and on that occasion he ut­ tered as a prophecy of the most wonderful predictions of his life. He adverted to the state­ ments made by this George C. Cookman, declar­ ing them to be wilfully and wickedly false, and that if he, Cookman, did not take it back and ac­ knowledge that he had dealt falsely of him, his people, and his own congregation, that he must turn and preach the truth and quit deceiving the people. He said that he would not be afraid to face the earth, both he and his posterity. And he said that this should be so plainly manifest, that all should know it. At this, many gentle­ men took out of their pockets their tablets, and began to take notes of the prophecy; and Mr. Smith noticing them, "Yes," said he, "write it on your tablets; write it in a book; write it in your notebook, as sure as God is in the heaven, I will make you a witness that all these things shall come to pass." Henry Clay, Felix Grundy, Tom Benton, John Q. Adams and many other celebrated characters were present at this time. Now, instead of Cookman doing according to justice and truth, he became more virulent than ever, and laid all the obstacles in our way that he could to prevent the truth from coming in among the people. The matter was not forgotten by many, and I thought often upon the subject, having taken notes also. Soon after this, there was an extraordinary excitement in the religious world, and they appointed a Con­ ference of all orthodox religions to assemble in England at a certain time, to adopt measures of harmony between all the sects; the United States were invited and accepted a part in these
proceedings, to break down the partition wall that separated the various churches. George C. Cookman was elected or appointed as a delegate for the District of Columbia, to represent his views on the subject; standing, as he did, at the very head of the church, and Chaplain of the United States Senate. Now, he being an Englishman by birth, and his family in suitable circumstances for a pleasant trip; at the appointed time he, Cookman thought it would be very pleasant to take his whole family with him, and this he did; both he, his wife, and all his children went on board. He steered his vessel to the nearest port, and when he got there, he found that his ship nor a soul is left to tell what was their sad end. But the prophecy is fulfilled to the letter, and the words uttered on that occasion have never been forgotten by me; nor I presume by hundreds of others. Had Cookman went alone it might be charged to chance; but why was it that his whole family were so suddenly cut off, both root and branch.

This sir, is one of many wonderful evidences that Joseph Smith was as much of a Prophet as Jonah, who foretold the destruction of Nineveh; or Nahum, who prophesied concerning the present locomotion for traveling; both of them took centuries and one of them thousands of years for their fulfillment; but the prophecy by Joseph Smith has been literally fulfilled in the shortest possible period; and that too in its fullness, beyond the possibility of question from any source.

On my return from Washington, I moved to Nauvoo, and there I was able to learn more fully of the doctrine and the people who belonged to the Church. I have many records of prophetical prophecies written and expressed things I heard at the city that are marvelous to me; and I have had no means of ascribing many of them to any other source than the power that holds all things by His sovereign will, and makes known his purposes through His servants the Prophets.

I will here mention that I was the accepted physician when Joseph Smith was at the bedside of the aged Patriarch, Joseph Smith, Senior, at his death; received his nearly last blessing, taken down by a scribe at the time, and have it yet. I was also present at the death of Don Carlos Smith; was intimated in the families of all, and was recommended by Joseph Smith very highly; and on one occasion, when Brigham Young came home from England, I was sent for in great haste to administer to him, as he was very sick and in great danger of dying. I was successful in getting him through that terrible prostrate situation in which I found him. Joseph Smith was present on the occasion, and told him to take what I prescribed, and he did so. After this, in talking with Mr. Smith on the subject and telling him what I considered his disease, he said it was right; and remarked in the presence of Mr. Larrick, Bishop Knight, John P. Green, Reynolds Cahoon, and some others, that "if ever Brigham Young became the leader of the Church, he would lead them down to hell." I little thought that he would ever occupy that position, but he has it over one branch of the Church at least; and from all accounts he is filling the letter of the prophecy.

You are at perfect liberty to use anything I write in any way you may deem best for the purpose of benefiting the honest in heart; for what I write is nothing but the truth, as it was uttered in my presence, and has often been spoken by me since the death of Joseph Smith, your father.

I will tell you also another prophecy that Joseph Smith uttered in my presence, that has been proved true. That was in relation to Stephen A. Douglas; he said he was a giant in intellect, but a dwarf in stature; that he would yet run for President of the United States, but that he would never reach that station; that he would occupy a conspicuous place in the councils of the nation and have multitudes of admiring friends, and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation. This was said when Douglas was judge in that district of Illinois, and before he ever went to Congress. Has it not been fulfilled? Did he not get Andrew Jack­son's fine remitted by law, a thing that was by all considered impossible? Did he not introduce the bills for the covering of Illinois with railroads, without one cent's expense to the general government? Under his management were not the Illinois bonds raised from a condition nearly worthless to a price nearly par with currency? Did he not rule in and through the State of Illinois, work and carry on its work for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the Senate? Did he not do more for the line of compromise on slavery than any other man? Did he not say, "and cured be the ruthless hand that attempts to remove it"? Did he not run for President and get de­feated? Did he not take the most active part in removing or breaking down that line of compromise? Let the history of Kansas and Nebraska tell the story! Did he not fulfill his destiny and, at last, on his dying bed, bequeath his children to his country, and counsel them to obey the laws and the constitution? Did he not utter those memorable words at the commencement of the rebellion, "That there were only two parties in all the land; the one he called Patriots, the other Traitors?" Was it not true? Did he not throw his adhesion to A. Lincoln at the time of deep trouble? And does he not now occupy an honored spot in the memory of his many friends, and a sacred spot in his own loved city of Chicago? Yes; this prophecy has been literally fulfilled as the say of my dear father testified to its truth, when compared with history.

This is enough for this time, I have many things yet to say, but will wait your report on this, and perhaps you will scarcely be able to read my poor writing; for I am a poor scribe, and in consequence of a cataract on my eyes, I am nearly blind. * * *

With considerations of very kind regards, I am, sir, yours for the truth.

Robert D. Foster.

THOMPSONISM.

We have before us the "Cyzipp Herald," edited and published by Charles B. Thompson and A. Grist, 2244, Ridge Avenue, Philadelphia, Pa. Sketching the document rapidly we readily see it is of a folio volume of the "Bennett's Organ," edited by this same C. B. Thompson at Preparatio, Monona county, Iowa, about 1854-6.

This Mr. Thompson prevailed on many to put their property into a "Common property" concern, fixing the titles in him and his family, the result of which was a demand for a pro rata division of the property, which he refused; then came the rapid running away of Thompson and his agents, threats of hanging them if found near Preparoation, a protracted and expensive lawsuit followed, in and by which the property was divided up—what remained of it—among those who paid it in, pro rata.

We see he still claims that fleshly regeneration is the highway to holiness and heaven; but if he can't furnish a better specimen in that line than C. B. Thompson, we may conclude that it works in the wrong direction and will land its devotees down on the low level of Darwin's primal progenitor—the cunning, thieving monkey.

EDITORIAL ITEMS.

Elder M. R. Scott wrote us the 29th from Riserville, Indiana, that a Rev. Brown who had there threatened to demolish Mormonism on short notice, when offered a place for discussion, the man refused to take the relative merits of the authorized doctrines of the Campbellite Church and the Church of Jesus Christ of Latter Day Saints, backed squarely down, and that the popular report is that Elder Scott is master of the situation. Bro. Scott had a lot of some. On the 30th he wrote that excitement ran high, three more were to be baptized that evening, and others believing.

Bro. James Cazier wrote from Moscow, Idaho, remitting for church publications and expressing heartfelt gratitude for being a member of God's church on earth. He thinks if a faithful, intelligent, spiritual elder would labor in that place and vicinity a large branch could be established, for the people seem favorable to the doctrine of the Saints. He also says he has been loaning his papers and church books with good results. This is wise, and all the Saints would do well to profit by the example, for when the people learn of doctrines from our own books, prejudice is subsided and souls saved.

Eliza M. Fuller, of Browning Hill, Iowa, asks that General Conference provides that the gospel be thoroughly preached in that region soon, for they have had no preaching there of late, and that they are willing to aid temporarily what they can. She says: "The field is white, but no laborers to gather in the grain." She resides twenty-two miles east of Waverly, and fifteen miles west of Oelwein, in Bremer county.

Sr. Ellen Fletcher wishes us to say that her house is six miles south and four west of Pawnee City, Nebraska, and that she and others wish the ministry to call on them and preach there.

Miley Young writes from Ola, Lucas county, Iowa, subscribes for the Herald, and says he would be glad to have some of our ministers call on him, and also that the M. E. preacher there would be glad to meet them in discussion. Can not Elder Steding provide the call?

The "Woman's Standard," edited by Mary J. Caggesshall, and published in Des Moines, Iowa, is one of our most
interesting exchanges. It is a warm, strong advocate of the social, legal and political interest of woman, and—of course—of woman's right to the elective franchise.

J. H. Jackson, clerk of Central Nebraska district, informs us that at the conference held February 25th, Clearwater numbered 69 members, instead of 9, as published.

President Joseph Smith was interviewed by representatives of the Los Angeles (Cal.) papers of late, and we publish below what the Times of the 24th ult. had to say about him. The Herald and Tribune had lengthy reports of their interviews, but they got matters so mixed and muddled that Mr. Smith would have abundant cause for joining Ben Butler in deploiring the vanity and vexation of the average newspaper reporter. But the Times is commendably clear in its brief article:

A SON OF JOSEPH SMITH IN THIS CITY.


The present Joseph Smith is the oldest son of Joseph Smith, the Prophet, and was born at Kirtland, Lake county, Ohio, on November 6th, 1832. Mr. Smith has been a member of the Church of Jesus Christ, as founded by his father, on April 6th, 1830, up to the present time, and is now president of the Reorganized Church of Jesus Christ, with headquarters at Lamoni, Iowa. The Reorganized Church is in contradiction to the Brighamites Church in Utah, and is anti-polygamous, and believes that a man should have but one wife at a time, and holds that there is but one sufficient cause for divorce—marital unfaithfulness. This rule of marriage obtained in the church from 1835 to the death of Joseph Smith, in 1844, as shown by their published creed.

Mr. Smith here produced a book of "Doctrines and Covenants," printed at Nauvoo, Illinois, in 1846, by John Taylor, deceased, late president of the Utah Church, in which the one-wife doctrine is clearly declared in the following language: "I believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

Mr. Smith visits California for the purpose of looking after the interests of the different branches of the church, and a brief respite from editorial duties, and recuperation. He has been on the Pacific Coast since January 22d, and will depart for the East on Sunday evening to attend an annual conference to be held at Independence, Missouri, on April 6th. At that time there will be delegates from over four hundred different churches in the United States, Canada, Australia, England and Wales.

Neither Mr. Smith nor any of his family followed Brigham Young to Utah nor believe in polygamy. Joseph Smith, at the time of his death, had three sisters and a brother, neither of whom followed the teachings in Utah.

Mr. Smith will preach at eleven o'clock Sunday morning at Knights of Pythias Hall, No. 24 South Spring street.

STUDENTS' SOCIETY OF LAMONI.

This society is making fine progress, and seems to be blessed of God and favored of man. They study the sacred books of the church in a regular, systematic manner, ask and answer questions in respect to their lessons, and thus mutually aid each other in learning well the matters they have in hand.

Bro. E. Stafford, when meditating on their work, was assured by the Holy Spirit that their labors, if faithfully continued, would be crowned with success, and he therupon wrote them "the whisippers of the Spirit" concerning their work, which they prize for its advice and encouragement.

The following is taken from the Ohio State Journal of March 28th, sent by Bro. A. B. Kirkendall, of Creola, Ohio:

MORMONS IN OHIO.

Your correspondent had the pleasure of attending the district conference of the Church of Latter Day Saints held at Limerick, Ohio, in this county, the 17th and 18th instants. Perhaps a short sketch of this people would not be unininteresting to the readers of the Times. You will find them a hospitable people, sociable to non-members as well as among themselves, plain in their manner of dress, thrifty, sober and industrious, and in high standing among their neighbors. In their services, business meetings or deliberative assemblies they do not differ from other churches.

Although they are called Mormons, they do not acknowledge that all the claims of Brigham Young and his followers and clinging tenaciously to the pure, simple doctrines promulgated by Joseph Smith from 1830 to the time of his death in 1844. They claim Brigham Young is an apostate, who, by cunningly devised schemes and by the aid of confederates instituted the doctrines of polygamy, Adam-God worship, blood atonement, the inauguration of the kingdom on earth, and other kindred heretical doctrines, and succeeded in making people think that Joseph Smith taught these doctrines. But strange to say that none of these doctrines were made known until eight years after the death of the "Prophet Joseph," as they term him.

They have this fact on their side of their argument, that not one of these pernicious doctrines are sanctioned in the accepted versions of the scriptures.

"We believe any other gospel than that which he preach any other gospel than that which he declared the man "cumbered" who should preach any other gospel than that which he himself preached, and observed that he would not use stronger language than Paul. The unchangeableness of the Gospel was his subject. Those who thought it was not unchangeable would do great service by clearly showing what

We take the following paragraph from the St. Joseph (Mo.), Herald of March 31st. It is an added evidence of "grace and favor."

"WANT IT HELD IN ST. JOSEPH."

"On April 6th, the national convention of the Latter Day Saints is held at Independence, Missouri. The church has in the states a membership of 10,000, and about 300 delegates attend its national meeting. The Manufacturer's Bureau at its last meeting decided to extend an invitation through Mr. Robert Winning, for holding the next national meeting in St. Joseph. The move was a good one and every effort should be made to further the success of the undertaking."

The following clipping sent us by Bro. Thomas Taylor, of Birmingham, England, is a large portion of the theological minds of Sectarianism and indicates that some are tending toward official, genuine Christianity. The open, fairly interpreted Bible, will lead all lovers of truth to the foundations laid of God in Christ Jesus, and taught by former apostles, as recorded in the sacred word. May the good work go on—and we know it will!

Mr. Spurgeon at Exeter Hall.

Yesterday morning the first of a series of meetings for enforcing "The Fundamental Truths of the Gospel" was held at Exeter Hall, under the auspices of the Evangelical Alliance. There was a large attendance. Mr. Spurgeon began by reading the passage in which the Apostle declares the man "cumbered" who should preach any other gospel than that which he himself preached, and observed that he would not use stronger language than Paul. The unchangeableness of the Gospel was his subject. Those who thought it was not unchangeable would do great service by clearly showing what

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parts of the Bible could be relied upon as inspired. Let them print a new edition, with the really trustworthy portions in black ink and the doubtful in red. The world was the same now as formerly; there was the same sin among us as in Sodom and Gomorrah, as the revelations of a few years ago showed. The needs of men were the same. The weapons to be used must be the same, for the same work was to be done. The wooden swords that some offered, and put their trust in the old Jerusalem blade. He did not care what science might say; in the end it would be seen that the Word of God could never contradict the works of God.

QUESTIONS AND ANSWERS.

Ques.—Have not the members the right to use the consecrated oil otherwise than when the anointing is performed? They should use it only with the prayer consecrated oil otherwise than when

Mrs. Stenhouse on Mormonism.

The intelligent reader will easily perceive the eloquence of the dissenting pulpits and the decision of the local press. But the more they attacked him the more zealously did he labor, and defied his opponents to public discussion. Mormonism was bold then in Europe—it had no American history to meet in those days. This, and a great deal more, I had heard discussed in glowing terms among the relatives and friends; and thus the young missionary—Elder Stenhouse—was, by name, no stranger to me.

It was Elder Stenhouse who now addressed the meeting, and I listened to him with attention. The reader will remem

Mrs. Stenhouse writes to the Christian Herald and Signs of our Times, published in England, as follows:

About eighteen months before I visited Southampton, one of the Mormon missionaries had come into that town, "without purse or scrip." He was quite a young man and almost unknown, but he was rich in faith and overflowing with zeal. He knew no one there; and homeless, and frequently hungry, he continued his labors. Of fasting he knew much, of borrowing nothing. He first preached under the branches of a spreading beech tree in a public garden.

In the evening I attended a meeting of the more interesting character. These Sunday afternoon meetings were held for the purpose of receiving the sacrament, and those who had been baptized during the week; they were intended exclusively for the Saints, but for certain reasons I was permitted to be present. The meeting was opened with singing and prayer, and then the presiding elder called together a few of the true believers to partake of the sacrament, when, after another hymn, the meeting was closed with prayer.

In the evening I returned to listen to a lecture upon "the character, spirit, and genius" of the new church, delivered by Elder Stenhouse. It was told me by the picture which he drew of the marvelous latter day work which he affirmed had already begun. The visions of bygone ages were again vouchsafed to men; angels had visibly descended to earth; God had raised up a third witness, as of old, to preach the dispensation of the last days; gifts of prophecy, healing, and the working of miracles were

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now, as in the days of the apostles, witnesses to the power of God. The longest tribes of Israel were about to be gathered into one great fold of Christ; and the fulness of the Gentiles being come, they, too, were to be taken under the care of the Good Shepherd. All were freely invited to come and cast away their sins, ere it was too late; and the fullest offers of pardon, grace, sanctification, and blessing, in this world and in the next, were presented to every repentant soul.

Surely, I thought, these are the selfsame doctrines which my mother taught me, when I knelt beside her in childhood, and which I have so often heard—only in colder and less persuasive language—urged from the pulpits of those whom I have ever regarded in the light of true disciples of Jesus. Who can wonder that I listened with rapt attention, and that my heart was even then half won to the new faith? The days passed; and as I pondered that which I had at last found that which I had so long earnestly desired and prayed for—a knowledge of that true religion for which the Savior presented himself a holy sacrifice, and which the apostles preached at the very time—the only faith, in which I might find joy and peace in believing.

But why should I dwell upon those moments, soul-absorbing as was their interest to me then—saddly-pleasing as is their recollection to me now? The reader can see the dust which I could not but behold, while I thought over those events—the only faith, in which I might find peace and joy in believing.

Later, I became formally a member of the Church of Jesus Christ of Latter Day Saints; or in more popular language—I became a Mormon. The day was fixed for my baptism. Several others were to be baptized at the same time; for scarcely a week passed without quite a number of persons joining the church. For this purpose we all repaired to a bath-house on the banks of the Southampton river. This was not perhaps the most convenient, and it certainly was devoid of the slightest tinge of romance; but it was the only one available to the Saints at that time.

When we were all assembled and had united in singing and prayer, Elder Stenhouse went down into the water first, and then two men went down and were baptized, and came up again. Now came my turn. I was greatly agitated, for I felt all the solemnity of the occasion. I had dressed myself very neatly and purely, for I believe that angel eyes were upon me; I wished to give myself—a perfect and acceptable offering—to my God, and I was filled with a determination henceforth to devote my life to his service.

As I went down into the waters of baptism, how thankful I felt that it had been my privilege to hear the gospel in my youth, for now I could give my heart in all its freshness to the Lord, before it had been chilled by the cold, hard experience of life. I descended the steps, and Elder Stenhouse came forward and led me out into the water; then, taking both hands of one of his, he raised his other hand toward heaven, and in a solemn and impressive voice, he said: "Fanny: by virtue of the authority vested in me and in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Then he immersed me in the water; and as I ascended the steps I really felt like another being; all my past was buried in the deep—the waters of baptism had washed away my sins; and a new life lay open before me, in which my footsteps would be guided by the inspired servants of God. All now would be peace and joy within me, for I had obeyed the command of my Lord and God; in that hour I should receive the promised blessing, and that now I could indeed go on my way rejoicing.

My baptism took place one Saturday afternoon, and the afternoon following I was confirmed a member of the church. Elder Stenhouse presided at the meeting, and he, with Elder Cowdy, and two other elders, confirmed me. As the "blessing" which I then myself received differs somewhat from the one which I have already given, and as it is a very fair specimen of those effusions, I present it to the readers in full.

Elder Stenhouse, Elder Cowdy, and the two other elders placed their hands solemnly upon my head, and Elder Stenhouse said: "Fanny: by virtue of the authority vested in me, I confirm you a member of the Church of Jesus Christ of Latter Day Saints; and inasmuch as you have been obedient to the command of God, through His servants, and have been baptized for the remission of your sins, I say unto you that those sins are remitted. And in the name of God I bless you and say unto you: that inasmuch as you are faithful and obedient to the commandments of God, and seek the advancement of the kingdom, there is no good thing that your heart can desire that the Lord will not give you. This is a time of visions and dreams, and angels shall visit you by day and by night. You shall stand in the temple in Zion, and administer to the Saints of the Most High God. You shall speak in tongues, and prophesy, and the Lord shall bless you abundantly, both temporally and spiritually. These blessings I seal upon your head, inasmuch as you shall be faithful; and I pray heaven to bless you; and say unto you—Be thou blessed in the name of the Father, and of the Son, and of the Holy Ghost. Amen." After the meeting, I received the congratulations of all the Saints present, and more particularly those of my own family. My dear mother and father were overjoyed; and I now found how anxious they had been, and how they had feared that I should return to France and reject the faith of the new dispensation. Altogether we were very happy.

Elder Stenhouse and Elder Cowdy returned home with us to tea, and afterwards we all attended the usual evening lecture.

In this way was passed one of the happiest days of my life—one which I shall ever remember—and yet that memory will always be mingled with regret that so much love and devotion as I then felt were not enlisted in a better cause.

Thus began a new era in my life. All my former friends and associates were now to be remembered no more; my lot was cast among the Saints; and in the state of my mind at that time, I believed that I should be happy in my new position, and resolved to give evidence of the sincerity of my new faith and restless activity of Elder Stenhouse was ever before our eyes, and inspired all who associated with him with a similar enthusiasm. There were no drones in that hive. The brethren at a word from him would roam the country, teaching and preaching the gospel. Their labors; and, with the greater activity and restless activity of Elder Stenhouse, the Saints would go from house to house in the city, distributing tracts about the new faith. I caught the enthusiasm of the rest, and was soon in the ranks with the other sisters, as devoted in my endeavors as a young, ambitious heart could be. I was indeed like one born again from an old existence into a new life. I felt grateful and happy—I began to dream of the eternal honor which crowns a faithful missionary life; and I soon found an ample field for testing my fitness for that vocation.

At the time of which I speak, the Primitive Methodists in England were doing a great work in the way of converting sinners. Their missionaries were zealous and devoted men, though generally poor and uneducated. They resembled very closely the Mormon elders in their labors; and, in fact, a very large number of the leading Mormons had been Methodist local preachers; and the greater number of the new-born Saints had come from that denomination with their former teachers, or had followed them soon after. The change from Methodist to Mormon was, in course of time, very strongly marked; but for a considerable period the same, or what seemed the same, influences were at work among the people. Remarkable scenes of excitement and enthusiasm occurred in that land.---and from the "anxious seats," as they were called, might be heard the entreaties of self-accusing souls, frightened by a multitude of sins, crying earnestly, nay, wildly, for grace, mercy, and the Holy Ghost; while many of the suppli-
cants would fall upon the ground, completely overcome by nervous excitement. Then they would have visions, and behold great and unutterable things; received the forgiveness of their sins; and coming back to consciousness, believed themselves now to be the children of God, and new creatures; doubting not that they would ever after be happy in the Lord. The experiences of the Saints at their meetings, when Mormonism was first preached, was exactly similar to this. Into the psychological, moral, or religious causes of these scenes of excitement I cannot here enter;—I simply mention facts as they came under my own observation.

The Mormon Missionary often came upon whole communities in the rural districts of England, where this "good time" was in full operation; and being a man of texts he would follow up the revival, preaching that the spirit of the prophet was subject to the prophet, and not the prophet subject to the spirit. Controversy would be carried on by the missionaries, literally interpreted, was almost invariably triumphant. Even in America, especially in New York and Ohio, the same causes produced the same effects. It was after his mind was excited by a general revival near his native place, that Joseph Smith, the founder of Mormonism, received his first religious impression. His followers, even in the early days of the church, and revival meetings and meetings at which the most extraordinary excitement was produced, when they fell into ecstatic trances, saw heaven opened, and spake with tongues. But Joseph, shrewd man as he was, albeit "a prophet," when he found too many rival seers were coming into the field, announced by special revelation, that these too-gifted persons were possessed by devils, and their visions and prophesying bursts must be at once suppressed. And he did suppress them. Not long after my own baptism I was present at a meeting of this description in Southhampton. It was called a testimony "meeting," which was a large upper room, situated, if I rightly remember, in Chandos Street. No one from the outside would have supposed that it was the place of assembly of the Saints, for it was generally used for ordinary secular meetings, and I have heard that great objections were at first raised as to the propriety of letting it to the Mormons.

As we entered the door, we were saluted by brother Williams, who expressed great pleasure at seeing us. There was a full attendance of the Saints, and every face and unutterable thing of received the nestess." A person who has never attended a Mormon meeting can form no idea of the joyous spirit which seemed to animate every one present. I am not, of course, speaking of modern meetings, but of those at home in the beginning. Often have I heard Mormons speak of their first love. Often have I heard Mormons of good standing and high position in the church, lament the "good old times" as they called them, when the outpouring of the Spirit was so abundant, and morn over the cold, barren services of the present day. But the elders say it is the fault of the people themselves, and because their own hearts have become cold.

(To be continued.)

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"God blesses still the generous thought.
And still the willing word be speed.
And open hearts instead of thought.
Regret no longer enter.

Sisters of the Home Column:—It has not been from lack of interest that I have not appeared among you for so long. I always scan the Column first when I have its weekly visits; I am please to read the testimonies about the truth and work of the gospel. But, sisters, it has been a question in my mind as to whether this is the true work of the Mothers' Home Column; it appears to me that the writers are losing sight of its object, which it was understood to be for the gaining of helpful knowledge and suggestions for the rearing and training of children and care of home. But these subjects of so much importance scarcely appear in the Column; almost everything seems to be thought of before home interests, so far as it finds a place in the Column. I can well understand how large a share the preaching and spread of the gospel has in all of our hearts, but it places us in the position of onlookers instead of workers. To write of our joy and interest in the work, so dear to all, is not objected to so long as we do not overlook its practical workings in our homes. I submit a new propositions to the home Column for consideration. First, that we have a stated time set apart for concert of prayer for special objects,—for wisdom and guidance in the training of the young under our care, as mothers, teachers or guardians; for the conversion of those out of the fold, and the preservation of those in it; for the sick and afflicted who make request for it, or any other special object desired.

"In union there is strength," and I believe this method will also aid the disseminating of sympathy, Christian fellowship and love; that is, one hour of each day in each week for all who have an interest in this work, to lay aside all other cares and pursuits and let our united prayers ascend for the objects in view. Special subjects for each week could appear in the column, and thus all whom the Herald could reach in that time could take part; the day and hour appointed to be the same every week. Then in our letters we can tell of the benefits and to be received; for I do not doubt of the blessings that would flow from it.

Every mother gains experience of some kind, whether of success or failure; often one is as valuable as its lesson as the other, when imparted to the inexperienced. The interchange of discussion of these lessons in the Column" would be of inestimable benefit.

I offer these suggestions with heart-felt desire for the good of the care-worn, burdened mothers; some of them, no doubt, will be able to improve on these few hints and by our united action grow into the fellowship of the Spirit and of one another. It can not be expected that the editor should contribute the chief interest every week. She will be powerless to prevent the decline of the "Column," if the mothers themselves, in whose hands are its usefulness and success, are indifferent to its best interests. If these measures meet the approval of the sisters, I will write more upon it.

In gospel bonds, ELEANOR.

Bass, Western Port, Victoria, Australia, Jan. 26th.

Dear Sister Frances:—I feel inclined to write to you, yet amidst the every day duties there seems to be no time, and I keep putting it off till a more convenient season. Now I begin to see the "convenient season" will not come of itself, so I will put aside all else to-night and write to you. I feel my inability to write just such a letter as I should like too, or as the sisters who help on this glorious latter day work of the Lord's. We so much like to know of the advancement of the Saints in the far off lands; and I am being led to think they are equally interested in our welfare.

As you are probably aware, Bro. and Sr. T. W. Smith have arrived, and with Bro. and Sr. Burton there has been excellent meetings at Queensferry; and we have enjoyed the gifts of the gospel. We have had several testimony meetings. Many who never before gave a testimony having done so lately. I am sure we all feel better and happier for having done so. They had an excellent meeting at Queensferry last night, the best ever held there. How I should like to have been with them, though I feel I have had quite a feast lately. Through the kindness of one of the brethren I have been enabled to attend most of the meetings lately. We are five miles distant from the branch; too far to walk and carry baby; yet I have a great deal to think of, and examine myself to find out in what I am wanting. There is much for me to be thankful for. I feel my unworthiness, yet I desire to live nearer to God, to be humble and patient, and to know more of the things of the kingdom. I desire the prayers of the brethren and sisters in our branch, and though I may not make the same advancement as they who are privileged to attend meetings, I still shall hold on to the "rod of iron."

We are all so sorry for Bro. Stewart, who is still suffering, and that he suffers a great deal. It is wonderful with what patience he bears his affliction. To each heart who will accept it, a great lesson is being taught, a lesson of patience and meekness. He is much loved by the Saints, and also loved and respected by the public in general. May God bless and strengthen his loved ones for the care and attention they manifest towards him daily and hourly in this great trial.

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Now, Sr. Frances, I shall close, adding, however, we are pleased to hear “Autumn Leaves” is to be started so soon. Will try and get you some more new subscribers, though just hereabouts there are none who seem interested enough to take it. One or two are convinced the doctrine is true, but they do not like the idea of uniting with such an unpopular sect, they say. May God strengthen them that they seek not “honor one of another.”

In gospel bonds,
Sister Isabella.

EXTRACTS FROM LETTERS.

Sister Elizabeth Beemer, Fremont, Nebraska, writes:—“I have been left a widow with eight children. Many times my cares and perplexities seem greater than I can bear, but I know that God will not lay upon us burdens greater than we can bear. I also know that this work is of God and I pray that I may have grace and strength given me to prove faithful to the end. The Holy Ghost has been and is a great comfort and help to me.”

Sr. Emma Jenkins, Saratoga, Idaho, writes:—“It is two years last month since my husband and myself were baptized. We had long waited and prayed that we might hear the gospel again in its purity, and the God who hears and answers prayers sent Bro. Joseph Luff to declare the good news again to us. We have a small branch here, (five in all), but the Lord meets with us when we meet, and we are comforted and blest by his Holy Spirit.”

Sister May Rudd, Dow City, Iowa, writes:—“Bro. W. W. Whiting led myself with three others into the watery grave, which step I have never regretted taking. My heart rejoices to see so many trying to advance his glorious cause.”

Sr. Helen Ackley, Allendale, Missouri, writes:—“I am rejoicing in the work of God. It is now one year since myself and husband were baptized by Elder H. A. Stebbins. We do not have preaching here very often, only when Bro. Stebbins comes and preaches a few days at a time. We are always very glad to see him, and thankful for the time he has spent with us; and we praise God for the knowledge of light and truth which he brought to us, and of which we have had many testimonies. He has many warm friends here, both in the church and out.”

Sr. Victoria Hardy, London, Ontario, writes:—“I know there is a reality in this gospel, that the world knows nothing about. I have had to endure many bitter trials, and from my own people, since I embraced the faith; but trials are good for us, for they draw us nearer to our heavenly Father than we might otherwise have been. I am young in the work and have a great many lessons to learn; but my desire is to do at all times that which is right in the sight of God, that when the Master comes to gather his own he may be ready, without in my vessel. Since I have embraced the faith one of my aunts has also been brought into the fold, and she too has had to suffer bitter persecution; but we know that God has power to soften the heart, and we have faith to believe that he will in time do so.”

Sr. Jennina Peck, Glenwood, Iowa, writes:—“I understand this is a part of the bitter as well as the sweet, the adversity as well as the prosperity, and I know for myself that the work is true. I many times feel most deeply my need of help, but I can truly say I have always found the Lord true to his promise, and a strong refuge in every time of trouble.”

Sister Elizabeth Hartnell, Junulta, Michigan, writes:—“Since entering the fold of Christ I have had to pass through many heavy trials, and the end is not yet. On the 13th of last November I had to part with my oldest son, Saranud, which was the hardest of all my trials. It was like parting with life itself. Yet we do not mourn as others who have no hope. His life and example were worthy of imitation, and this is our comfort. We have a branch of thirty, here; raised up through the labors of Elders Davis, Cornish, Carpenter, and DeLong.”

Sr. Joseph, Mo., March 18th.

Dear Sr. Frances:—It is eleven years since I obeyed the gospel, and I have never had a doubt of its truth. Before I ever heard of a Latter Day Saints Church I was brought up among the different denominations to find one to unite myself to. When a child I was raised a Baptist; but trials are good for us, they make me stronger. I have been left a widow with eight children. We had long waited and prayed that we might hear the gospel again in its purity, and the God who hears and answers prayers sent Bro. Joseph Luff to declare the good news again to us. We have a small branch here, (five in all), but the Lord meets with us when we meet, and we are comforted and blest by his Holy Spirit.”

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One evening my husband's sister came in and we got to talking on religion. This was the first time we had met her since she obeyed the gospel. She asked us what church we attended, and I related my experience among the different churches, and she gave me a testimonial of the latter day work. This was the first time I had ever heard there was such a people. I had heard of the Mormons at Salt Lake and read of them, but looked at that as a delusion. While our sister was telling us of the glad tidings, a thrill of joy went through my soul. I felt it was truth. Never shall I forget the witness I received of its truth. She invited us to attend her church the following Sunday. When Sunday came my husband did not care to go, and I did not like to go alone in a strange place. When the next Sabbath came something else prevented, and so three months past and I never went; but I never forgot the testimony our sister left. She also told us what God had done for her since she obeyed the gospel, how little ones had been healed by the power of God, and the great blessings she had received from her heavenly Father.

My oldest son was taken very sick. He was then ten years old. He had always been a delicate child, and was now taken with lung fever, pleurisy fever and pneumonia. We sent for the doctor as we always had done, and he treated him for nine days; but my boy grew worse all the time, and the doctor could do nothing more, and gave him up to die. While we were watching him breathe (as we thought) his last, the Spirit of the Lord came upon me and these words came to me, “Send for the elders of the Church of Jesus Christ of Latter Day Saints and your boy shall be raised.” The testimony that our sister gave us came up before me, and the faith was given me that my boy would be healed. Those words came to me three times before I spoke to my husband, then I told him there was one thing more we could do, to send for the elders of the Church of Latter Day Saints. I told him that faith came to me that our boy would be healed, and my husband seemed to feel new courage in what I said. He started out for them not knowing where to find them, they being all strangers to us. It was five o'clock in the morning. He went to his sister's house and told her, and her husband went with him and got Bro. Webster and Nickerson. When they came our boy was just alive and that was all. When they saw him they almost lost faith, but I did not.

They knelt down and prayed for faith. The Spirit and power of God was manifested right there, and our boy was healed. The first time they administered he broke out in a perspiration; the fever was rebuked. The second time they administered the pleurisy was rebuked. The third time they administered he could raise up in bed. The power of God was manifested, and we witnessed our boy restored to health. The neighbors were present at the time, and the next day he was up and dressed to the astonishment of all that knew of it. I realized that God was working with signs following, according to his word.

I had been afflicted for fifteen years with paralysis of the brain; had been under the doctor's treatment for years, but received no benefit. My husband said to me, Why don't you send for the elders and be administered to, our boy was healed so wonderfully? I told him I didn't have faith as I had for my boy; if I could get that faith I would send for them. I grew worse all the time, so I was not able to go out, and could hardly be left alone. I had not had a good night's rest for years, I was so afflicted. It was three weeks, I think, after my boy was healed, when I told my husband to go for the elders. I had not much faith for myself. I prayed God would give the elders faith for me. It was one Sunday evening after meeting, when Brn. Webster and Nickerson came to me and ministered to me. I was feeling very badly; I told them I had not much faith for myself. They knelt down and prayed for faith, and God blessed them again with mighty power. When hands was laid on my head the disease left me at once, and I had the sweetest night's rest that night I had for years, and I was made whole and never from that time have I been afflicted with that disease. I have had good health ever since.

I then had a great desire to investigate the latter day work. I went to their meetings and Sunday schools, and compared them with the Bible, and found them in line with what I read while reading the Book of Mormon I was greatly blessed. Three months after I was healed, Bro.

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Webster baptized me one beautiful Sabbath in May, at Boston Highlands. I was confirmed that night at prayer-meeting. When hands were laid on me I received the gift of the Holy Ghost in mighty power. The knowledge of the gospel was then made plain to me. My tongue was unloosed. Never will I forget the glory of God that shone around me. I was filled with the Spirit. My soul was satisfied. I could say I knew the work was of God, and Joseph Smith was a true prophet. For six weeks I was filled with the Spirit and love of God to such an extent that I thought I would never have any more trials in this life. But, sisters, when I began to tell the story of the gospel my trials began, but my heavenly Father was ever ready to help me through them all.

My husband and two boys, then nine and eleven years old, (now nineteen and twenty one,) were baptized one year after I was. They, like many others, love the pleasures of this world, which cause me many sad hours; but the promise of God to me is, if I am faithful they will come teachers in Israel. I have my mother and one sister in the faith. My father died; he did not know what I am I am in the world. He did not know what little I can for the gospel which I know I am the power of God unto salvation to all that obey it.

I would say to the mothers of the Home Column, Take courage and never give up. Take your little ones to the Lord in prayer; he never will turn you away. I have always proven them an ever-present help.

M. E. ELDRIDGE

HOME COLUMN MISSIONARY FUND.

Sr. Libbie Smith, Hopkins, Mich. ......... 8
Bro. and Sr. Hopper, Fairfield, Neb. .... 91
Minnie and Archie Hopper, Fairfield, Neb. 27
Sr. Cora A. Howe, Fairfield, Neb. ....... 23
Sr. Elizabeth Minter, Millersburg, Ills. 54
Sr. J. Peck, Glenwood, Ia. .............. 100
Sr. M. E. Malcom, and little son John. 50
Sr. Doolie Olson, Lamoni, Ia. ......... 100
Sr. Rachel Griftiths, Vincennes, Ind. 77
Sr. M. S. Sable, Hillsboro, Ills. .......... 94
Tulan and Leslie Johnson, Nebo, Ills. 50
E. C. and Alice Hallman, Adams, Neb. 64
Sr. Eisle Fryando, Magnolia, Ia. ....... 30
Sr. Hannah L. Loughlin, Riverside, Cal. 50
Sr. Fannie Blair, Lamoni, Ia. ........... 50
Mrs. Justin F. Weston, St. Louis, Mo. 100
Sr. Mary Garnet, Little Sioux, Ia. ....... 40
Sr. Catharine McGee, Potter, Cal. ....... 50
Sr. Mary A. Livesey, Coalville, Utah. 100
Lamoni, Ia., April 4th.

Correspondence.

Los Angeles, Cal., March 23d.

Bro. W. W. Blair:—For some time I have been thinking of dropping a few lines to the readers of the Herald lest they might think that I had forgotten the church. I am striving to do up the excitement of this wonderful country.

Some may think that the Saints in this far off western land have forgotten their former hopes and given up the idea of the re-establishment of the “waste places,” but this is not the case. There are none more anxiously praying and hoping than members of Zion’s stakes and preparing a city of refuge, than are the Saints of California. We are trying to carry out our part of that remarkable vision seen by Nephi, wherein he saw the time when the “church of the Lamb” should be scattered upon all the face of the earth, and that “the entire world was his with his people.” So it seems that, in the prosecution of the work the desires of the Saints should be turned in various directions. But when the time shall come when the place of safety is prepared we hope to be ready to return laden with sheaves.

For the past few months we have been made glad by having with us President Joseph Smith, E. L. Kelley and H. C. Smith, during which time we held our first Conference in the city of Los Angeles. When it was first mentioned, there seemed to be some imaginary clouds arise on the spiritual horizon of some; thinking there were too many obstacles to overcome, but by the persistent work of a few, full and complete arrangements were made, and the whole district responding to aid in the effort to make it a success, although the weather was very unfavorable, it was one of the most successful conferences ever held in this southern country. Perhaps there was not so much spiritual power as upon some other occasions, but it was a peaceful, quiet session, the meetings being well attended. Preaching was done by Elders Joseph Smith and E. L. Kelley, the conference being ably presided over by Pres. H. C. Smith. The attendance was large, for this place. The people of Los Angeles are beginning to find out that we are here.

Brothers Joseph and E. L. Kelley have just returned from San Bernardino, and will preach for the last time, before their return east, on Sunday next. An interesting interview was held between them and several newspaper reporters to-day. We hope the interview will not be in vain. It is with much difficulty that we get our cause in the local papers, but anything that is slanderous and contrary to truth, is published and read with much relish by those who are watching for something to criticize. A lie is much easier for people to believe than the truth.

While we are not as spiritual as we should be, yet I believe the Saints here have the love of the truth, and we hope for the time when they may become a mighty people, and feel due personal responsibility resting upon them, and feel that each Saint was one of the Father’s household, and that all selfiness and evil thoughts be banished far from the mind and not allow Satan to enter in by making them believe that there is nothing for them to do but to depend wholly on the elders. The elders have their place to fill, the other officers have their work to do also, and so has the members. For each one has grace given according to the gift and measure of Christunto them; and if all will contend for the gifts of wisdom, faith and knowledge, and wait patiently, God will qualify all for the work whereunto he has called them. The duties to the Saints are so various that there is no beginning on any of them. We hope all will remember the injunction of the apostles to contend earnestly for the best gifts. And whatever our calling is, to so work that the Master will say, “Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many.” Dear readers, remember us on this coast, and “let us pray for one another,” that we may all meet in the “sweet by and by.”

In the bonds of peace,

J. R. BADRUM.


Bro. Blair:—Five more were baptized here yesterday and others are believing. Large crowds meet in the hall and pay good attention. It may please Bro. J. A. McIntosh, of Ontario, to learn that one of his brothers, Daniel, has been baptized here.

I would like to attend General Conference, but it would be much better to remain by the work. The demand is great. The work is onward.

Whittemore, March 29th.—On the 27th, five more were baptized in Oscoda. There are nearly thirty members there now. Several more are believing the gospel here now, and will no doubt obey in the near future. I am now to spend a few days in Gladwin.

J. J. CORNISH.

CENTREVILLE, IOWA, MAR. 31st.

Bro. Blair:—I came here a few months ago and found a branch of seventeen members organized by Bro. H. A. Stobbs. We rented a hall in town that our meetings might be more public, that the people might come to hear us. We furnished the hall complete for about forty-five dollars. And since we have a commodious place to meet in, we have school and Temple meeting and preaching at night, every Sunday. A few strangers attend our meetings regularly. I baptized one of late, a married man of good qualities who will be useful if faithful. This branch, composed of good members, can, with the power of God, do much good. The brethren avail themselves of every opportunity to distribute tracts and seeds of truth, and the sisters are not backward in using their efforts in doing what they can as opportunity offers. If I am able to judge, the Saints at Centerville will in the near future, accomplish the objects they have in view, viz, to establish the work of God here. The Saints here have been greatly blest. Many have been suffering from sickness and they have been restored by the power of God. It is a consolation to us as his people that we are accepted of him when approaching in faith and humility.

A little girl, the daughter of Bro. and Sr. McDonal, had suffered from her birth with running wounds all over her body. Medical aid was employed for one year constantly and did not avail any thing. The parents requested me to administer to the child, which I did, and the power of God was so manifested that the house was full of the divine influence, and the child, only three years of age, spoke out when I took my hands off her head, and said, “I am better.” All her scars and wounds are dried up, and she is growing along well in every respect. I do not know many are our privileges and our blessings when we strive to live humble before the Lord.

Yours,

HENRY JONES.

STOEL, Michigan.

Dear Herald:—The work of God is onward: the Saints are growing stronger in the faith of our Lord and Savior Jesus Christ. Since our branch was organized four were baptized by Elder Davis; others are believing. Elder Rob­ bert Davis has been preaching here four weeks; he has gone to administer to the sick in Detroit. One baptized in Detroit.

From your brother in Christ,

C. M. MORGAN.
THE SAINTS’ HERALD.

DUHAMA, Ala., March 25th.
Bro. Joseph:—The Herald is the only preacher we have, and oh how welcome its weekly visits. I can’t see how any Saint can do without it. Many times my heart has been made to rejoice while reading the testimonies of our brethren and sisters; also of the progress of the work in other missions. I am sad when I think how little is being done here; but be--are ready; also of the progress of the work in greater influence for good. Let us arise in the ing a more consistent life, that we may have a I can’t see how any  Many times my heart has been made to rejoice for the eyes of the world are upon us; let us then have meetings are  time, all things considered. The cause seems a noble co-worker in the cause of the protecting us. But, thank the Giver of all good, we I heard the speakers were very good attention, and spoke to a crowded house. I hope the people the greeting we had on the way. I have been laboring in Vinton county, Ohio, the past five years while a Baptist preacher. The expect is very good for some of the Baptists al members have moved into that section and the church is in the right way for them to continue. Two or more elders to this south-eastern mission. All would do more hoping that General Conference will send one or more elders to this southern-mission. I have conversed are for the Holy Ghost burned in me. About the work may be revived in this mission, and the work of the church will come, the saints must be united and not able to go from the house. We preached the next two evenings at Stodd Hill School-house, baptizing one more March 12th; leaving others near the door of the kingdom.
I am happy to say that I found in Bro. Moler a noble co-worker in the cause of the Master, and we thank our Father that our labor was not in vain. Thos. Matthews.

WHEELING, Texas, March 29th.
Dear Herald:—I have just come home from district conference; had a good time, all things considered. The cause seems to be in better condition in this section than for some time past. The way is opening before me in the work, and I thank God for it. I am preaching now in my own neighborhood, where I preached nearly five years while a Baptist preacher. The prospect is very good for some of the Baptists in this section to come into the Church of Jesus Christ. I have an appointment to hold a meeting in Burleson county, commencing the first Saturday in April, and expect to have a successful meeting and organize a branch there, as several members have moved into that section recently. I then expect to go to Hill or Anderson county. I do love to promulgate this glorious gospel, and work in this latter day work, for I know it is the work of God. May the good Lord help me to continue faithful until the end, for such shall have part in the first resurrection, and shall reign with Christ a thousand years upon the earth, and then enter into the celestial glory, and dwell with God forever and forever.
E. W. Nunley.

RIVCWAY, Ind., March 31st.
Bro. Joseph:—We baptized four at this place yesterday, and to-day we have organized a branch to be known as the Rivcway branch. This is on the Louis ville and St. Louis railroad, and any of our elders passing on this road would be kindly treated to call on the Saints here. Many are near the kingdom. Rev. Brown’s brethren say they want no more of Brown. Rev. Right of Bird’s Eye and Rev. Brown of Tavol will let Mormon as they call it, alone for a while at least. M. R. Scott.

NEWARK, N.J., March 26th.
Bro. D. Behrer:—I have learned that those books of Mormon from Salt Lake City are not correct; that every place where it speaks of wife it says “wives.” I will get one, and will read it and let you know all about it. I got home from Michigan all safe, and found my family well, also, my horses, five in number, and the cattle in good condition. The oats that were in the woods and had good attention, I heard and obeyed this gospel plan of salvation. I was baptized February 21st, 1887, by Bro. John McMillen, and I am trying to be a Latter Day Saint in word and deed, and I know they are the people of God. Dear brothers and sisters, this is a glorious work of the latter days. I am striving to walk in the path that Jesus laid out for us, and I know that God will care for his children, for has He not said:—“Not even a sparrow falleth to the ground without the Father’s notice. I pray that we may all be faithful and live worthy to bear the same of a “Latter Day Saint,” for “It’s good to be a Saint in latter days.” I pray for me that I may endure to the end.
Your brother,
Robert J. Robinson, Jr.

BIG SPRING, W. Va., March 23rd.
Dear Herald:—About six years ago I was initiated into the Kingdom of God, Bro. L. R. Devote officiating. Since that time I have been alone until the present year, when it pleased God to send in my midst Bro. L. R. Devore and T. J. Beatty, who, notwithstanding the persecutions that came upon them while here, stood up in the fear of God and proclaimed the gospel as restored to us in fulness of times and the results of the same. I can not see any reason why we would not meet in this section and, I am convinced, when they brought into the fold of Christ nineteen souls, myself making twenty, that we now have in the branch. So you see now that I am not alone, and I feel to think had we an elder with us again in the near future there are others that would come in. Although the enemy is at work, threats being made, and as it was previous wolves entering in among us. Hail and express to you as though you were the people of God. Dear brothers and sisters, I am the expression of Paul: “Beloved, think it not strange concerning the fiery trials which are to try you as though some strange thing had happened unto you.” We have meetings every Sunday, and with few exceptions the Saints here are strong in the faith. Your sister in the one faith,
M. A. Llerson.

Welsh Hymn Book.
We have on hand about 100 copies of a book entitled “Llyfr hymnau a Wnawnsi Reitwyth Jocelyn Grif” Af-faethodd y Saint y Dydd Dewi Medi.
There are 350 hymns in Welsh and 85 in English. It is published by the church in Wales, and sent here for an Sloly cante, free of postage; bound in full leather, marbled edges.

Robert Oehring.

WASHINGTON, O., Mar. 26th.
Dear Herald:—You are a herald indeed; for you bring glad tidings every week. I am young in the work, having been in the church about one year, but am long enough to show me what a blessed work you are engaged in. I have walked on that thorny path, and I tremble to think how wicked I was, and thank God that I heard and obeyed this glorious gospel plan of salvation. I was baptized February 21st, 1887, by Bro. John McMillen, and I am trying to be a Latter Day Saint in word and deed, and I know they are the people of God. Dear brothers and sisters, this is a glorious work of the latter days. I am striving to walk in the path that Jesus laid out for us, and I know that God will care for his children, for has He not said:—“Not even a sparrow falleth to the ground without the Father’s notice. I pray that we may all be faithful and live worthy to bear the name of a “Latter Day Saint,” for “It’s good to be a Saint in latter days.” I pray for me that I may endure to the end.
Your brother,
Robert J. Robinson, Jr.

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COMMUNICATIONS.

REV. DWIGHT SPENCER.
The Rev. Dwight Spencer, of the Baptist Home Missionary Society, delivered a lecture on Mormonism in the Baptist Church in Dow City, Iowa, on the evening of March the 11th, 1888, and opened about as follows: "One of the wonders of this wonderful age is the multiplied forms that are had for evil. One of these evils is Mormonism. You all know what it is. It was commenced about fifty years ago by one Joseph Smith, commonly known among his neighbors as "Jo Smith." Anyone who wishes to know its evils has only to go to the neighborhood where it began. I have done, and learn from individuals who know all about it—about Smith's fortune telling for a living and his pretended revelations."

Nearly all of our people were in attendance.

When the lecturer was through, he stated that there was liberty for any one to ask questions, as he had been in Utah seven years and knew all about the Mormons. But he took good care to keep on talking about the need of money to assist in the Utah mission. I made two efforts to rise before I succeeded, and would not have been able to do so then, without disturbing the speaker, if it had not been for the pastor of the church, who is a young man from the state of New York, by the name of Onderdonk, and who, is, to all appearances, a gentleman. I presume our people would have known nothing about this lecture if the pastor had not informed them of the fact.

When I arose I stated that the lecturer had done the people which I had the honor of representing, a great injustice in some statements made, and asked for the privilege of making a few remarks, but I was emphatically denied. I then asked if they would allow me the use of their church the next Sunday evening to reply to that part of the lecture which I conceived to be untrue; and here the lecturer took it upon himself to answer "No!" with emphasis. I then announced that I would reply in our own church the Sunday night following, and asked the lecturer if he did not know that there was a body of people called the Reorganized Church, independent and distinct from the Utah people.

To this he whiningly replied,—"Yes; but they have no influence in Utah," asserting that the Utah people were called the Reorganized Church.

I went to hear after the congregation went, and found by although every possible effort was made by some of the Baptists to keep him so engaged that I could not get at him, one woman following me up all the time gibbering away like one possessed. I tried to get him to debate the question, but he would not admit that it was too insignificant and contemptible for him to bother with; to which I replied that he would not because he dare not! Quite a number of their young nurses go out next Sunday night and hear what Charley has to say."

But when Sunday evening came lo, and behold, they held their regular services, although there were a few of their members out to our church.

These revivals were held for five or six weeks, in the early part of the winter, without making any converts, and the Methodists, who followed them up, had but little better success. Therefore I have come to the conclusion that the wonderful spirituality with which the Saints at Dow City have been blessed of late has given them too much influence to suit these religions, and has provoked their jealousy.

One can hardly believe that a missionary could labor seven years in Utah and not know that the Utah people were not called the Reorganized Church! But this was the name the Reverend used when ever he forgot to call them Mormons. And I can not help thinking that it was done for the express purpose of injuring our people.

We endeavored in our reply to answer the following points as well as we could with our limited time and ability, speaking about one hour and a half, refuting them:

1. The truth concerning a prophet and his work can be learned from his enemies in the neighborhood where his work commenced. 2. Mormonism is false in its conception. 3. Its organization is of human origin. 4. Its president claims to be in constant communication with God, so that every word he speaks is as though it was spoken by Jehovah. 5. Its members are bound by oaths to obey the priesthood. 6. It is low and degrading to believe that God is in the form of man. 7. It teaches a plurality of Gods. 8. It has a catechism. 9. It teaches that earthly governments are in rebellion against God, or that they are unreasonable. 10. The Utah Church is called, or claims to be, the Reorganized Church of Jesus Christ of Latter Day Saints. 11. The Reorganized ("Josephite") Church is without influence in Utah. 12. No one but ignorant people will belong to the Mormon Church with evil desires.

C. E. BUTTERWORTH.

BELL, IOWA, MAR. 20TH.

CRUCIFIED BETWEEN TWO THINGS.

"BROTHER C. HOLMES read a paper on 'How to introduce our books into schools and how to keep them there.' He spoke of the needs of the schools as regarded literature and how to meet those needs. Children everywhere need good books, which many can not get. He attributed to the present literature what has done so much evil to the children and which has to be contended against by the missionaries. Liberalism, Mormonism and the Roman Power, all have to be met by the missionaries."

The above extract is copied from Christian Home, a paper published at Council Bluffs, Iowa, under the management of the "Rev. J. G. Lemen," and is part of a report to the Missionary Conference at St. Paul, and contributed to Christian Home by R. A. Shaw, Sunday School Missionary of Harrison county, Iowa.

The grandest, noblest and purest character that ever graced the earth in human form was made the butt of the most fiendish and base malice of the world's blind and evil eye, but some have been chosen of God, lights to the world and models of piety for all mankind. Indeed they said to the rest of the world 'Stand by, I am holier than thou.' These were the men who branded the Son of God as a "Nazarite," as "unbelieving a friend of Publicans and sinners," a "colleague of devils," a "blasphemer" of the deepest dye. And after they had haunted him, through the grandest life known to man, with their hellish spleen, vented in persecution most bitter and relentless, they crowned his holy head with thorns, and laid on him the multiplied woes of this world, and then consigned him to hell with the ignominy of crucifixion between two thieves as though he was the worst of malefactors. And then as they gathered their priestly robes around them, red with the precious blood of the sinless Savior of the world, they laid "the flattering mantle" to their polluted souls that they had done God service. Thus it ever was, from the beginning and ever will be until the hydra head of hypocrisy is crushed, evil uprooted, and priestly tyranny has sunk to rise no more. Well did Jesus say to his followers: "The disciple is not above his master, nor the servant above his lord. If they have called the master of the house Beelzebub, how much more shall they call them!"

The disciple that be be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them!"

E. BUTTERWORTH.

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THE SAINTS' HERALD.

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evangelists and pastors and teachers, to- 
gether with gifts of the Holy Spirit for the 
work of the ministry and edifying of the 
body of Christ. Yes, he has again or- 
ganized his church after his own pat- 
tern, and to that church he has com- 
mitted the keys of the kingdom, and to 
the church he has poured of the Holy 
Spirit, in rich abundance, as manifest in the pre- 
cious gifts promised by him (Mark 16), 
and enjoyed by the ancient church, as de- 
cleared by Paul (1 Cor. 12 and two follow- 
ing chapters). The same gospel which 
Jesus preached, he has committed to his 
apostles, and of which Paul declared: "Though 
we or an angel from heaven preach any 
other gospel unto you than that which we 
have preached unto you, let him be accurs- 
ed;"—Gal. 1:8. I say, that same gospel 
has been made known again and the 
church, at the express command of God, is 
declaring it to the world, just as Christ 
and his apostles declared it, and the effect 
is manifest in the conversion of many 
souls, with the signs following the believ- 
er, as Jesus said. And this gospel, having 
effects, its effects are seen in arousing the 
hatred of the hatted, and priestly intoler- 
ance. And after sixty years of persecu- 	ion, slander, and falsehood, on the part of 
the priestly bigots, who are "Teaching for 
hire and divining for money."—Micah, 5: 
11, 12. And who never rested until after 
driving the Saints from city to city, plun- 
dering their homes, destroying their prop­ 
erty, and killing men, women, and chil- 
dren, and then ransacking earth and hell 
for evidence to convict Joseph Smith and 
his associates of crime, in vain, in their 
pious (?) rage they declared, "If the law 
can not reach them powder and ball shall." 
And thus, while these innocent men were 
under the sacred pledge of protection of 
a sovereign state, they were shot down in 
Canaan for their work of mercy. 
But finding the church still lives and pros- 
ers, and is daily bursting the shackless 
confinement of sin. 
When the same class of men brought Jesus before 
Pilate to condemn him to such an igno- 
minious death, the governor enquired, 
"Why, what evil hath he done?" And so 
will the candid and unprejudiced man 
today, rejecting the Reorganized Church of 
Jesus Christ of Latter Day Saints, which 
the priests brand as "Mormonism;" and 
we demand of them, "Why, what evil" 
hath this church done? Is it contrary to 
God's word, his loving nature, and his 
Father's care, that we should seek com- 
munion with him? "Whatsoever ye shall 
ask of the Father in my name he will 
give it you. ... Ask and ye shall re- 
ceive, that your joy may be full."—John 16: 
23, 24; James 1:5. Joseph Smith sought, 
with humble and childlike faith, to testify a 
truth by enabling him to understand the 
record of his dealings with man, as found 
recorded in the Record of the Jews. He 
gave to him the record of the Nephites as 
recorded by Mormon, from the history of 
the prophets upon this continent. By this 
means a two fold testimony of God's exis- 
tence, goodness and love was given to the 
world, as it is written: "That in the 
mouth of two or three witnesses every 
word may be established."—Matt. 18:16. 
See Ex. 37:16, 19. From the Book of 
Mormonism, the Churches have called the 
doctrine we teach "Mormonism." But 
the doctrine taught in the Book of 
Mormon is the doctrine of Christ, without 
even a modification. Surely the fact of 
it being found in that book will not 
change its nature. The name of Mormon 
has no more to do in establishing 
the nature of the doctrine, than the name 
of Paul in giving character to the doctrine 
of Christ, but thank God we are not ashamed of 
the name of either of these worthies. 
Even the name Christian was once used 
as a synonym of contempt, and instead of 
the name being given to the church and 
doctrine of Christ by him, "The disciples 
were first called Christians first in Anti- 
oc."—Acts 11:26. And when God has 
opted to this as in Acts 8: 
23, 24; James 
2:36. He 
has again and the 
recorded by Mormon, from the 
spiritual records by enabling him to understand 
the record of his dealings with man, 
recorded by Mormon, from the history of 
The name of Mormon is the only 
means a two fold testimony of God's 
existence, goodness, and love. 
This implies faith in his commands, 
precepts, ordinances and promises. A lively 
faith illustrated by works of obedience, 
repenting of all sin, and being baptized 
in water, as Jesus was, for the remission of 
our sins, and seeking the baptism of 
the Holy Ghost by prayer, and the laying on 
of hands, by whom God hath or- 
dained to this duty, as in Acts 8: 
14, 15, 19c. It teaches the believer to expect such gifts of 
the Holy Spirit as Jesus promised, 
(Mark 16), and were enjoyed on the day 
of Pentecost, (Acts 2), and declared by 
Paul to be divided by the Spirit to every 
one, as seemed wisdom to the divine Spirit. 
1 Cor. 12, Eph. 4. "Mormonism" demands 
that we shall groan, weep, and howl as 
long as we see evil doing, until we come to the stature of the 
fulness of Christ. It teaches that in order to 
attain to that measure we must become holy. 
It teaches that all mankind shall rise from 
the dead, some to everlasting life and some 
to everlasting shame and contempt, and 
declares that God will reward every man 
according to his work. 
I will now tell you what "Mormonism" 
has not done. It has not trivialized the 
standard of the gospel in the dust, nor fouled it 
with the mud and mire of lust. Polygamy 
is a part of "Mormonism" any more than 
David's adultery with Bathsheba, or his murder of Uriah was a part of that law 
which says, "Thou shalt not commit adul- 
tery," "Thou shalt not kill." It was no 
part of "Mormonism" any more than the 
corrupt and lecherous doctrine and prac- 
tices of the Nicolaitans or the pollutions of 
the jezebel spoken of in Revelations second 
chapter were the doctrines of the holy and 
immaculate Lamb of God. The Book of 
Mormon declares polygamy an abomina- 	ion, as God hath prescribed. When 
"There shall not any man among you have 
save it be one wife and concubines he shall 
have none."—p. 116. The Book of Coven- 
ants given specially for the observance of
the church says, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none bitious usurpers, since of wife with all and shall cleave Supreme portion should be saved and that without any reference to their were children in hell not ever," whom they never heard, but it does teach 4: 6) required," taught heathen as he Antediluvians, and has made provision for them but there is no more nor less. For he will supply their every want, and ever Christ ed Infidel, Atheist or or avowed and open blasphemer of God, ranks of those who unbelief declares, "Behold thus saith him." The Baptists showed favor to time; in opening their church; but now say they are sorry for doing such a thing, as they disgraced themselves. I struck Sutton, Nebraska, on the 16th instant. Sister Emery, who requested baptism some time ago, applied to three treasurers of the Congregational Church for their church: "Yes, oh yes, your elder can preach in our church," they said. On the strength of such a promise I announced preaching for Sunday morning and evening, March 18th. But by eight o'clock on Saturday night, an attack was passed for, supposed, for we were told we could not preach in the church, which nullification act involved a necessity for rising early on Sunday morning to stick up a notice to the effect that I would not preach, over the one I put up on Saturday to the effect that I would preach. Whether I did or did not pray for the trustees is not essential for the readers of the Herald to know.

I prepared an article and asked a popular editor to give it publication. He refused, which was a sad injury to the cause of changing our name, thinking we would gain but little public favor until we did; all of which I could believe, if he could mould the public mind.

It is strange indeed, that astute editors and pious ministers, so well informed in other matters, should be so profoundly ignorant or willful, as not to know that between the Reorganized Church and the Utah Mormons there is no affinity. In the face of the fact, of the former's antagonistic position against the latter, for the last quarter of a century. But so it is, with some honorable exceptions of course, though in the western wilds are few and far between. It is amusing to see some of the dauntless editors, catering to orthodox ministers and churches, in making his collossus luminous in detailing the success of a sociable, the erection of an edifice, through the giant like efforts of Rev. and the salutary effects his cultured Sunday moring found a Roman Catholic priest in full uniform; benches arranged to suit, holding forth to a small audience in front of a fake, of sufficient elevation, with two tallow candles burning, a crucifix, etc., for mass, which rather ex- cited our surprise; but our calm nature was somewhat calmer on being informed by the proprietor that the priest had a standing appointment every four weeks, and he forgot this when arranging with us for a seminary of society; and then witness his behavior to a Latter Day Saint elder, who merely asks if he can grant him a hearing through his col- umns. And the fact is soon visible that his much prating about toleration, individual rights, etc., is but for effect, having no favors to grant but to those moving within the circles of public opinion.

I said the above editor, "You people can hardly expect favor until you put polyg­ amy from you." On being informed that we were not polygamists, with an expres­ sion of surprise of his being ignorant of the fact, then the polished editor said, "You should change your name." Why, to modify or change it, exhibits an ignorance or willfulness fearful to contemplate. There is a distinctive feature between the

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Latter Day Saints and orthodoxy. The latter evade the primitive gospel, taxing their towering intellect to offer something in lieu thereof. The former amid the clamors and splendor of modernism, are contending for, presenting and defending the primitive gospel in its entirety, which makes a wide gulf between us and them; and the past fifty years' experience has taught us that from orthodoxy we have nothing to fear. And it is a matter of concern that the laity from the pulpit to the pew, accept the doctrine of the exclusion of the church, while Mormon has no ecumenical or authorized council but to stand forever in the age in which we live, being the prophets since the world began, and rebellion for obedience, and loyalty to Christ for His second coming. No; Saint is the denominative name of Christ's church, while Mormon has its significance, and its ecclesiastical organization expressive of the dispensation in which we live, being the times of rest in which the accomplishment of all the holy purposes spoken of by all the holy prophets since the world began, and all this to prepare the way for Christ's second coming. We change nothing, save our unbelief for faith, impartiality for purity, rebellion for obedience, and loyalty to heaven's decrees. Work these changes, and leave other matters to God who worketh all things after the counsel of his own will. Changes of creeds, forms, etc., belong to Protestantism, and as such belong to Protestantism, and as such have had better success than in the fangled doctrines and man-made creeds. Thank God for a perfect gospel. JAS. CAFFALL.

Conference Minutes.

GALLANDS GROVE.

The above conference was held at Dow City, Iowa, February 24th to 26th; W. W. Whiting president, C. E. Butterworth assistant, J. Pett and J. W. Wight secretaries. Branches: Galland's Grove 273; received by vote, 1 deled. Mason's Grove 128. Boyer Valley 72. North Coon 26; 3 1st, 1 2nd, 1 3rd. Silver Springs 22, reported. One company organized from Union, Camp Creek, Coosville, or Pilot Creek. Official reports: C. E. Butterworth, J. R. Baker, T. T. Potts, J. Pett, and H. Whiting. Received from Union, Camp Creek, Coosville, or Pilot Creek, reports: C. E. Butterworth, J. R. Baker, T. T. Potts, J. Pett, and H. Whiting. Received from Union, Camp Creek, Coosville, or Pilot Creek, reports: C. E. Butterworth, J. R. Baker, T. T. Potts, J. Pett, and H. Whiting. Received from Union, Camp Creek, Coosville, or Pilot Creek, reports: C. E. Butterworth, J. R. Baker, T. T. Potts, J. Pett, and H. Whiting.

ROCKY MOUNTAIN MISSION.

This conference met in the Saints' chapel, Salt Lake City, Utah, Saturday, 24th March. R. J. Anthony appointed to preside, and C. H. Barrows secretary. Reports.—R. J. Anthony, Seventy. At the General Conference, held in Kirkland, Ohio, was sustained in charge of this mission, and from early June until now has labored to the best of my ability. My labors extending from Nephri, south, to Bear Lake, and Cassia county, north, and west in Idaho. Have had urgent demands from Snowy Union and Malad, but was unable to go. R. J. Clapp rendered excellent help in Montana, baptizing 14 and organizing the Deer Lodge branch with 40 members. Br. Clapp leaving, Peter Anderson alone remained, but confined his labors to the Scandinavian men. The records of the missions were so busy with the Banner and Bro. Clapp away I made an urgent appeal to the First Presidency; Bro. R. M. Elvin came, his reviews of the missions and with us to Idaho, on the Steamboat, Pleasant Grove and Provo, Utah. I have baptized 15 Peter Anderson, Seventy, reports by letter: Since last conference have labored in Utah, with the exception of about four months; have had better success than ever, and feel very much encouraged. Have baptized 23; blessed several children, and administered to several sick persons. R. M. Elvin: I arrived in the Rocky Mountain Mission April 10th and date and received since last report $278.60, paid out $236.16; balance on hand March 1st $40. Committee appointed to investigate charges against member of North Coon branch reported part of the charges sustained, and that the brother promised to make the necessary acknowledgment to the branch. Report accepted and committee discharged. Recommendation from Boyer Valley branch to ordain Bro. C. Butterworth an elder unanimously adopted. Priest's license granted to Bro. A. H. Rudd. Teacher's licenses granted to E. Peak, J. Pett, and Deacon's license to J. M. Baker. W. W. Whiting, C. E. Butterworth, J. T. Turner, B. Salisbury and J. Pett to be delegates to General Conference; and instructed to request conference to appoint J. W. Wight and W. E. Peak missionaries in this district. Local ministry requested to labor in the district and appointed C. E. Butterworth to fulfill the appointment. W. W. Whiting sustained as president of district till after the close of the next conference, and J. W. Wight, D. Munns, and J. Pett to be delegates to General Conference, Friday evening by J. T. Turner, Saturday evening and Sunday forenoon by J. C. Crabb, and in the afternoon the service was conducted by J. C. Crabb. A good spiritual prayer and testimony meeting was held, at the commencement of which Bro. J. C. Harrold, J. C. Crabb, C. E. Butterworth and I. A. Goff, adjourned to Deloit, Iowa, Friday, June 15th at half past two o'clock.

PHILADELPHIA.

The above district conference met in Brooklyn, N.Y., Saturday evening, March 17th; E. Briggs president, Joseph Squier associate; H. H. Bacon secretary. Reports: Phila-delphia and Brooklyn, no change. New Park, 5 baptised. Bishop's report, A. Cameron, reported: due to sickness and removal from city, balance of $289.50 paid E. Briggs $90; balance due church $190.48. Audited and found correct. Elders Joseph Squier, E. Briggs, P. O'Kane, H. H. Bacon, and E. Peak; report for the district. All officers in the district that do not show themselves approved by diligence in their calling shall be subject to serious penalties. The Bishop, the presiding Bishop of the district, to inform all the officers in the district of the action of the conference in relation to their labors as district officers. Conference requests General Conference to issue directions to the district. C. H. Barrows and G. T. Griffiths to represent the district and be empowered to fill up the quota at General Conference. Preaching on Sunday afternoon and evening; prayer and testimony meeting in the afternoon. Adjourned to Brook-lyn, N. Y., at call of president.

FREMONT.

The above conference convened at Shenandoah, Iowa, February 5th; Henry Kemp in the chair, W. C. Mathews secretary. Branches: Shenandoah 45, received by vote, 2 deled. Missions: Greenbush 5; received and expended $29.25; Orland 10, received and expended $27.75; received and expended $29.25; removed, 2 ordinances. Farm Creek 36. Key-stone 57; 2 removed. Plumb Creek and Union not reported. R. M. Elvin, J. Pett, and R. M. Elvin, J. R. Anderson, appointed a committee to confer with the Bishop and the Presiding Bishop of the district. J. Pett, John Potts, H. H. Bacon, and W. H. Harrison, reported. All former members of the branch present, and added to the same. All officers in the district that do not show themselves approved by diligence in their calling shall be subject to serious penalties. The Bishop, the presiding Bishop of the district, to inform all the officers in the district of the action of the conference in relation to their labors as district officers. Conference requests General Conference to issue directions to the district. C. H. Barrows and G. T. Griffiths to represent the district and be empowered to fill up the quota at General Conference. Preaching on Sunday afternoon and evening; prayer and testimony meeting in the afternoon. Adjourned to Brook-lyn, N. Y., at call of president.
Bro. Hail was ordained to the eldership by J. R. and W. Vickery clerk. Branches:-Plano and Elmonte, California, by Elder J. B. Jarvis. He died in the hope and faith of a glorious resurrection.

Rebeck.-On the 23d of March, 1887, in Los Angeles City, California, Sr. Lydia Rebeck. She was born December 14th, 1853, at Middleton, Toon county, Kentucky, and removed to California in 1869, at Elmonte, California, by Elder J. B. Burton. Sr. Rebeck was an old-timer, and came to California early-day. She had many acquaintances and friends both in and out of the church. She suffered much in her sickness, but she bore her testimony to the truthfulness of the church to the last. Funeral services by Elder D. S. Mills.

Marriott.—At Murray, Utah, March 26th, 1888, Sr. Martha, wife of Bro. Joseph Marriott, of a paralysis, at her residence. She was 65 years, 11 months and 11 days. She suffered for a number of years, but is now at rest awaiting the call on the morning of the first resurrection. She was born March 15th, 1823, in Lamberton, England, and was baptized at Salt Lake City, December 9th, 1874, by Elder Z. H. Gurley. The funeral services were conducted by Elder Robert M. Elvin, at her former residence, assisted by Elder R. J. Anthony.

Leach.—At Maitland, Holt county, Missouri, March 22d, 1888, Catherine MacIntyre. She died firm in the faith; was born at Edinburgh, Scotland, September, 1809; came to California in August, 1856; was baptized by Elder Burton, November, 3697. Funeral sermon by Elder W. M. Albon. She died in hope; in peace she'll rest unto the resurrection of the blessed.

Mahoney.—Elder Stephen Mahoney, of Magnolia branch, (Iowa), departed this life the 22d day of February, 1888, aged 79 years and 9 days. Born at Killarney, county Donegal, Ireland, in 1789. He came to California in 1856, and removed to Los Angeles, 1859. Funeral service was held in the Saints' church, by Elder C. Derry, a very crowded assembly of the faithful and friends of the departed, most truly and earnestly, and were anxious to manifest their esteem in death, and their sympathy with the bereaved.

Died.

Hall.—At his home near Pleasanton, Iowa, Tuesday, March 27th, 1888, Bro. William Hall died suddenly while eating dinner. He was born March 11th, 1817, in Hardin county, Kentucky, living 73 years and 16 days old. He leaves an aged widow to the loss of his companionship during the short time she may be permitted to enjoy it. He was a man of universal character, and only so prominent traits of his nature. He has often assisted those who asked his aid and counsel, and advised others. He united with the church in 1852, and has continued ever since to maintain and unshaken faith in the gospel of the Son of God. Funeral conducted by Elder Duncan Campbell, assisted by Elder Wm. Anderson, March 21st.

Chapman.—At the residence of his daughter, in Station Avenue, Los Angeles, Calif., March 21st, 1888. George P. Chapman, aged 62 years, 9 months and 16 days. He bore his affliction with much patience and continued to affirm his testimony to all his family and friends of the truth of the gospel of Jesus Christ. He leaves a wife at Washingtonville, Ohio, also three sons and one daughter at Scranton, to mourn his death. He became acquainted with the Latter Day Saints about twenty-seven years ago, but was discharged with the church represented by Brigham Young and his followers, and united with the Reorganized Church fifteen years ago. Elder Wm. Minnesota preached the confirmation sermon to his family at Scrancon, assisted by Elder J. B. Jarvis. He died in the hope and faith of a glorious resurrection.

NORTHERN ILLINOIS.

This district conference met at Plano, Illinois, February 24th and 25th. F. M. Cooper, presiding, and W. Vickery clerk. Branches:-Plano 202; 2 baptized, 1 removed by letter. Missions 103; 3 baptized, 13 removed by letter. Burlington 33; 1 baptized. Reorganized First Chicago 19; 1 removed by letter. Streator 28; 1 removed by letter. Courtland 18, Broughton 16. There were no members of the church in Sandwich, Middletown, Lemont, Braidwood; Piper City, Marengo, or Pecatonica, Officers reporting:-L. Rogers, Elders; L. Good, W. H. Sharp, W. N. Schiedeleck, W. Vickery, and S. H. Whitaker; Priest L. Lewis. T. Hougas and W. Vickery were appointed a committee to investigate matters at Braidwood, and report to the next conference. Appeal of Father Kent was presented, he having been expelled illegally. On motion he was freed from the church, with his writing, and was reported $14 62 on hand. A district record was ordered. F. M. Cooper was sustained president of the district, and J. A. Peavler, clerk, for one year. Recommendation of Burlington branch for Aaron Burr's ordination as an elder was granted. L. Rogers and C. D. Carter delegates to General Conference. There was introduced to use their influence to obtain ministerial aid for the district, and to have the General Conference for 1889 at Plano. A member agent report hand last report $57.30, received since $277; paid out $801; balance on hand $54.30. The following was moved and adopted: Whereas, we believe there has been in times past some instances of branch legislation in the district in which members have been improperly dealt with, either in the nature of the charge preferred against them, or the improper methods adopted to prefer such charges; Therefore, be it resolved, that this conference pronounces all such legislative acts as null and void, and that the judgment of this conference is that the passage of this action by the branches is hereby disapproved. R. M. Partridge and that we acknowledge our brother as a member of the church, and that we extend to him the hospitality of the church. Therefore, be it resolved, that we pray that the spirit of love and peace may ever actuate us one for the other, (signed), F. M. Cooper, I. R. Rogers. At a meeting of the Lamoni Board of Trade it was decided that Lamoni greatly needs a bank. The Herald Office having quit the Exchange business, it is thought that a bank here would be a paying investment. Who will start one? I want you to address Lamoni Board of Trade, Lamoni, Iowa.

CONFERENCE NOTICE.

The North-East Missouri district conference will convene at Cairo, 21st, 1888, at Bevler. All are invited to attend.

ST. LOUIS.

The above district conference convened in the Saints’ Hall, No. 1320 North Broadway, St. Louis, Missouri, on Saturday afternoon, March 18th, 1888. J. S. Peterson, G. Smith, clerks. Branches:-St. Louis 187; 2 baptized, 2 died. Belleville 63, Kirkland 10; 1 removed by letter. Chicago 33; 1 baptized, 2 removed. Chester 11. Boom Creek 19; 1 died. St. Louis 192. In all, 192 members. Wherein, no report. Elders James Whitehead, W. C. Greer, W. Smith and W. Jaques, reported. J. W. Gillin and H. R. Robinson delegates to General Conference. Preaching on Sunday afternoon by Elder James Whitehead, of Alton, Illinois. Steward and testimony meeting in the afternoon. Bishop’s agent, N. C. Cooke reported for two months; Cash on hand $46.52, received $90.57, regular and family donations $4.25, ($6, balance on hand $35.20. Audited and found correct. As president W. Jaques intended being absent from the district for 60 days, and as the vice president had removed by letter from this district; therefore, Elder James Whitehead was elected acting president of the district, and Mr. Good, acting secretary. Returned to St. Louis, on Saturday afternoon, June 30th, for the transaction of business, and on Sunday, July 1st, for worship. The afternoon meeting was a song service.
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Vol. 35.—Whole No. 779.

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

Published at Lamoni, Decatur Co., Iowa.

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THE REORGANIZED CHURCH.

The Reorganized Church of Latter Day Saints is holding an annual conference of the world here at the present time. The leading men of the church are here and it is fully represented in all its parts.

The conference is composed of a greater number of delegates than ever assembled at Independence prior to this time, and of a representation from a greater territory than has gathered together for similar purposes in many years.

The people who have come here have the appearance of honest, zealous, faithful men, engaged in what they conceive to be the propagation of great truths that have been confided to their care and which have been made their especial responsibilities. They teach the cardinal virtues of the Christian religion and such the orthodox church-leaders hold and believe. They claim a new revelation and that the day of special revolution has not passed. They invite investigation, and are open and candid in their lives and conduct.

It is not longer excusable to charge upon the Reorganized Church sympathy with the polygamists. They regret the Salt-Lake dogmas with loathing and disgust, and teach and keep the marriage relation as sacredly as other Protestant people.

The sobriety of the Mormon people of this community and their testimony against all forms of dissipation does them great honor and ought to silence the tongues of Ignorant critics. Men are entitled to credit for lives of usefulness and morality and there should be no disposition to withhold it from them. It can not be an unprofitable thing for other than the Mormon citizens of Independence to make this conference the means of learning more about the sect or designation that has become so numerous in and about the city and which is destined, it seems, to take so prominent a part in moulding the minds of so many people.

Such a statement as the above, being made by a leading paper at the place to which many of the Saints are looking as a place of rest and final prosperity for the church, should carry great weight in every place where the elders have been and are laboring in the presentation of the primitive faith of the church organized April 6th, 1830.

We have long been satisfied that the rule of marriage in the Gospel Dispensation was and is monogamic, and feel assured that when Zion “the pure in heart,” shall be gathered, and the “waste places” (spiritual waste) of Zion shall be rebuilt, it will be done under that rule; and that neither men openly avowing a belief and practice of polygamy in any of its forms, or secretly practicing it, will be permitted to engage in that work. Joseph Smith, the Seer, stated that secret oaths were unnecessary, dangereous and weakening to the righteous intents of a people; hence no people trusting in secret obligations to hold them to allegiance to each other can hope to abide the light that shall arise and shine upon Zion. The bond of unity, purest and strongest, is that which binds the disciple to “the Christ,” the assurance of justification and that “Jesus is the Christ,” the open confession of belief made in the covenant of baptism. This is the bond made, acknowledged and ratified between the Savior and the saved, witnessed and testified to by the Holy Ghost, the Comforter of Spirit and Truth which bears “witness in earth” and “record in heaven.”

Apropos of the foregoing from the “Sentinel,” it is the following from the Desert “News,” Salt Lake City, Utah, of March 31st:

“WE DECLINE.

We have received a somewhat interesting letter from a wanderer from the church, who now resides in Independence, Jackson county, Missouri. He makes a brief sketch of his career since 1830, when he became identified with the Latter Day Saints. In 1834 he was ordained an Elder under the hands of Hyrum Smith and Brigham Young. After the martyrdom of Joseph the Prophet he became an estray and associated with a number of others who were in the same scattered condition. They finally formed an organization of which they ordained one Granville Hedges to be the head. In 1836 our correspondent and others, by direction of Mr. Hedrick removed to his present location, where, in consequence of some misunderstanding of one of the members over which a dispute arose, the association broke up and became extinct.

“This wanderer from the fold, then identified himself with what is known as the Reorganized Church, with the understanding that he reserved the right to dissent from a number of its doctrines. He became convinced that that body was on the wrong track and withdrew. He feels greatly dissatisfied with its action in relation to himself. This, however, is something with which we and the public have nothing to do. Now it seems that he wishes to expose the Reorganized Church, which he designates as a fraudulent concern, and desires us to assist him in the matter by giving him information that will serve his purpose.

“We wish it to be understood that we are not in that kind of business. People who have been connected with a religious organization and after disconnecting themselves from it engage in a special fight against it are, according to the way we view the matter, not in a strikingly consistent position. No matter how strongly we might differ from the organization thus specially assailed, we could not be induced to participate in an assault upon it. If the gentleman who addresses us on this subject realities that he has discovered that the religious body of which he has been a member did not come up to his idea of what it ought to be. It seems that his best course would be to seek the truth, if he loves it, that his soul may be satisfied. If a person desired information about the Church of Jesus Christ of Latter Day Saints we would think him inconsistent if he did not seek it from that organization. Justice would lead us to the conclusion that the same rule will apply to the Reorganized or any other church.”

Whoever the man may be who has been so sadly misled by the Reorganized Church, and who now wishes to expose that body, it is to the credit of the church itself that of himself he knows nothing by the use of which he can make the exposition he wishes successful; for if he did he would hardly have the information upon which he can make such exposition. It is not likely that those to whom this man made his application are possessed of facts concerning the Reorganization of a seriously damaging nature, however capable they may be of demolishing the theories of that body; and for this reason we thank the “News” for the kind way it rebukes this seeker after knowledge and declines to assist him in his warfare; it is both kind and reasonable. We venture in addition, to offer whatever facilities for obtaining information concerning the Reorganized Church are at our command, reserving this primer only, that the man who seeks to avail himself of them, shall show that he is by character worthy to make the inquiry either by religion or other standing. We do this because we conceive it to be possible that men may be both honest and earnest and yet in grave error; and if this man be of this sort, inquiry may
divest him of his mistakes and he be helped upon the way; or if he be in the error he may show us wherein our error lies, and thus help us. On the other hand, if he be of that class of cavilers, of which Mormonism has been so prolific, and simply desires to air his notions and vent his spleen it will appear—no organized body violates the rule of courtesy in denying men of the latter class a hearing.

The "Desert News" of March 31st contains the following. We take it as a straw indicating the set of the wind:

"KEEP COOL."

"The public pulse of this city is not entirely healthful. It is made to beat intertemporally by trivial causes. Heretofore it would have been difficult to find, in any part of the world, a community more self-possessed, and having cooler heads and calmer hearts than the inhabitants of the state of the Saints." Deliberation, stability, fixedness of purpose and indifference to causes calculated to produce excitement, have, in the past, been preeminent among the characteristics of the people here.

"In the early '50s, when all the States of the Union were infused with an intense excitement, which led tens of thousands to leave their homes on the Atlantic Coast in a mad chase after fortune on the Pacific Slope, the great mass of the people here, though comparatively near the gold fields, were not infected with the gold fever, and instead of succumbing to it, they patiently persisted in the toil of subduing the elements and making homes in the desert, and remained in vulnerable to a fortune-seeking spirit. Heretofore it would have been much more wonderful, moral, holy work as Mrs. Stenhouse testifies of, then there was inherent in it such blessed, helpful, and divine forces as the race of mankind needs, and such as are described in the Scriptures as the heritage of God's faithful children in all ages and among all nations. And if original Mormonism wrought these blessed conditions then, it will do the same now, or in the future, when the conditions it lays down are fully and faithfully complied with. On these principles the Reorganized Church began its work at the first, and that, too, by the direct inspiration of God; and so far as it has builted in keeping therewith, the Lord has been "working" with it, giving most blessed results.

Here is what she says:

"On my arrival in Southampton I soon discovered that my father, mother, and sisters, were full of the spirit of Mormonism. They were rejoicing in it, ardently believing that it was "the fulness of the everlasting gospel," as the elders styled it, and whatever I might think of the new religion, I was forced to confess that it brought into my father's house peace, love, kindness and charity, such as were seldom seen in many households of religious people. My sisters were completely changed in their manner of life. They cared nothing for the amusements which girls of their age generally crave and enjoy. Their whole life seemed centered in the church, attending the meetings of the Saints, and employing every leisure hour in preparing comforts for the elders who were travelling and preaching without purse and scrip. And in all this they were as happy as children."

Of my parents I might say the same. My dear mother rejoiced in the belief that she had been peculiarly blessed in being privileged to live at a time when "the last dispensation" was revealed; and my father, though an invalid, rejoiced that he had entered into the kingdom of rest. Such was the condition of my father's house; and who can wonder that, accustomed as I was to listen with respect to the opinions of my parents, I was more than ever troubled about the new religion which they had adopted."

Mrs. STENHOUSE ON MOR-MONISM.

The Christian Herald, edited in London, England, by Rev. M. Baxter, contains in its issues for February 8th, 15th, and 29th, 1888, a continued story on Mormonism, written by Mrs. Stenhouse, once the wife of a leading Brighamite missionary. In the first paper she states that she arrived in England from Australia last July, and that her "eyes, which had been failing for some time, grew worse, and," that "since that time," she says, "I have been unable to see at all."

While, so far as we have seen, she ranks Brighamism as Mormonism proper, yet in the following extracts she makes statements very damaging to that theory, and, in fact, proves that original Mormonism as she found it in England, in 1838, and Brighamism as she afterwards found it in Utah, were as different as heaven and hades. Apostate Mormonism, and that which is set forth in the standard, authorized books of the church up to 1844, are two different and widely differing systems, as Mrs. Stenhouse really shows.

If the doctrines of original Mormonism, and the practices of its faithful devotees, procured so much of moral, social and spiritual purity; inspired such lofty zeal and hope, animated the heart with such benevolent, holy resolves, filled the soul with such spiritual power, peaceful joy and heavenly rapture, then it must be conceded; it was a mighty and a marvelous power for good, and its tendencies and its fruits were of the purest, most exalted character. If pure and undefined Mormonism in 1835-9, was capable of such wonderful, moral, holy work as Mrs. Stenhouse testifies of, then there was inherent in it such blessed, helpful, and divine forces as the race of mankind needs, and such as are described in the Scriptures as the heritage of God's faithful children in all ages and among all nations. And if original Mormonism wrought these blessed conditions then, it will do the same now, or in the future, when the conditions it lays down are fully and faithfully complied with. On these principles the Reorganized Church began its work at the first, and that, too, by the direct inspiration of God; and so far as it has builted in keeping therewith, the Lord has been "working" with it, giving most blessed results.

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ism, but may be found among the newly converted of every sect which allows the emotional feelings to come into play. To me, however, it was a mystery; but I must confess that the change which had taken place in those nearest and dearest to me, affecting me personally, and being so evidently in accordance with the teachings of the Savior, led me to regard Mormonism with less antipathy. The bright side alone of the new faith was presented to the world abroad; we had yet to go to Utah and witness the effects of Brigham Young's converts. Before we could know what Mormonism really was, I shall never forget the trial it was to my pride to enter the dirty, mean-looking room where the Saints assembled at that time. No one would rent a respectable hall to them, and they were glad to obtain the use of any place which was large enough for their meetings. On the present occasion there was a very fair gathering of people, who had come together influenced by the most varied motives. The presiding elder—I should here remark that there were elders—had among the Mormons no reference whatever to age, but is simply a rank in the priesthood—called to the meeting to order, and read the following hymn:

"The morning breaks, the shadows flee; Lo! Zion's standard is unfurled! The dawning of a brighter day Majestic rises on the world."

The clouds of error disappear Before the rays of truth divine; The glorifying form afar, Wide o'er the nations soon shall shine!

The Gentile fullness now begins To make its way, to all the land! Angels from heaven and truth from earth Have met and both have record borne; The morning light is glistening forth To bring in happy smiles to all. To bring in smiles to all our family, Every word of this hymn had a meaning peculiar to itself, relating to the distinctive doctrines of the Saints. The congregation sang with an energy and enthusiasm which made the room shake again. Self and the outer world were alike forgotten, and an ecstasy of rapture seemed to possess the souls of all present. Then all knelt down, and prayer was offered for the prophet, the apostles, high priests, "sevenities," elders, priests, teachers, and deacons; blessings were invoked upon the Saints, and power to convert Gentiles; and as the earnest words of supplication left the speaker's lips, the congregation shouted a loud "Amen." There was no prepared sermon. There never is at a Mormon meeting. The people are taught that the Holy Ghost is "mouth, man and obey." Whatever the preaching the adherents may say is supposed to come directly by inspiration from heaven, and the Saints listening, as they believe, not to his utterances but to the words of God himself, have nothing to do but to hear and obey.

The first speaker on this occasion was a young gentleman of respectable family, who had been recently baptized and ordained. He, too, was from St. Helier's and I had known him from childhood. His address impressed me very much. He had been a member of the Baptist church, and he related his experience, told how often he had wondered why there were not inspired men to preach the glad tidings of salvation to the world to-day, as there were eleven centuries ago. He spoke of the joy which he had experienced in being baptized into the Mormon church, and realizing that he had received the "gift of the Holy Ghost." The simplicity with which he spoke, his evident honesty, his glowing fire, the energy, the tremulous, the respectful Baptists and joining the despondent Mormons were, I thought, so many evidences of his sincerity. Alas! how little could that young preacher conjecture how different the practical Mormonism in Utah was from the theoretical Mormonism which he had learned to believe in Europe, before polygamy was known among the Saints. A short time afterwards he gave up his business, married an accomplished young lady, and went with her to Salt Lake City. There to-day, as he said, they were witnesses, apostatised, and set out for England. When they had gone three-fourths of the way back to the Missouri river, the young man, his wife, child, and another apostate and his wife, were killed by "Indians,"—such, at least, was the report; but dissenting Mormons have always charged their "taking off" to the order of the leaders of the Mormon church. But to return to the meeting. The reader must please forgive me if I dwell a little upon the events of that particular morning, for naturally they made a deep impression upon my own mind—it was there that I saw for the first time my husband who was to be. I had heard a good deal about a certain elder, from my family and from the Saints who visited at our house. He was the champion of the earnestness of the earnestness with which he preached, of the effect which his addresses produced, and of his confidence of the final triumph of the kingdom. At that time—the summer of 1849—although the Church of England was in its most flourishing condition, there were not in England more than two or three American elders preaching the faith, for when—two years before the period of which I speak—the Saints left Nauvoo and undertook that most extraordinary expedition across the plains to the Rocky mountains, the missionary elders were all called home, and the work of proselytising in Europe was left entirely to the native elders. To direct their labors there was placed over them an American elder named Orson Spencer, a graduate of Dartmouth University, a scholar and a gentleman—a man well calculated from his previous Christian education to give an elevated tone to the teachings of the young English missionaries. Mormonism in England was treated by the brethren as the gospel of Christianity restored. The church had no political shape nor the remotest antagonism to the civil power. The name of Joseph Smith was seldom spoken, and still more seldom was heard the name of Brigham Young and his; then only so far as they had reference to the Church of the Saints. At the testimonies of which I speak, a happy spirit was peculiarly present. An encouraging smile, or a kind word, greeted every Bay-street and every Grub-street visitor. A visitor, a newly converted sister, I received the most cordial welcome. The brethren were seated on forms and chairs and any other convenient articles which came to hand, while at the further end of the room was brother Ben's, who was to preside, and with him several other leading elders. Brother Ben's gave out a suitable hymn. The whole congregation joined in the singing, and every heart seemed lifted up with devotion. Then another elder rose, and offered a spirit-moving prayer; and then the brother who was to preside entered. He drew his control of the proceedings, and, as the phrase was, "he put the meeting in the hands of the Saints," exhorting them not to let the time pass by unimproved. Then arose brother Edwards, a well-tried champion, and to him every one listened with profound attention, eagerly drinking in his every utterance. I could almost, even now, imagine that he was really inspired. Then I firmly believed he was. His voice thrilled with an earnestness which seemed to us something more than the mere excitement of the soul. A burning fire seemed to flash from his large, expressive eyes; his features were lighted up with that animation which gives a Saint-like halo to the earnest face when fired with indignation or pleading soul-felt truth. He would glow with the glory of a land beyond this earth, as in the most impressive and convincing language he reminded us that our sins had been washed away by the waters of baptism, that upon us had been poured the precious gifts of the earth, as in the most impressive and convincing language he reminded us that our sins had been washed away by the waters of baptism, that upon us had been poured the precious gifts of the earth;while his lips seemed to us to glow with the glory of a land beyond this earth, as in the most impressionistic and convincing language he reminded us that our sins had been washed away by the waters of baptism, that upon us had been poured the precious gifts of the earth. The effect of this exhortation was magical. We forgot all our outward surroundings, in the realization that the great work of the Lord was so gloriously begun, and that it would surely go on conquering and to conquer. One guest who came that day—a lady—was present, unable to control her emotion, burst out with that Mormon hymn which I have heard some old Nauvoo Saints declare produced upon the people in those days an enthusiasm similar to that which moves the heart of every true Frenchman when he listens to the soul-stirring notes of the Marseillaise:—

"The Spirit of God like a fire is burning; The latter day glory begins to come forth; The visions and blessings of old are returning. The angels are men of the earth. We'll sing and we'll shout with the armies of heaven, Hosanna! Hosanna to God and the Lamb. All glory to them in the highest be given. Henceforth and for ever: Amen and Amen!"

I have often heard in magnificent Cath-
edrals, hoary with the dust of time, and in vast places of amusement dedicated specially to music and to song, the outpouring of that glorious vocal flood which a chorus of a thousand well-trained singers can alone send forth. I have felt sometimes that this entrancing state of ecstasy which thrilled the soul of the seer in Patmos, as he listened to the melody of the angelic throng—"the voice of many waters, and the peal of the mighty thunders, and the notes of the harpers harping upon their harps:" but never, even when surrounded by all that was most sublime, was there produced a sentiment of devotion in my mind—never did I experience so rapt a feeling of communion with "the armies of heaven"—as I felt in that unadorned meeting room, surrounded by those plain but earnest and united people. Nor was I alone in this. The feeling was contagious. There was not one present who did not sympathise. And thus, I suppose, melody has always been best calculated to produce the,--not only the effect of divinity in the soul, but of the power and the inspiration of truth. The apostles had their psalms, and their anthems, and the mighty armies of their followers of Luther, Wesley, and Whitfield; the Lollards and Hussites had their songs: that, in itself, it was the noblest and purest expression of the faith; that it was the proper and necessary complement of the written testimony of the martyrs; and that it was the sacred exercise of the religious affections; that, in any case, it was an object not too dear for me to relinquish. It was thus that the tender heart of God heard his voice: but just for "suvavity" he represents himself as saying it was only an "impression," etc.

Mr. Murphy, who is said to be a Bible student and a professor of the Christian religion, says that the Book of Nephi contains precedents for murder, and he is now making a cunning and desperate effort to substantiate his assertions. Before proceeding to present and examine what Mr. Murphy conveniently left out, in order to convict Nephi of murder, I will submit for his plain consideration a few plain questions and statements.

(1), Mr. Murphy is about to settle down in the conviction that Mr. Solomon Spaulding, that sickly clergymen, is the author of the Book of Mormon. Was that holding, with respect to the author of one of the popular churches, and who, it is claimed, was a pious and educated man, in his last days while sick, full of the spirit of murder?

(2), If the first chapter of Nephi contains precedents for murder, what shall we do with the second chapter of Exodus? Moses saw "an Egyptian smite an Hebrew, one of his brethren; he looked around, and when he discovered that no one saw him, he killed the Egyptian and hid him in the sand." When he discovered that he was found out, he fled into the land of Midian, where the Lord appeared unto him, made him a great prophet, and the deliverer of His people Israel. Is this a clear Bible precedent for murder?

(3), Pharaoh would not let the Hebrews go, as requested by Moses, so, as a last resort, he turned against them. He threatened them with death; and the Lord smote the firstborn among all the Egyptians, from the king on his throne to the captive in his dungeon.—Ex. 12: 29. The Hebrews were commanded, before departing into the wilderness, to borrow jewels of gold and jewels of silver, from their neighbors. Are these authoritative precedents for theft and murder? If not, how does Murphy explain them?

(4), In 1st Samuel, chapter 15, Saul is commanded of God to go against the Amalekites and utterly exterminate them. But Saul spared Agag, the king, taking him prisoner. When Samuel learned of this, he commanded Agag to be brought before him, "and Samuel hewed Agag in pieces before the Lord in Gilgal." Is this a precedent for murder? If not, then what is it?

The reader will please bear in mind that I do not claim the foregoing cases, taken from the Bible, to be precedents for murder; but Deists and Atheists do so claim, just to prove that the first chapter of the Book of Mormon contains precedents for murder. I am under no obligations to apologize for the Bible while meeting the attacks of one of its professed believers against some of the
historical statements of the Book of Mormon. All that can be justly required of me is to show that the moral tone of the statements attacked by Mr. Murphy is as pure as that of many of the historical statements of the Bible. I am perfectly safe in challenging Mr. Murphy, or anybody else, to prove that the Book of Mormon teaches or sanctions murder, or any other crime found in the decalogue. And right here permit me to say, as a representative of the church to which I belong, that we believe the Bible to be one of the best and greatest books to which the world is indebted, and we believe the Bible is pure as that of many of the historical statements attacked by Mr. Murphy.

But why, in such a discussion as this, should we be always on the look-out for opportunities to steal the records. Nephi, the first leading character of the Book of Mormon, was a murderer. It is true that he tells us of the first, second and third attempts to get the plates; but in doing so he leaves out the strongest statements which are against him, and very artfully calls them "much improbable rubbish," etc. He also garbles para. 34. (I quote from the Plano edition), leaving out the last thirty-five words, without anything to indicate it, from the midst of his quotation. Why Murphy calls the neglected statements "improbable rubbish," and why he left them out, and why he garbled paragraph thirty-three, will appear when the case is fairly presented to the reader.

First, they were commanded of God to procure the plates (sacred records) of Laban. They were not instructed to kill Laban, nor to steal the records.

Second, Nephi was willing to go, believing that the Lord would prepare the way; and he and his brethren took their journey to the land of Jerusalem.

Third, After nearing the city, it was agreed that Laman should go to Laban, and if possible procure the plates. Nephi says he "went in unto the house of Laban and he talked with him as he sat in his house. And he desired of Laban the records which were engraven upon the plates of brass, which contain the genealogy of my father." (par. 28). So far all is very plain. Not a word from which we can justly infer that there was any intention to either kill or defraud. It was an open and honorable effort to negotiate for the plates.

Fourth, Laban would not give up the records, but thrust him out and called him a robber. Mr. Murphy thinks he had good grounds for calling him robber, "as much as that family had taken to the wilderless which were engraved upon the records." Why? "Inasmuch as that they did not suffer the laborer in vain; that they should not take their gold, silver and other valuable, a misfortune which would break the heart of Shylock, or Isaac of York," and we have another of Mr. Murphy's unfriendly and unjust attacks. He says, by implication, that Lehi's family were avaricious, like "Shylock, or Isaac of York," though the record furnishes no foundation for such belief. But I suppose Mr. Murphy had an "impression" that they were incredulous of gold, and that was deemed sufficient.

Right here, in order to make plain the character of this second attempt to procure the plates, I will insert some of Mr. Murphy's "improbable rubbish," at the risk of being called uncivilized and insane. The point is this: Are we justified in rejecting the statements of the first chapter of the Book of Mormon concerning the manner of obtaining the plates? Mr. Murphy has undertaken to affirm that we are, while I deny. In making out his case, he conveniently sets aside as "improbable rubbish," the part of the record which is most against him! This is neither logical nor fair. I will now quote at length: "And it came to pass that we did flee before the servants of Laban and we were obliged to leave behind our property, and it fell into the hands of Laban. And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock. And it came to pass that Laban was angry with me, and also with my father, and also was Lemuel; for he hearkened unto the words of Laban, and he was angry with Lemuel because Lemuel did speak many hard words unto them, their younger brothers, and they did smite us even with a rod. And it came to pass as they smote us with a rod, behold an angel of the Lord came and stood before them, and he spoke unto them saying: Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to a ruler over you; and this because of iniquities? Behold ye shall go up into Jerusalem again, and the Lord will deliver Laban into your hands, and ye shall speak unto him, and say unto us?—1: Nephi chapter 1: 27, 28, 29, 30.

What do we learn from the above? That in their second effort to procure the plates, they came openly and offered to give Laban all their wealth as a compensation, and they treated him as the true and faithful man that Mr. Murphy would have us believe him to have been, why did he not say, "No, gentlemen, I do not want your gold, I propose to be faithful to my trust." Instead of this, he unjustly robbed them of their wealth, and also attempted to slay them. It was not until after all this had occurred that Neph was commanded to slay him.

Sixth, The third effort is made, as described by Mr. Murphy, only to be garbled badly, as before mentioned. I will supply what he left out from the midst of his quotation without anything to indicate it. After finding Laban dead drunk with his sword on him, and perhaps still watching his opportunity to slay him, Mr. Murphy says: "And he would not hearen unto the commandments of the Lord, and he also had taken away our property!"

Mr. Murphy evidently did not want the reader to see this last quotation, for it would spoil his position, inasmuch as it shows that the killing of Laban was largely in self defence. He says "many are hung weekly for just such midnight murders and robberies, such as that of the prophet Nephi," etc. I challenge Mr. Murphy to produce one parallel case where the individual has been duly convicted and hung!

That the reader may know in what light this same Nephi regarded the crime of murder, together with other crimes and wrongs, I call attention to his second book, chapter 11, the closing portion of the 15th and the first part of the 16th paragraphs.

"He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity, they were nothing; wherefore if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish."

"And, again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not bear false witness against their neighbors; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; * * and that they should do none of these things, for whoso doeth them shall perish; for none of these iniquities shall enter into the kingdom of heaven."

Mr. Murphy should become of the Bible should we treat it in the same manner that Mr. Murphy has treated the first chapter of the Book of Mormon? Paine, Voltaire, Graves, Ingersoll and other infidel writers, have not been more unfair than he, and yet they have had much better support for their conclusions—impressions—and yet they have come far short of making a valid argument against
It is because so many children are denied their birthright and are not well born, not born into the kingdom of love and truth and purity, as every child should be, and not properly guarded and guided, not earnestly trained and instructed through childhood and youth, because parents have failed in their high calling, doing that which they should not do, and leaving undone that which they should do, because fathers and mothers alike do not feel the importance and sacredness of their work, that evil is so widely spread among us to day; and every one must be "up and doing" to fight it down. For every other work in life we find ourselves by study and careful preparation, but how many among men and women take special thought to fit themselves for parenthood? How many take up its duties and its responsibilities with a devout spirit, feeling the need that it, above all other work, shall be well done? How few, even among thinking men and women, but rush haphazard into this "boly of holies" where the crown is given us! Is it any wonder that our children are born maimed and weakened in body and mind, and that society must be hedged about by all the safeguards of the law to give them the appearance of a peaceful, God-loving home? How can it be otherwise?

But let the husband and wife, when the marriage vow is given and the blessing is promised, give themselves to the work of bearing children with the same earnestness, the same careful, prayerful preparation, the same uplift of heart and soul with which they enter upon any other good work, and how different the result would be. Then children would be born to honor and be an honor to us through all the way of life.

"He builds too low who builds beneath the sky." Our children are born not for time alone, but for eternity—not for earth only, but for heaven, and the seal of Divinity should be plainly visible upon them from the first. It is not to the baby's body alone that we give birth, but to its soul as well, and what that soul shall be, whether a "vessel of honor" or of dishonor, rests largely with us. If we accept the trust with humble, reverent spirit, with loving wisdom and unswerving fidelity, if we work from first to last as "seeing Him who is invisible," seeing the God-like face uplifted to ours, in every trusting, loving spirit, united to keep it; if day by day we recognize the right of that soul to the best that is within us, and give it, we shall not fail of the "exceeding great reward" promised to the faithful. Our name may never be heard "outside the gates of the city," we may not be accounted great among men, yet we shall have done a wondrous work, and the "well done!" of the Father will more than wipe out for any lack of praise or appreciation here. Our children and our children's children for untold generations will bear upon the work we begin.

The little seed we scatter by the way-side to-day shall be a mighty, fruitful tree in the future. All the world shall be more blessed because of the wine we have built, and mankind be lifted up and enabled so that our children are pure and strong.

Then call ye it a little work that we are doing? A narrow sphere that we are filling? Ah, no! there is nothing in God's sight. It is deep and broad as the need of the soul, wide and large as heaven. Let us thank God that we are accounted worthy to work with Him in the vast field of humanity. Let us rejoice that we are one with Him in all good work, and with the armor of His love about us, the strength of His strength sustaineth us, let us toil and faint not, exemplifying, each in our own life, the truth we should impart to others:

"There must be true thyself. If thou the truth wouldst tell, Thy soul from falsehood shall be set. Another soul would seek it; It needs the overlooking heart To give the plain speech. Think just, and thy thought Shall the world's famine feed; Speak truly, and thy word Shall be fruitful seed. Live truly, and thy life shall Be a great and noble creed."

—Longfellow.

THE SAINTS' HERALD.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Truth should be the first lesson of the child, the last aspiration of manhood."

FIRST—A MOTHER.

It is sometimes said of reformers, particularly of women, that if they did better work at home in the training of their children, their outside work would be more effective. "Though this may be said with "malice aforethought," there is a truism underlying it which we do well to heed.

Every woman who is called to motherhood should feel that her first, best work lies at home, and no call to other work can be so imperative as the lesson of the child, the training of a child to true manhood or womanhood? How many take up its duties and its responsibilities with a devout spirit, feeling the need that it, above all other work, shall be well done? How few, even among thinking men and women, but rush haphazard into this "holy of holies" where the crown is given us! Is it any wonder that our children are born maimed and weakened in body and mind, and that society must be hedged about by all the safeguards of the law to give them the appearance of a peaceful, God-loving home? How can it be otherwise?

But let the husband and wife, when the marriage vow is given and the blessing is promised, give themselves to the work of bearing children with the same earnestness, the same careful, prayerful preparation, the same uplift of heart and soul with which they enter upon any other good work, and how different the result would be. Then children would be born to honor and be an honor to us through all the way of life.

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—Longfellow.

HOME COLUMN MISSIONARY FUND.

Ardis Bullis, Lamoni, Iowa............. $10
Wilbur Gillet, Lamoni, Iowa........... 10
Sr. Louise Slumburg, Lamoni, Iowa... 30
Richard Lambert, Lamoni, Iowa..... 15
Sr. J. Albertus, Portsmouth, Iowa.... 25
Sr. E. H. Cory,抬a, Cal. ............. 52
Sr. Hattie Moore, Iowa .............. 10
Sr. Libbie Blackmer, Beloit, Wis.. 59
A sister, Jackson county.................. 75
Sr. Huldah O. Fogg and children, Somonauk 45
Sr. Christina Johnson, Piano, Ill 55
Sr. Ellen Auer, La Porte, Ind........ 100
Cordis Rodger, Lacona, Cal........... 12
Sr. W. Walsmeier, Dayton, Nev. .... 100
Sr. Ann Cotton, Newton, Iowa..... 100
Sr. Elizabeth Allen, Iowa............ 100
Lamoni, Iowa, April 11th.

PHOTO, Ont, March 4th.

Dear Sisters of the Home Column:—I am but young in the Gospel and in years, but have often thought I would like to write to the Herald. I know this work is true. I have seen the sick healed, and I have been healed myself by the prayer of faith. I have said words which afterwards I thought I should not, and I have prayed that the offense might be forgiven me; and I have been told that I patched things did not look so well, no matter how nice they were before. Then let us, dear sisters, not have to patch ourselves up in the Gospel, but let us try to keep on and as near to the right line as we can. I have never borne my testimony in a prayer meeting, for I feel too backward; but we should not be that way. I know that the church is true; and it makes my heart rejoice when I sing:

"Great is the Lord, His good to praise His high and holy name."

Pray for me, sisters: my prayers are for you all, in Jesus' name.

Your sister in the gospel,

MARY BOSFIELD JACK.
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ings. Let us not neglect to pray, and pray for one another; and so live that when we are called from this world we may praise our Father's name in heaven; and when we stand around the judgment bar to be judged, that the Lord may say well done, is the prayer of your sister in Christ.

MINNIE HUDSON.

Quarry, Ohio, March 23d.

Beloved Sisters of the Home Column:—I have not been silent so long for want of something to write. The facts I have so much to say and tell of the great goodness and blessings daily flowing from God, that I feel to say too much, and I am not yet able to write as I should. Let me say to those who have been my constant confessors and whose prayers have ascended in my behalf, since my great affliction, and to many of whom I was not able to respond, our Father has heard our prayers, and since I have been administered to by his authorized servants who kindly advised me to use only the name in heaven; and when we stand around the Lord; receive all that separate, to visit me, they send kind words to duty. They say, as the deep waters or come over the many miles,
THE SAINTS' HERALD.

the ones to occupy the pulpit at the preaching services and at the prayer meetings, and that they be requested to occupy the stand when wisdom directs.

That President Joseph Smith appointed the speaker and his assistant for the evening service,

Sung "Come thou fount of blessing," and closed with benediction.

At half past seven Leonard Scott, of Galien, Mich., preached. He was assisted by William Crick, of Lamon, Iowa.

SATURDAY, APRIL 7TH.
The nine o'clock prayer meeting was in charge of J. C. Crabbe and J. W. Wight. It was a peaceful and pleasant occasion.

The morning sermon was Willard J. Smith, of Armstrong, Kansas. He was assisted by L. L. Rogers, of Sandwich, Illinois.

At half past one o'clock the business session was opened by singing, "Hark! to the war-cries."A prayer was offered by James Caffall, Pres. Blatt in the chair.

The minutes of yesterday’s session were read by the secretary. This was followed by the report of the committee on credentials, reading as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>President</th>
<th>Secretary</th>
<th>Speaker</th>
<th>President of Seventy</th>
<th>Ass't. President</th>
<th>Speaker of Second Quorum of Seventy</th>
<th>Speaker of First Quorum of Seventy</th>
<th>Alternate</th>
<th>Number of Members</th>
</tr>
</thead>
</table>

I present the following synopsis of the labor that has been done upon this field during the year just past, and I feel sure that the body will be pleased to see that there has been such a gain in numerical strength. The table given further on in this report shows that there has been a gain of one thousand, six hundred and seventy-one (1,671) by baptism, nine hundred and forty-three (943) by letter and vote, making a total of two thousand, six hundred and fourteen (2,614) names put upon the General Record of the Church during the past year. With them have been recorded the dates and places of birth and baptism, and by whom each was baptized and confirmed.

During the same time there has been a loss of seven hundred and seventy-five (775) by Letter of Removal, two hundred and seventy (270) by death, and one hundred and twenty-two (122) by expulsion, making a total loss of eleven hundred and seventy-one (1,171), which taken from the stated increase leaves a net gain of fourteen hundred and forty-two (1,442) members for the year. This added to the total of last annual report brings the aggregate of the Church up to twenty thousand, six hundred and fourteen (20,146) members, according to the reports in my office.

I have also recorded one hundred and seventy marriages, or changes of name by marriage, and the names of two hundred and eighty-eight officials of the Church, with the names of whom, where and by whom they were ordained, one hundred and sixty of

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The work in Scotland has not been heard from for many years, and since Bro. Brix died nothing has come from Denmark in the way of news or reports.

**REPORTS OF DISTRICTS.**

I give a summary of the yearly reports of missions and districts, so far as sent in. It includes their membership, account of spiritual condition and progress, and of labor done. The totals given include all officials, namely First Presidency, Apostles, High Priests, Seventy, Elders, Priests, Teachers, and Deacons. It does not seem necessary to take space to publish their reports in each district.

**Society Islands.**—The secretary of the mission writes as follows: "Sharon, Papete, Jan. 20th, 1888.

"Elder H. A. Shihbina, Secretary of the Reorganized Church.—Solutions to you in the name of the Lord Jesus Christ; Amen. I find great difficulty in giving you the names of the members of the church in this part of the world, because the books have not been properly rectified by the several churches. I trust that you will wait patiently for a little while until we can send you a correct list of the members of the body of Christ, but the dates of birth we can not give well. We are still looking over the Registers to ascertain the age of the youngest part of the community. The books are kept by the chiefs of the respective districts. You are aware that the greater part of the members are at the Pammotu Islands, where the register of births and deaths has never been well kept, until about the last fifteen or twenty years. Of those born before that nothing can be put down as certain, the ages of the people being guessed at. Since then there have been very little registers kept. But it costs a great deal of money to take extracts from the books, and then to translate them into English. That is one of the great difficulties that we encounter in this part of the world, and more especially in our correspondence with you, for which the church here has made no provision whatever, such as paying interpreters, purchasing writing material, and whatever is necessary for the work.

"Salutations to you in the name of the Lord, "David Pohenti, "Secretary of Church in the Islands of the Southern Sea.

"E. Baur."
Northern Illinois and Southern Wisconsin.—There were about 14 branches and several fragments, 766 being total membership. During year 14 persons had been baptized, 26 received by letter, total gain 30; loss of 16 by letter, 1 by death, leaving a net gain of 19 over last report. F. M. Cooper, president; W. Vickerly, clerk.

South-Eastern Illinois.—Has 6 branches, with a total of 331 members. Baptisms during year 35, received 2, total 27; loss 2 by letter, 6 by expulsion, 5 by death, leaving 14 as net gain. There are also 16 scattered members, 1 baptized this year, making a total of 352. The work is said to be in good condition, and laborers are few, with only one appointed missionary. Times are hard and other Elders having to support their families, can not devote much time to preaching. G. H. Hilliard, president; I. M. Smith, clerk.

Nauvoo and Sterling Prairie.—Contains 5 branches, 285 members; 10 baptisms; 12 lost by letter, 7 by death, by expulsion, making a net loss of 20 for the year. Its condition is not as good as the officials would like to see; still there is an increasing interest to hear the doctrine, and there are good prospects. Since June last the president has devoted much time to the work, both in the branches and outside of them. Bro. A. H. Smith and M. T. Sherr have preached for us, besides the regular preaching of branch officers. James McKeehan, president; G. P. Lambert, clerk.

Deaver, Ios.—District contains 8 organized branches, all alive and in working order, and with one exception doing well. A good degree of harmony and peace exists throughout seven of the branches, and there seems to be a steady growth in spirituality, as a rule; and occasionally is there an increasing interest in studying the revealed word. There has been during the year a gain of 107 members, 56 by baptism, 51 by letter and vote; a loss of 53 by letter, 12 by expulsion, 16 by death, total 10, leaving a net gain in the branches of 37, though there has been a loss besides 5 from the 52 scattering ones reported last year. The branches contain now 1,129 members, which with 47 scattering makes 1,166 members. Bro. Joseph Smith, W. W. Blair, R. J. Lambert and A. J. Moore have given occasional aid, and Bro. Duncan Campbell some. It is hoped that a part or all of these and others will be free to do more the coming year, in declaring the salvation of God unto the people. H. A. Stebbins, president; P. M. Weldon, clerk.

Des Moines.—Has 9 branches, 467 members included. There have been 23 baptisms, 36 received by letter, total gain 59. The district is reported as being in a fair condition, and so with most of the branches. Branches have been organized at Franklin, Marion county, and at Anora, Boone county, by Bro. E. C. Brand, who has labored earnestly. Bro. J. S. Roth has labored his time between this district and the Eastern Iowa, and has worked hard. Bro. Stamm, Allen, Thompson, Shimmel, Haud, Baker and Knox all report doing some work. More laborers are needed, as one half of the territory has been worked over. The Wintz branch has been reorganized and is doing well. W. C. Nisk, president of district; H. A. McCoy, clerk.

Eastern Iowa.—Five branches, 155 members; 28 baptized, 4 lost by letter and 1 death, leaving 23 net gain. There are also 12 members not in branches. District in a good state, though two branches have had no gain, and one is holding no meetings whatever. The help of the missionary in charge is needed, and he has been called for. There are many calls for preaching, and the work prospers nearly everywhere. Bro. J. S. Roth has labored acceptably and his return is desired. Bro. W. T. Maitland has spent much time, having been called so to do. Offers of aid have been made by some not of the church, for the purpose of building a meeting house. Jos. B. Baby, president; W. T. Maitland, clerk.


Little Sioux.—Has 8 branches, 720 members. There has been a gain of 44 by baptism, 33 by letter and vote and 21 by organization of Unionburg branch, total 104; a loss of 20 by letter, 10 by death, leaving net gain of 74 for the year. The district is said to be in a fairly prosperous state. With the possible exception of the Little Sioux and Union Center branches the branches are net thriving well. Brs. Poole, Clark, and the Wakenda have opened several new fields, and there has been a greater increase in membership than during any previous year, showing the wisdom of sending two such men as Brs. Derry and Wight; also Bro. Crab has labored extensively. Our conference requests the General Conference to return the brethren to this field, that the cause may still prosper. There is talk of keeping the large tent in partial or continued use during the summer in such important places as Sioux City, Kingsley, Woodbine, Dunlap and Missouri Valley, in hope of creating a better interest in the gospel. J. C. Crab, president; W. C. Oadwell, clerk.

Folkston.—Contains 8 branches, 455 members. There have been 28 baptisms, 1 received by letter, 1 died; net gain 26 members. Branches have not been well kept,否则 the cause is advancing there. Invitations come from all sides. The president has spent much time, and the labors of Bro. J. C. Foss were much appreciated and resulted in good. Few of the local brethren have preached outside the branches. The field is wide and more laborers are needed. H. A. Hansen, president; Thomas Scott, clerk.

Central Kansas.—Five branches; 163 members; 1 received; 1 removed, 1 died; net loss 1 member. Daniel Munns, president; J. S. Jarvis, clerk. The president writes that none of the traveling ministry have visited that district, and they feel that they have been neglected. There are many chances for preaching, but few of the local brethren can spend time out

side their respective branches. Therefore they ask to be remembered when appointments are made.

North-Western Kansas.—Has 7 branches; 104 members; 29 have been baptized, 5 removed; 2 expelled, 3 died, leaving a net gain of 29 for the year. District is in a moderately good condition. Labor has been done in branches by brethren in them, and missionaries A. H. Parsons and G. W. Shute have labored in the district. There are 45 members resident who have not united with branches, those who are numbered with the church in other states. A. H. Parsons, president; W. J. Dunham, clerk.

Michigan and Northern Indiana.—Eight branches and 310 members. Gain of 35 by baptism, 6 by letter; loss of 9 by letter, 18 by expulsion, 7 by death; net gain 9 members. A scattering membership of 29 makes a total of 339 in the district. The work is in a fair condition. Br. R. V. Springer, Hiram Rathbun, L. Scott and J. V. Pottymain have labored there, the two first continuously. Dimondale and Wabereville branches disorganized, and Lansing and Maumee organized during the year. C. Scott, president; D. R. Teeters, clerk.

Western Missouri.—Five branches; 149 members; 1 baptism, 2 died; net gain 5 members. District is in better state than it was a year ago, although the branches are not thriving well. Brm. F. M. Sheehey and U. W. Greene have labored constantly, and Bro. J. C. Foss was there awhile; also Bro. Samuel D. Caton, and the bishop's agent have labored there. It is said that the bishop has taught the law of tithing more perfectly. New places for preaching have been opened by the laborers. W. G. Porter, president; E. H. Porter, clerk.

Massachusetts.—Ten branches; Full River 115, Providence 165, Boston 101, Plainville 62, Dennisport 56, Brockton 35, Compton 28, New Bedford 23, North Plymouth 28, Cranston 21, total 661, being 80 over last year. Branches have not opened any new laborers in the same, and the district is said to be in a fairly prosperous state. There have been few baptisms this year, there have been 12, leaving a net loss of 9 for the year. The branches are in fair condition, yet the members are so widely separated that meetings are not as well attended as they should be. But there is a feeling among the Saints to live faithfully; and the faith is enjoyed through which the sick are healed.

New England.—Has 4 branches; 150 members; a gain of 16 by baptism; a loss of 15 by letter, 4 by expulsion, 2 by death, making a net loss of 8 for the year. The branches are in fair condition, yet the members are so widely separated that meetings are not as well attended as they should be. But there is a feeling among the Saints to live faithfully; and the faith is enjoyed through which the sick are healed.

Northwestern Minnesota.—Has 8 branches; 467 members included. There have been 150 baptisms, 2 died; net gain 5 members. District is better than it was a year ago, although the branches are not thriving well. Brm. F. M. Sheehey and U. W. Greene have labored constantly, and Bro. J. C. Foss was there awhile; also Bro. Samuel D. Caton, and the bishop's agent have labored there. It is said that the bishop has taught the law of tithing more perfectly. New places for preaching have been opened by the laborers. W. G. Porter, president; E. H. Porter, clerk.

Central Missouri.—Three branches; 77 members; 29 baptized. 2 received; 1 expelled; 3 died; 27 net gain. The Carrolton branch has been disorganized, and the Waundra reorganized. Brm. Brough, Broun and Warnkey have labored with some benefit to the work, but the situation is anything but encouraging. W. L. Booker, president; M. A. Trottier, clerk.

Western Missouri.—Contains 8 branches; 127 members. Gain and loss not stated. The Center Prairie and Par West branches have been consolidated and now form the Kingston branch. Also a branch has been organized at Edgerton Junction, Platte county. The work is in an encouraging state, though there has been little district work done by the local brethren. Of the traveling ministry, Brn. Lambert, Bresnen and
Brother have labored there. J. T. Kimball, president; C. P. Paul, clerk.

Inde$cend---Seven branches; 814 members. During the year 1865 persons baptized, 117 received by letter and vote; 11 removed, 2 expelled, 8 died, leaving not gain 264 members. The president has worked faithfully and directed to advantage the labor given him. The vice-president, R. E. Curtis, has also done much good. H. R. Robinson labored part of year; Alfred White some of time; also J. O. Foss, C. St Clair, F. C. Warren, R. Ettenhausen. Samuel Crum in the field about four months, sickness of wife preventing further labor. May have been brethren from the fold, and the district is in excellent condition. J. T. White, president; Samuel Crum, clerk.

North-East Missouri---Three branches; 180 members; 3 baptized, 1 received; 14 removed, 1 expelled; 3 died; 14 lost. J. T. Richards, clerk.

St. Louis---Contains 7 branches and several fragments, with a total of 491 members. During the year 9 persons have been baptized, 17 added by letter and vote; 49 taken letters, 5 have died and 2 been expelled, making a net decrease of 24 for the year. Nothing said of the condition. William Jacques, president; J. G. Smith, clerk.

Central Nebraska---Four branches; 185 members; 3 baptized; 4 received; 7 removed, 1 expelled, 1 died; 2 net loss. The condition of the district is said to be good.

South-East Nebraska---Has 6 branches; 511 members; gain of three by baptism, 8 by letter, total 11; loss of 6 by letter, 8 by death; net loss 3 members. There are also 118 members not in branches. The small gain is accounted for by the little preaching done. The only missionary they had was taken from them and sent to preach in Utah, therefore they are in need of labor. (Two or more) to labor where labor is needed. Bro. Oakes, Urwin, Blair and Foss have preached more or less. Three of these branches are in fair order, but the other three are about dead, owing to the lack of officers. Levi Anthony, president; J. B. Gouldsmith, clerk.

Cuba---Contains 14 branches, in which are 246 members. There are 165 not in branches, making a total of 511 of the Reorganized Church in the territory, a few less than are known to the Church Record. Peter Anderson, president; C. H. Barrows, clerk. Bro. Barrows reports gain of 3 by baptism and 2 by letter and vote; a loss of 2 by death, 1 by removal; change of 3 names by marriage; 1 ordination. He says that they are in great need of missionaries, and the interest to hear is good everywhere, but in Salt Lake City. There is little increase in one hand, while on the other the various religious bodies combine to crush everything that has the name of Mormonism. The local elders are doing little in the way of preaching. Bro. Anthony, Clapp, Urwin and Anderson have done good service for the gospel cause, while laboring against the powers of sin and unbelief of the various kinds.

Western Wisconsin.---The clerk, Bro. W. A. McDowell, writes that it is generally supposed that their district contains about 114 members, where as many have moved to Dakota and elsewhere, leaving those good sized branches nearly desolate, there having been deaths also that lessened the number. Of the Freedom branch only about six members can really be called resident, of the Willow about five, of Trebel-sior about four, of Webster about the same. Westville has 14 members, but some are old and some in-ferior, so there are no less than forty, or about that, resident members. Not much time is devoted to the cause by the elders, but lately they appointed Bro. W. A. McDowell to invig, and will care for his family. Some are willing to do all things for the work, but their number is few. The Saints also wish all the church financially, and to be visited by those in charge over them, but can not well do the first to any amount. Still they wish to get their situation before the conference, and that some would come to their aid as soon as possible under conference appointment. There are many calls and Bro. McDowell was preparing to leave home as he wrote.

ELDERS, PRIESTS, TEACHERS, AND DEACONS.

I give herewith the names of the Elders, Priests, Teachers, and Deacons who have applied for enrollment in existing quorums or in those newly organized, according to the recommendation in the resolution of September 29th, 1882:


DEACONS:---Daniel S. Bowen, Richard B. Gates, Thomas M. Parr, James H. Smith.----There were 6 a year ago, and thus 10 names are now on file for the organization of a quorum of Deacons.

There seems to have been a misunderstanding at the last Conference about the enrollment of names for quorums, as I saw by the minutes. For, when the lists of names that I sent them were read, it was moved that I should enroll them. If by this it was meant that I should enroll them in quorums I would say that, by the action of the Conference of September, 1882, and April, 1886, I was only authorized to receive and record the applications of Elders, Priests, Teachers, and Deacons, preparatory to their being placed in quorums, and that, by resolution of September, 1879, no one can be enrolled in a quorum except upon their expressed wish and desire to be so received. And this is done by vote of the quorum, upon the names being drawn from my hands for the filling of vacancies. Or, if enough names are received, and a sufficient number are present to effect an organization, then the Church can direct that a new quorum be organized.

Of the 68 applications of Elders for enrollment 23 are likely to be received to fill vacancies, there being at this time, according to my records of the quorums, 4 vacancies in the Second Quorum, 7 in the Third, 6 in the Fourth, and 8 in the Fifth. The others await your action in relation to a new quorum. There is but one vacancy in the First Quorum of Priests, thus clearing ours more than enough to organize the Second Quorum. There has been a considerable amount of Deacons organized, yet now there are nine more names than are necessary for one quorum, and of the Deacons there are two less than needed for a quorum.

I have with me upon sheets the alphabetical lists of 88 Elders and 50 Priests, together with the necessary items of birth, baptism, and ordination, which I have copied from the Church Record, to supply the quorum with for their records. Those of the Priests and Teachers I can give at any time.

I have in my hands a petition from the Millan branch, Gentry county, Missouri, asking that said branch be attached to the Decatur district.

Respectfully submitted as my report to the General Conference, and to the Church.

H. A. STEBBINS,
General Church Secretary and Recorder.

In reply to an inquiry the Church Re- corder stated that those represented as removed were such as had taken Letters of Removal, and some of them had joined other branches and some had not. But they were not lost to the Church numerically, unless they ultimately failed to unite with branches.

The committee appointed a year ago to examine the books and accounts of the Herald Office, presented their report:

We, your committee appointed to examine the books and affairs of the Herald Office legue and report that we are satisfied that the books of account were well kept, March 15th, 1888, and proceeded at once to perform the duty assigned us.

Finding that the book had not been audited for several years by a General Conference com- mittee, we made such an examination of them for the three years previous as we could do; but more especially devoted our attention to the business of 1886 and 1889, bringing our investigation down to the close of the conference year, March 15th, 1888, at which date the books were balanced, and the entire showing was found to be correct.

Our work occupied seven days, and considera- ble time at nights, and we were aided, cheerfully, by the Secretary of the Board of Publication and the Attache of the Herald Office throughout, by reason of which help our labor was materially lessened and our insight into the entire management was made the more clear and comprehen- sive.

We find that the work in every branch of the Herald Office business has materially increased during the past two years, and shows signs of continued increase for the future, and we believe that the management has been judicious and economical.

An examination into the matter of salaries was also made by us, and we are of opinion that in some instances they are paid considerably lower than would be necessary to secure the same service elsewhere, while in no single instance is an employee paid more than he is entitled to.

A complete inventory was taken of everything of value in each department, and the record of the Herald Office throughout, by reason of which help our labor was materially lessened and our insight into the entire management was made the more clear and comprehen-

We were much pleased with the general arrangement and management; but are of opinion that

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Balance on new Babcock Press .......................... $1,150.00
Bills payable ........................................... $3,418.57
Interest payable ........................................ 2,008.17
Bills receivable ........................................... 1,600.00
On accounts ........................................... 10,404.97
Cash on hand ........................................... 7,300.25
$28,643.09

Deposits received ........................................ $103,303.85
Deposits paid ........................................... 9,745.08
Due depositors ........................................... 58,377.57
Which amount we have on hand in addition to $43,355 mentioned above.

SUMMARY.

Inventory ........................................... $23,482.48
Accounts receivable ....................................... 3,074.13
Cash ........................................... 438.55
$26,995.15

LIABILITIES.

Bills payable ........................................... $3,600.00
Accounts payable ....................................... 994.00
Net capital ........................................... 19,141.14
Net capital, last report ................................ 16,787.88
Net gain ........................................... 2,353.26

Approved by the Board of Publication, March 31st, 1888.

As a Cochran, Secretary.

In answer to inquiry about the Music Book, Pres. Blair said that the Board was ready to proceed with the publication of the book whenever the manuscript should be handed in. J. T. Kinneman also made some remarks upon the proposed size of the book. Pres. Smith spoke of the probable cost of an edition of it.

He said that the plates from which to print the book would cost from $2.50 to $4.50 per page.

The report of M. H. Forscott, as Music Editor, was read; and on motion of E. L. Kelley and D. K. Dolson the chair was requested to appoint a committee of three upon the report; they to take the propositions under advisement and to confer with any who can throw light upon the subject, and to report. The chair appointed G. A. Blake, J. A. Robinson and J. T. Kinneman.

A report of the quorum of Apostles was read, and it was moved by H. H. Robinson and J. A. Robinson that it be adopted, but on motion of Joseph Smith and Charles Derry, it was deferred subject to call.

MINISTRY REPORTS.

The following reports of the ministry were read by the secretary:

Elder Joseph Smith, of the First Presidency, present, reports:

I left home December 27th, 1887, for Utah and California, intending to labor of a cause of appeal, referred to me, and preached alternately Sunday in the two places; except one Sunday spent at Irlevingt.

From San Francisco I went to Los Angeles, where I remained until March 24th, preaching twice at San Bernardino, during the time. My visit to Utah and California was underta-
church, in nearly all its departments, and the Lord has richly blest and notably sustained the ministry and the Saints.

In order to secure further and complete success, there must be had vigilance and unyielding adherence to the accepted law and approved precedents of the church as found in its authorized books and authentic records. No one should be suffered to remove or dishonor the foundations upon which the church is being builded, nor to violate or ignore its approved precedents and its regular and established order: for, "a house divided against itself can not stand."

The unity that is essential to success in righteousness, can only be attained by virtue of those laws, rules and precedents, in the light and love of that Holy Spirit which dictated them.

Elder T. W. Smith, of the Twelve, writes from Hastings, Victoria, Australia:

I left the field in the South Sea Islands in very fair condition. To keep everything in the best of shape there would require my presence every week or two in every place. But, when the difference in materials and moral influence is considered, and the general surroundings of the people of the church are taken into account, I believe that the branches there will compare well with those in other parts of the world. The natives are but children in understanding, and they can not be expected to be as wise and circumstanced as more enlightened people are. Indeed I think that they are very much to be praised for the degree of virtue, uprightness and intelligence that they exhibit. I am aware that I judge them at times harshly, when greatly provoked, as I have been at times in certain localities, but during the last months that I was there I obtained a better insight into their true character than I had before. And I left them with deep and lasting regret, and daily do I think of them. In fact I sorrow that duties here have called me away from there, and if I continue to feel as I have ever since I left them I shall rejoice when I shall be free to return to them, which I have promised to do, and which they will anxiously look forward to. I reached Australia on January 22d, and visited New Castle, Hamilton and Walsend. There are Saints in each place, but branches only in the two latter places. I came to Victoria on December 23d, and have visited and preached in Hastings and Queensferry branches. I did not reach Porcher and Nambucca branches in New South Wales. Expect to visit the branch near Geelong this week. This mission is divided into two parts, Victoria and New South Wales. These are states or provinces, and are independent of each other. The branches in Victoria and New South Wales are about six hundred miles apart, and for that reason I organized the branches here into a district on January 1st, and expect to establish a district in New South Wales. I have not found any of Bro. Burton's work or teaching that I could not fully endorse; and, were it not for the fact that he feels that he is justified before the Lord in returning to California soon, I should insist on his remaining another year at least. The work here demands several more laborers. One man can not attend to it. There are no elders here who can go into the field as yet. They are not free from temporal bondage. I can not engage to remain here over a year, though if I find that the Lord so requires I shall do so. New Zealand is a field that ought not be neglected. I have written to Pres. Smith my ideas on that matter. The work here is in quite good condition. Bro. Burton having done as well as any one could have done under the circumstances. He and Sr. Burton and Addie have the love and entire confidence of the Saints and are respected by the world. I do hope that you will send one or two men here, and two to New Zealand. Don't entertain the idea that anybody will do for those fields. They demand men of intelligence, firmness, and force of character. Men who can go into any community and defend the faith. Two elders here can be amply sustained without help from the Bishop in America, or even three or four could be. But at least two ought to be sent here this year and two others next year. Two ought to go to New Zealand. My mind is lead to Bro. Caffall as the one to go to New Zealand, this year, and that he come here and take my place after that. Bro. McDowell would do well in this field, Melbourne and vicinity. Two young unmarried men would do well to come here. However, if none such can be had, send them who are married, I will help, and it will not hinder the work. Sister Burton has done as much in her sphere as an additional elder would have done, unless he would have occupied a different field.

As by the last revelation there is liberty to occupy foreign fields, I hope that they will be filled, unless an impending General Assembly might prevent the Apostles and Seventy from going far away. I do not say anything about any one going to the South Sea, because I surely believe that it is my duty to return there. And then I really do not know who I could ask to be sent there except Bro. and Sr. Devore; but not that others would succeed as well as they would, but I can think of none who would be less encumbered, or who could better endure the inconveniences to be borne there. If they could be sent I would recommend their appointment. If I am expected to remain here beyond January 1st, 1889, some one should go there soon. If I can be free to return there by October or November, no one need be sent. I wish one or two of the Seventy to be sent here, so that they may be got into harness by the time I want to leave, I think that I will not be required to remain from America more than five years. I expect to continue in charge of both Australia and the South Sea Islands if you see fit. Or you can send some one here to take my place, which will not offend me, I assure you.

Elder A. H. Smith, of the Twelve, present reports:

Not being able to attend the last Annual Conference, I learned of my continuance in my present field by published minutes. In keeping with that appointment I made arrangements for entering the field as soon as practicable. I was obliged by circumstances to sell my home in Independence, and to change my place of residence. In making that change, and in repairing my house I was delayed from active service until July 1st. I then visited part of my field in Illinois, the Kewanee District and also Burlington, Muscatine, and Davenport. Subsequently, under the instruction of the First Presidency, I started for Minnesota. On my way I turned aside and preached for two weeks, in Buena Vista, Iowa, in the field of Bro. Joseph Lambert. Held several meetings at and near Marathon, and was blessed by leading into baptism five noble souls. Passing on north I enter my field and began work at Lake Crystal, Blue Earth county, Minnesota. I labored there for two weeks, with no visible sign of much good being done, save the renewal of spiritual strength to members of the church, and possibly removing prejudice from the minds of a few. I discovered how easy it is for the people to take fright at the sound of Salt Lake. I incidentally mentioned having been at Salt Lake, when the word went out that I was right from that place and was a Utah Mormon, and thereafter my meetings were almost deserted. I soon saw that it would take too long to overcome the evil done, so from there I went north, and began work in Clitherall, Otter Tail county. By this time winter had set in, and storm and cold, and much snow, prevented very extended labors, and indeed prevented people from attending meeting at all, without danger of freezing.

A short visit was made to Montana, then returned home on February 17th, having been hindered materially by the severe cold, and heavy storms.

My field is far too extensive for the ministry assigned to it. My force was very small numerically. M. T. Short, F. M. Cooper, G. H. Hilliard, I. M. Smith and J. W. Wight, have reported labors in the past year. The work is spreading, and in general is in good condition. The field is large and white for the harvest, and few, oh so few, laborers. I have not been able to visit, save a mere corner of my immense field, and many are hurt and feel slighted. I am sorry for this, yet I could not help it. I have again and again been made to feel the need of a fellow laborer, and the laborer who can come by and let them be sent." Once more I urge upon the church sending laborers as thus specified. The magnitude of the field assigned me is of that character that if it should be your will to continue me in that field I shall expect a larger force of elders to aid me. Bro. T. J. Martin rendered very acceptable aid, and is worthy of much credit. My aids in the ministry have not been free to give their entire time, but have been laboring as District Presidents, and thus their work has been local. Still they have responded cheerfully whenever I have called upon them. Bro. F. M. Cooper has reported to me a good work in Illinois. Bro. J. W. Wight also reports a good work in Dakota. I have received word from laborers in Utah for the past six months, but expect he will report to the conference. When I last received word from him, he was requested to labor in Wisconsin, and I so instructed him to do, so I trust that when his report comes in, good news will come from that part of my charge. I have been very much blessed in my labors, both in preaching and in administering to the sick, and baptised seven. Shall expect to move out into any field that
God's will may assign me to, and do all that my judgment and my circumstances will enable me to. But I beg of you to give me more help.

Elder J. H. Lake, of the Twelve, present, reports:

I have labored in the Canadian mission and have baptized and confirmed thirteen, and have officiated in ordinations and blessing of children. Organized one branch with twenty-nine members, called the Windham branch; Robert Langherst was the leader. I have administered to the sick, in some instances with marked results. Prejudice is giving way, and some of the people have sought to have the elders to write in defense of the faith of the church. There has been a goodly number added to the church by baptism.

So far as I am informed, most of the Saints are striving for the crown that is promised to the faithful. My co-laborers have done well in caring for the Saints, in defending the faith of the church, and in opening new places where the gospel can be preached. Also the local elders have been firm in defending the faith of the church wherever duty called or opportunity was given. Most of the branches are in fair condition. Those that have any trouble we hope to have set in order ere long.

I realize that it requires diligence, patience, long-suffering, meekness, brotherly kindness and charity to care for the Saints of God. May the Lord grant unto me sufficient of the above named graces to make me perform all my labors in righteousness.

My desire is to strive to do all I can to help establish "Peace and good will" on earth. May the power and inspiration of the Holy Ghost be with you, so that all your acts may be righteous, and for the gathering of the honest in heart. I know of no reason why it should be otherwise among church officials has been, so far as I am informed, most of the Saints are struggling for the crown that is promised to the faithful. I realize that it requires diligence, patience, long-suffering, meekness, brotherly kindness and charity to care for the Saints of God. May the Lord grant unto me sufficient of the above named graces to make me perform all my labors in righteousness.

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Doors seem in need of attention. The Saints, whose hearts are gay and zealous in the work of the Lord, and who have been bountifully blessed with the Holy Spirit, are also desirous that their request will be granted, for there is much of the Holy Spirit when attending to the affairs of the church. But before the people. I keep the standard of the gospel continually everlastingly. I have labored in California, preaching in San Francisco, Oakland, Stockton and Sacramento, until early in December, and in all of these places I have been much blessed in presenting the word. My efforts in the field have been supplemented by the labors of William Anderson, A. Reese, Lyman B. E. Johnston, O. R. Johnson, J. W. S. and S. N. Bailey, as well as William C. D., and George Thorp, living in the neighborhood of Middle Point. The work is onward in this field. All mission fields have difficulties and hinderances peculiar to themselves and this one is not an exception. In this field there are a large number of persons seriously interested in the gospel, but some who have recently gone out have also been earnestly advocating their peculiar belief, (or rather unbelief), and they have made impressions upon the minds of the people, (either intentionally or otherwise), which are unworthy of men of candor and strict integrity. This naturally excites, on the part of those interested, a more careful inquiry as to the internal economy and working of the church; but I am confident that this will not prove harmful to the work in the ultimate; for while it renders those convinced more tardy in action, yet, on the other hand, they will be better informed and more firmly grounded on account of the closer investigation given. In order to reap the fruit of the labor already done in will be necessary to main­tain experimental, faithful and persevering watchfulness. I am willing to continue in this field, or go elsewhere, if by so doing I can better serve the interests of the cause.

Elder J. T. Davis, of the Seventy, present, reports:

Not finding any mission assigned me I applied myself to other business for the support of myself and family. In July, however, I was instructed by the First Presidency to go to St. John, Kansas, and labor among the two factions of the Bickertonites and some Brighamites located at that place. I preached, discussed, and visited among them to the extent that I thought necessary for the time being, and found an efficient and willing helper in Bro. O. L. Ferguson. A detailed account is too voluminous for this report. They need more preaching there. After returning home, I received a kind letter from James Caffell, and found that he had tried to reach me by letter early in May; but not having my correct address it failed to find me until fall. It explained that my non-appointment was an "overlooked" matter. By an understanding between him and the Bishop and myself, I entered the missionary field early in December, and continued up to date; therefore I have only been
I have continued my labors in the colonies of Victoria and New South Wales. A new part of the field has been opened, and a branch of eleven members has been organized. A large field of labor being near towns, villages and settlements. Thirty-five persons have been added to the church by baptism, 29 baptized by myself, the others by elders here, including 2 lately baptized by T. W. Smith. The work in this mission is improving, as much as is possible under the circumstances. Since T. W. Smith's arrival he has more firmly established the Saints in faith and doctrine in this portion of the field, and here and in Queesnberry has given an impetus to the work which will be of lasting benefit. And from all points come calls for preaching, a title of which he will not be able to answer. Bro. Smith called a conference on December 31st, at which the Saints of Victoria met and organized the first district in Australia, consisting of 25 members. At this conference on January 1st, I was ordained to the office of Seventy by T. W. Smith, according to your request in conference of 1886. The participants in the ordination receiving a token of divine approbation by the manifestation of God's power and love during and after the ordination.

It is more than three years since I landed in Sydney. During this time I have assisted in restoring the three branches organized by my predecessors, and have organized four others. There have been 145 persons baptized since my coming. Have assisted in confirming the most of these. Ordained 5 elders, 9 priests, 2 teachers, 1 deacon, blessed 77 children, administered to the sick, and attended to all the duties of my office, as well as those not so apparent, and I was when duty called. But the exposure, outdoor preaching, and the changeable weather of these colonies, have resulted in a throat affection that has for some time hindered me from preaching. But, by the blessing of God and the ordinance, I have been much relieved. Still I deem it wise to change to a more equable warm climate, that my recovery may be permanent. I have been much relieved. Still I deem it wise to change to a more equable warm climate, that my recovery may be permanent.

I recommend their return to this mission. As to my self I am at your disposal, as wisdom and the spirit of the Master may direct. I have done the best I knew, and I leave the result with the Lord. I have baptized only thirteen during the year, but have sowed the seed unpersingly, both by word and by acts.

If it is practicable I would recommend the sending of two English-speaking elders, besides the missionary in charge, to labor in the southern part of Utah and the other in the northern portion; also two Scandinavian elders, Bro. Peter Anderson to labor north of the city and the other south. By this way they could change about, and I believe good result would attend from. At this time we ought to be prepared to strike and when we can, and by the help of the Lord do battle for the right, the gathering of Israel and the redemption of Zion. I believe the time has fully come when we shall have to defend the faith and the prophetic calling of Joseph Smith, and the divinity of the Book of Mormon in Utah. The stand taken by Mr. Lamb and others confirms me in this. We are but as a little speck on the earth, but we have the truth which is far superior. The disaffection of the Lord are clear and emphatic in our defense, while the courts have ruled in harmony with the general teachings of the church, simply asking those who have transgressed the law to abandon the practice and be free.

It is gratifying to know that the voting population of the Utah church have voted to abandon polygamy, yet it is sad to see the desperate struggle the leaders are making to hold the people in the toils. Brethren; we have struggled long, and we are weary; we need help. Send us reinforcements this year, and let us see if we can not turn some of the earring to the Just One.

IMPORTANT NOTICE.
Bro. Ordway is now Prepared to supply Agents with Portable Bed Springs, Pillow Sham Holders, Tody Holders, etc., at GREATLY REDUCED Prices. Will Pay to write for Copies and terms.
Address B. P. ORDWAY, Pocatello, Ida.

J. H. HANSEN, M. D.
PHYSICIAN AND SURGEON,
Will practice in Lamoni and vicinity; calls made at all hours. Office in Drug Store of Hansen & Walker, Lamoni.

MIDWIFERY AND DISEASES OF WOMEN, SPECIALLY.
Residence one block East of Post's Store. Handily

FOR SALE.
Two choice Residence Lots in block adjoining Saints' Chapel in Lamoni, Iowa.
D. F. NICHOLSON.

TWELVE SERMONS.

LAMONI GAZETTE, an eight column paper devoted to general and local news, will publish monthly supplements containing full reports of Sermons accepted from those delivered at Lamoni and at the General Conference, which will be reported especially for us. Gazette alone, per year $1.25. Gazette, with supplement, per year $1.50. Supplement alone, per year 75.

LAMBERT & HANSEN, Lamoni, Iowa.

AUTUMN LEAVES,
Published monthly for the Youth of the Reorganized Church of Jesus Christ of Latter Day Saints,
Price per year $1.25.

N. Walker, Editor and Publisher.
Bro. Joseph Flory, of Mound City, Missouri, requests us to say that in the obituary of sister Louisa G. Leach, found on page 239 of Herald, for the 14th inst., it should read wife of Mr. and not Bro. Burton Leach.

Sr. Mary L. Elliott, of Richmondale, Ohio, suggests that while so much is being said against the use of tobacco, the weightier matters be not neglected.

We regret our lack of space to publish all the valuable and interesting correspondence received at this office; but many letters have only a few extracts taken from them, if any, and some others we can merely notice their leading facts. Let none be grieved over this, for we seek to do for the best.

Bro. Jacob Reese has changed his address from No. 10, Dinnidlow street to No. 4556, Lombard street, Pittsburgh, Pa.

**EXTRACTS FROM LETTERS.**

Bro. J. A. McIntosh wrote of late from Alliston, Ontario, that he had never been so busy as of late in church work, and never before heard such pressing demands for the truth. He further says:

"There is a famine in the land for the word of the Lord. New fields are opening up, and urgent letters are sent asking us to come and preach to the people."

Sr. Catherine Salisbury, the only surviving sister of the Seer, wrote us the 30th ult., from Fountain Green, Illinois, and regrets giving offense to any in her late letter. She is still anxious that some spiritual elders visit and preach in their place and vicinity. She says:

"I spent all my youth waiting on comers and goers, helped to build up the church, and thought it no more right that some of the elders should call on us than passing and preach for us. If I had the means to send more elders into the field I would give it with all my heart; for the harvest is great, and the fields are white and are calling for more reapers. I pray the Lord to send more reapers."

Bro. John assures us he is seeking to teach by example and says of his faults, if he has any, they shall be those of the heart. He also says his knowledge of the truth of the work has kept him, by the grace of God, in all times of temptation and trial.

Bro. Joseph Dewsnup, of Manchester, England, writes us March 26th:

"The work continues to prosper in this district; we have four or five to baptize here in Manchester on Thursday next. Our influence is spreading for good. Conference convenes on Friday next. Our anticipations of success are large. God helping, we are determined that it shall be the best conference ever yet held in the district. We are expecting President Taylor to be with us."

Bro. C. Walton writes from Green Ridge, Manitoba, renews for church papers and says:

"I must have the Herald. It has the true Spirit with it, that which was manifest in the days of the Seer."

**MOTHERS’ HOME COLUMN.**

**EDITED BY SISTER “FRANCES.”**

"Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast,
Pluck one thread and the web ye mar,
Pluck but one of a thousand keys, and the painting jar
Though all will run."

**“THAT THEY ALL MAY BE ONE.”**

In connection with the subject referred to by sister Eleanor in her late letter to the "Column," we this week give place to an article from an English magazine, which may give a more definite shape to Sr. Eleanor's suggestions. We learn that such meetings are held by the Saints in Australia, and lately when we heard a sister in testimony meeting requesting the prayers of the Saints in behalf of her boy we thought what a power for good such meetings if properly conducted might become. They would be organized in every branch and the Home Council become the medium through which reports would be received.

Let us tell you, sisters, that good can "come out of Nazareth," and if with the doctrine of Christ, we had the zeal and systematic working organization found in other churches, no limit could be put to the good which might be done. "Prayer moves the arm which moves the world" and "As iron sharpeneth iron, so doth a friend the face of a friend. Can the mothers in Zion estimate the vast amount of faithful labor wrought out for the cause of God, if each mother with the divine blessing should present to the church her entire family as workers prepared to help roll on..."
A MOTHERS’ PRAYER MEETING.

Mothers’ meetings in the ordinary sense of the term are familiar to most of us. Within the last half century they have spread with such rapidity throughout the land that in most towns parishes the mothers’ meeting is as thoroughly established as any form of ministerial effort. Many an ignorant, burdened woman has found in its simple teaching the first light for her soul; many a childless life has been brightened, and many a home transformed by its influence; and countless toiling mothers look forward to it weekly as the brightest spot in their monotonous lives.

The meeting described in the following paper is of a somewhat different character and for a different class. It could never from its very nature be other than a small and private gathering; but we believe it would meet a deep want, and be a means of incalculable blessing. If such mothers’ meetings could be organized wherever a few Christian ladies are really in earnest about their children’s souls, and sufficiently intimate to help and not hinder each other.

"Hearing that the late Mrs. E. Hoare, wife of Canon Hoare of Tunbridge Wells, had organized a meeting of ladies for the same purpose, a paper was drawn up containing several of the rules which she had already suggested.

In substance they were:—That the members should meet monthly, and that each meeting should begin and end with prayer. That a subject should be chosen from the Bible for consideration and prayer, to be discussed at the next monthly meeting. That such subjects should have a direct bearing upon the duties of Christian women as wives, mothers, mistresses, and heads of families. That it include our conduct to tradespeople, dressmakers, the poor, and all with whom we are brought into contact. That we take in order the histories of the women of the Bible, trying to find out what to imitate, or avoid in each. That a list be made of the names of each of the children of our respective families, with a guide to help us in praying for them thus:

A. B. born May 20, '44. C. i.e. at College.

That we unite, in spirit, in special prayer for all the children of the union every Monday morning. That we ask for the remembrance of them at baptism, confirmation, and other religious events. That every member of the Association shall consider herself bound, if possible, to read a portion of Scripture daily with her children.

One of the early cards of membership lies before us as we write, dilapidated and brown with age, but truly a consecrated record of answered prayers. Of the families of two out of the four original members we are enabled to trace the history, and we give the facts with deep and solemn thankfulness, to the glory of our prayer-hearing and prayer-answering God.

The families were large, numbering respectively eleven and thirteen children. Of the first five are with God in heaven, and five walking with Him on earth in manifest consistency and usefulness; and the only one still outside the household of faith is in every other respect all that a mother’s heart could wish. Of the second, seven have been called home—four as infants, three giving bright evidence that they were Christ’s. The six living are all out-and-out Christians, workers for Jesus, as well as to be found, it is touching to look at this soiled sheet of cardboard, with the name and date of every child inserted in order, and to think of the corresponding record above, of prayers that have drawn down such an ever-widening blessing. The subjects of prayer are also entered, and we subjoin them for the earnest consideration of every mother into whose hands this paper may fall.

FOR OURSELVES.

1. For faith to trust our children with the Lord entirely.
2. For faithfulness to seek for them the one thing needful.
3. For decision to train them in the way they should, and not in the way they would go.
4. For love and forbearance in bearing with and correcting their faults.
5. For wisdom to discern the right method of dealing with them.
6. For patience to wait the Lord’s time for the result.
7. For the outpouring of the Holy Spirit on our own souls.

FOR OUR CHILDREN.

1. Their true conversion in the time and by the means the Lord sees best.
2. A teachable spirit, that they may receive with meekness the engrafted word.
3. Their sanctification—that they may be filled with the Spirit.
4. That as they advance in years may have grace given them to resist the temptations of the world, the flesh, and the devil.

—Service for the King.

EXTRACTS FROM LETTERS.

Sister M. Lockey, Olneyville, R. I., writes:—"I am not in this world’s goods, but when I have strength of body to perform my duties from day to day, I am content and thankful to my Creator, and it is a great pleasure to help what little I can from time to time to roll on the good cause."

Sister E. Cornish, St. Thomas, Ontario, writes:—"I desire the prayers of God’s people that health may be restored to me. The more I learn and the more I know of his work the dearer it becomes to me. It cheers, consoles and comforts me, and I never weary of its teachings."

Lately I have been asked a great deal about our faith by my neighbors and they have sent for me to talk with them about it. May the Lord help me to declare the true principles I have embraced by my daily life.

Sister M. C. Epperly, Millburn, Illinois, writes:—"I first heard the gospel preached by Bro. J. Gillen and Bro. George Braddy, and soon declailed that it was true. I have had many evidences of its truth, and many blessings have come to me through it. At one time, when given up by the doctor to die, I was healed immediately by the power of God under the hands of his ministering servants, many of whom were engaged in this work for the first time, among whom was Sr. Helen Smith. Dear sisters, many of us have trials and perplexities in raising our families, but let us hold fast to the rod of iron and walk in the straight and narrow way that leads to eternal life."

We are also in receipt of a letter from Dunlap, Iowa, to which no name is signed. The sister who wrote it requests the prayers of the sisters of the Home Column for herself and her little boy who is a cripple.

If the sister who last wrote us that she had files of the Herald for over a year which she would be glad to send to parties wishing them, would send them to Miss Katie Dawson, Cisco, Illinois, they would be very acceptable.

Home Column Missionary Fund.

Sr. Celia Swenson, Eldorado Springs, Mo.,—
Sr. Frances A. Ernst, Deloit, Iowa,—
Sr. Charlotte Monroe, Lamoni, & her daughter Edith, Cal,—
Sr. Sarah Chase, Lamoni,—
A sister, Lamoni,—
John Wahlstrom, Lamoni,—
William & H. N., Cambridge,—
Sr. Melissa Rushton, Forester, Mich,—
Sr. Arminda Bixby, Luther, Iowa,—
Sr. Kate Moranville, Batesville, Ia.,—
Sr. Hawley, Dow City, Iowa,—
Sr. A. R. Leach, Elkton Station, Neb.,—
Myrtle, Easley and Groverose, Campbell, Hay View, W. T.—
Little Minnie Hay, Danway, Ills.—
Mary P. Davis, Emerson, Iowa,—
Sr. Melissa B. Woods, Wilber, Neb,—
Little Alma Dille, Forest Hill, Kan,—
Arthur Smith (for little brother) Missouri, Vey, Iowa,—
Sr. Jennie S. Hughes, Webster, Neb,—
Sister Snyder, Harlan, Iowa,—
Miss Kathy,—Iowa City,—
Sister of the Home Column.—
Lamoni, Iowa, April 18th.

BIBLE SYNOPSIS.

The remainder of my "Bible Synopsis" will be sold at $1.50 per cent. It is composed of a concordance, very precise, of passage. Every family should have one. The Synopsis last arranged contains all passages under different headings. The principal passages treating on each subject are clearly marked to roll the eye to them at a glance, and to save time. Very simple and suggestive. I want agents in every branch of the Church for Post Office Money Order, or for single book a $1 bill or $5 cent in stamps. Good profit to agents. ADDRESS!

J. C. COOCHMAN,
BRADFORD, GEORGIA, USA.
We are still years. We had a time never to be strong in body. But through the weakness of the flesh I sometimes neglect my duty and step aside from the path of duty and right. My desires are to live as becomes a Saint of God and be worthy of the name which I bear. The Lord has truly blessed us in the passed few months. My aged mother was sorely afflicted for some weeks, and her recovery seemed to us impossible. Her sufferings were great, and at times she was in the greatest agony. We went to our heavenly Father in prayer, in humbleness and simplicity, and he heard and answered. Mother is with us yet, and almost well. She is improving all the time.

How thankful we ought to be that we have such a loving Father and can go to him in trouble and sorrow for aid and comfort. Yet there are many who are walking in darkness and know him not, and doubt his goodness. Can I doubt his goodness and mercy? No; not for one moment. Twice has my oldest sister been so low that we could hardly discern whether she was dead or alive, and she was raised from her bed of affliction by the power of faith. What a grand and glorious work we are engaged in! Dear Saints, let us double our diligence and strive to be more faithful; let us help each other. The cause of Zion on. If we are faithful the Lord will bless us in our labors; and if we lack wisdom, let us ask of him that giveth liberally.

Elders W. W. Blair, and C. A. Butterworth have been preaching here for almost two weeks. All seemed highly edified with their discourses. One was bapitised; and if they could have stayed longer I believe there would have been more, for many were deeply interested and are investigating. We were all sorry to have them leave so soon, but rejoice in the hope of their return in the near future.

I am yours in Christ,

Katie Halliday.

Bro. W. W. Blair.—The Saints in these parts are doing well and enjoying themselves well. We have meetings in our little branch, but we are deprived of preaching meetings. Can you send us an elder to preach the gospel, for there is a line opening here now, and a good man can get a full house to hear him. Since brother Cooper left here people want him back. We look for him back the last of May, and hope he will come. In gospel bonds,

Austin Howard.
GENERAL CONFERENCE.

Elder B. V. Springer, of the Seventy, writes from Ray, Steuben county, Indiana:

Having been greatly blessed with physical strength and with pure desires to magnify my calling, I have driven to be found a workman approved of God, and to meet the expectation of my brethren. Immediately after the last conference I removed my family to my field of labor, and took up my work where I left off. Visited and labored in different places in my field, besides opening up entire new places in St. Joseph and Hillsdale counties, in Michigan, and in Paulding county, Ohio, in all of which I found a spirit of enquiry and a willingness to investigate our claims. The field is widening and interest increasing. I may be too sanguine, but I confidently expect great good to the cause to grow out of these. The field is widening and interest increasing.

Hillsdale counties, in Michigan, and in Paulding county, Ohio, in all of which I found a spirit of enquiry and a willingness to investigate our claims.

Elder John Smith, of the Seventy, writes from New Bedford, Massachusetts:

Since last conference I have labored to the best of my ability (until January, 1888) in the Massachusetts district. During the winter I have preached sermons, held meetings in Eastern and Western Maine, presenting to our people the law on titles and offerings, and their duty in relation to the same. In my labors the Lord stood by me.

Elder J. C. Foss, of the Seventy, present, reports.

I was appointed to labor in Minnesota till Fall, and then in Missouri for the winter. While in Minnesota I preached in thirteen different places, with fair results. Some obeyed, and others were very evident in their attachment. There are noble people that we are laboring to reach. There are many Scandianvians to whom an Elder ought to go who can talk their language. If one is sent I am satisfied that great good can be done, and now is the time to do it. I left the Saints in very good condition; the officers are trying to do the best they can, and peace and love prevailed among them. T. J. Martin, as president of the district, visits the branches as often as he can, and does much to cheer the Saints. J. R. Anderson, Bishop's agent, is indeed worthy of the responsible office he holds.

On returning home to Missouri, I was invited by Bro. Walsmith of Nebraska City, to hold a few meetings there, and I preached eight times. I was then requested by J. R. Lambert to go into Iowa. I did so, and preached in eight different places, with good results. Baptized nine at Underwood, and organized a Sabbath school, which I learn is flourishing. I also preached in five places in Missouri. Have preached 149 sermons, baptized 33 persons and officiated in ordaining and blessing. I can say that I have been wonderfully aided by the Spirit of God in presenting the words of life to my hearers. I have been much called, and as I am called to serve God and to work for his cause, I will pledge myself with you, my brethren, to honor the glorious name of Christ, as I have tried to do in days past.

Elder J. S. Roth, of the Seventy, present, reports:

Since last report I have labored, as best I could, to do the Master's will. I put in my time about equally between the Des Moines and the Eastern Iowa districts. I labored some in the branches, and also opened some new places in the branches. I acted as Bishop's agent in the Des Moines district. I have also acted as book agent, and since last conference have taken in about $160 for church publications. It makes me rejoice when I see that the Saints and friends are willing and ready to support the church publications. I have sold a number of books to those who do not belong to the church. I find that the Voice of Warning is a grand work for outsiders to read. There are some five new openings in Eastern Iowa district, one at Fulton, where we have ten noble Saints. They desire to reach all the more or less to the north, so the missionary in charge will notice this, for this is the request of the district. Others in that neighborhood will soon obey. There are still a number of school-houses open for us, which I have not yet reached. The people ask, "When will you come into our neighborhood and preach?" and I hope this conference will send one or two more elders to Eastern Iowa for a year. That field has been idle so long, that now there is a great demand for preaching. Bro. Malland rendered me timely assistance in that region; but he can not be in the field the coming year. Therefore, to do justice to those who hunger for the word, two or three ministers should be sent there. The Lord blessed me wonderfully in administering to some of the sick. Diseases of from fifteen to twenty years' standing were immediately healed. I baptized sixteen and confirmed about twenty; blessed quite a number of children; officiated at one marriage, and performed other duties. My desire is to still go on in this great work, and I would like to be returned to the Des Moines and Eastern Iowa districts.

Elder A. H. Parsons, of the Seventy, present, reports:

I bear record that God has blessed my efforts that last year to exceed any previous year. The work is onward in most places in my field; but there is a lack of observing the gospel governing the lives of Saints in some of the branches, which has led some of the old as well as the young to attend places of amusement, such as skating rinks and dances, which has brought persecution. I am glad that such cases are few, but they are more than any of us would like to see, for they have hindered the work where they have been practiced. People say, "Elder, your members are no better than other professors; this ought not to be." Generally speaking the Saints here are a God-fearing, whole-souled people. That is the beauty of coming out of Babylon. I have baptized eighteen, assisted in confirming twenty, performed one marriage ceremony, blessed children, administered to the sick and held one discussion, as reported by Bro. Caffell. If no one else was benefited, I can say that it did me good. I never enjoyed anything better than holding the Book of Mormon and Doctrine and Covenants by the side of the Bible. I have called and all through the mission and believed in the divine authenticity of the two former, still my faith was confirmed on every point that attack was made on, and I was enabled to show the harmony existing between the three books. This state is like many other fields of labor, it needs to be remembered with more laborers. The calls for preaching have been more than could be filled. Bro's. Cuff and Brown went where I could not. I acted as Bishop's agent in the Des Moines district. I have also acted as book agent, and since last conference have taken in about $160 for church publications.
work entrusted to my care. And with heartfelt gratitude to my heavenly Father, I can say that his blessing has attended my labors. The Spirit has been with me, giving strength, physically and spiritually, beyond my expectations. The work in the district is in fair condition. Our branches are small and members scattered. Also some are careless of the interests of the great work, and difficulties arise; yet God helps us through all, for which we feel to bless his holy name.

Our fall camp meeting was a success; much prejudice was removed, fifteen were baptized and many others believing the preaching so ably done by Joseph Smith, Charles Derry, Joseph Luff, R. M. Elvin and D. Houghas. Our camp meeting for next fall is appointed at the same place. We have a good tent, and most excellent grounds; and we fully expect a large assembly.

Bro. Luff does us good service here in replying to Elder Smith, of the Christian Church, on the spiritual gifts. Elder McClure, of the same body, also, of late, has sought to damage the work by delivering in Plumb Hollow four lectures, in which he improperly characterized the character and work of Joseph the Seer. It was simply a rebash of Braden’s spleen. He gained few friends. Bro. William Leeks obtained permission to speak, and nobly defended the truth of God, and showed clearly that all the aspersions cast upon the character of his servants, would never thwart the purposes of the Almighty. The lectures will be referred to in due time.

Bro. J. R. Lambert attended our late conference and done us good. I have baptized eight persons; have preached about five sermons a week during the year; blessed children and administered to the sick. I love the work; am willing to still labor for its interest as God may direct.

On the reading of Bro. Anthony’s report E. C. Briggs related some of his trying experiences in Utah in 1853, when he went there as the first missionary of the Reorganized Church to that people. M. T. Short, Joseph Smith and Charles Derry also spoke of a few incidents of their mission in the latter years.

A resolution from the Independence Sunday-school, asking the conference to meet with them to-morrow morning was accepted and adopted, as was also a resolution from the branch, asking the conference to partake with them to-morrow afternoon of the emblems of the Lord’s Supper.

Pres. Smith announced the names of the speakers and their assistants for this evening and for Sunday morning and evening, and those to have charge of the sacrament service. The members of the First, Second and Fifth quorums of Elders were requested by their officers to meet on Monday morning at places named.

At the evening hour Warren Turner, of Clinton, Iowa, offered prayer. The sermon was by J. C. Clapp, of Montana.

SUNDAY, APRIL 8th.

At half-past nine o’clock many of the conference delegates and visitors attended the Sabbath-school exercises, which were under the charge of H. R. Mills, the superintendent of the school.

At the regular hour for preaching the service was opened by singing, “May we who know the joyous sound,” followed by prayer offered by J. M. Terry, of Stewartsville, Missouri. After singing “The morning breaks, the shadows flee,” Columbus Scott, of Galien, Michigan, preached the sermon of the day, as providentially selected. The room was large enough to accommodate two hundred people were present, as learned by count.

In the afternoon the house was again filled, notwithstanding the falling rain. The sacrament service was in charge of I. L. Rogers, Jackson Goodale and G. A. Blakeslee. Blakeslee sang “How firm a foundation,” and prayer was offered by Bro. Goodale. Bro. Rogers presented the names of several who desired the prayers of the church in their behalf, namely, William B. Smith and W. H. Griffin, and sisters Foreman and Bratton. After singing “Let us pray for one another,” Bro. Blakeslee made brief remarks, fitting the occasion. The time was then given to testimonies, and forty-three of the Saints improved the time well, and the Holy Spirit cheered and comforted their hearts as well as those of the great assembly. The emblems were blessed, and Priest Vickery, Farrow, Austin, Allison, Crock, May, Clemenson, Cox, and Brents passed them to the congregation. The whole occasion was a pleasant one.

In the evening W. W. Blair preached, assisted by Joseph Smith. Announcements were made for to-morrow’s sermons, also for meetings of the High Priests’ Quorum and of the First Quorum of Elders.

MONDAY, APRIL 9th.

The morning prayer meeting was in charge of Bradbury Robinson, of Humboldt, California, and C. E. Butterworth, of Dow City, Iowa.

The forenoon sermon was preached by Jackson Goodale, of Barry, Illinois, assisted by Cyrus Thurston, of Galien, Michigan.

In the afternoon the hymn “Come, let us anew our journey purses” was sung and prayer was offered by H. C. Bronson. The committee on credentials made an additional report, showing Central Kansas to be entitled to six votes, Daniel Muns, delegate; Western Wisconsin four votes, P. Hackett, delegate; Central Missouri three votes, E. W. Cato, delegate.

The special order of the day, as provided by the conference of 1887, was taken up, being the proposed amendment to chapter 13 of the Book of Rules. The secretary read the chapter, also the amendment as submitted to and published in the minutes of said conference. J. C. Crabb asked a question concerning it. It was then resolved that we take up the amendment section by section and adopt.

Section 1 was moved by E. L. Kelley and M. T. Short and adopted.

Section 2 was moved by R. M. Elvin and J. W. Brackenbury. J. Luff and G. T. Griffiths moved to amend by inserting after the word “party” in fifteenth line, “a deacon if obtainable, otherwise.” The vote being taken, this amendment prevailed. The question being upon the adoption of Section 3, W. H. Kelley and James Thomas spoke in opposition, and brethren Crabb, Luff, Hicklin, Butterworth, Lambert and Kinneman, favored it. The previous question being ordered on motion of brethren Holt and Campbell, the first three clauses of Section 3 were adopted as proposed. The fourth clause was moved by brethren Short and Crabb. E. L. and W. H. Kelley opposed its adoption. Then brethren E. L. Kelley and S. D. Shippy moved to amend by striking out the words, “If such presiding officer be not an Elder, or other officer of the Melchisedec line of authority.” This was opposed by Joseph Luff and favored by W. H. Kelley. W. C. Cadwell and D. K. Dodson moved as a substitute for the amendment that there be added, after the word “branch,” the words, “Who shall thereupon appoint from the elders of the church such persons as may properly sit to examine and try the case; or, in case such presiding officer shall not be in the Melchisedec line of authority, then he may either so appoint or refer the case to the presiding elder of the work, or to the presiding elder of the district, (if it be not in an organized district), who shall so appoint.” This was supported by W. C. Cadwell, H. L. Holt, C. St. Clair, James Thomas, E. C. Brand, F. G. Pitt, W. H. Kelley and Richard Hawkins, and opposed by W. W. Blair, Joseph Luff, J. W. Brackenbury, J. Hawley, R. M. Elvin, John McKenzie, W. W. Whiting, E. Curtis, C. Derry, C. H. Porter, Frank Hackett, D. K. Dodson and D. Chambers, and questions were asked by J. Luff, F. C. Warnky and E. A. Davis. Previous question was moved by Luff and G. T. Griffiths and carried, when, vote being taken on the substitute, it was lost. The question recurring on the amendment it was also lost. J. C. Crabb and C. Derry moved to amend by striking out the words, “If he so choose” in the second and third lines, and change the second line, and insert thereon the words, “Or the officers of the branch.” Spoken to by J. C. Crabb and questions asked by W. H. Kelley. Columbus Scott and F. C. Warnky moved as a substitute, to strike out all after the word “offense” in the second line, and insert as follows: “Should lay the matter before the presiding officer of the branch, or, if there is no organized branch, then that it be placed in the hands of the missionary
in charge for adjudication by a Court of Elders appointed by him.

This was favored by Columbus Scott, when the hour of adjournment having arrived, the Bishop's report was presented and after being read, it was, on motion, referred to a committee of three appointed by the body, consisting of J. M. Terry and William Anderson, J. A. Robinson. Announcements were made for the meetings this evening and to-morrow. Sang "Praise God from whom all blessings flow." Benediction by Pres. Smith. The evening sermon was preached by W. E. Peak, of Gallands Grove, Iowa, assisted by William Newton, of Armstrong, Kansas.

TUESDAY, APRIL 10TH.

The morning prayer meeting was in charge of J. M. Putney, of Moorhead, Iowa, and, as J. T. Phillips was absent, R. M. Elvin assisted Bro. Putney. During the prayer meeting the services three persons were confirmed and M. Elvin assisted Bro. Putney. During the time and place for holding the next conference.

The special order of the day was taken up, stand up for the words, "Shall we see that the case is heard before a proper court; or, if such a court be not selected, or if the member offended is an interested party, a deacon if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending."

The question being now upon the amendment to insert the words, "or officers" in place of the words, "or he so choose," W. H. Kelley and E. C. Brand moved, as substitute, the striking out all after the word "offended," and inserting the words, "shall lay the matter before the presiding officer of the branch, who shall see that the case is heard before a properly authorized court, and if satisfaction is not had, the aggrieved party may appeal to the missionary in charge, who shall see that the case is heard before a properly authorized court; or, if there be no organized branch, or if the offending party resides, he may present the case to the president of the district, who shall see that it is heard before a proper court."

W. H. Kelley spoke in favor and J. A. Robinson and J. R. Lambert opposed. The previous question being ordered, the substitute was put to vote and defeated. The question being now upon the amendment to substitute the words, "Or officers," the previous question was moved and the amendment was adopted. A rising vote was found to be thirty in favor of it and fifty-eight in opposition to it.

The question being now upon adoption of clause 4 of Section 3, it was put on its passage. Section 4 was moved by James Thomas and W. H. Kelley. An amendment was moved by W. W. Blair and J. A. Robinson, to insert the words "if practicable" after the word "accused" in seventh line. This was adopted. R. S. Salyards and E. C. Brand moved to insert the words "or deacon" after the word "teacher." E. L. Kelley moved to amend the amendment by striking out the words, "A teacher" in the twelfth line and after the word "declared" and striking out the words, "Said officers." This was opposed by W. E. Anderson and F. C. Warkyn and in favor of R. S. Salyards. The previous question being ordered, the amendment to the amendment was adopted as was also the amendment.

C. E. Butterworth moved to further amend by inserting after the words, "Years of age," the words, "Or notice shall be given through the Herald." C. E. Butterworth and E. L. Kelley favored it, and J. R. Lambert, W. W. Blair and J. C. Crab opposed it. Being put to vote it was lost. The previous question being ordered, Section 4, as amended, was adopted.

J. C. Crab and J. T. Kinneman moved the adoption of Section 5. H. C. Bronson and J. McKiernan moved to insert in paragraph 2, after the word, "Made," the words, "within one month." Following this E. L. Kelley and A. White moved, as a substitute, that there be added at the close of the section as follows: "Any party desiring to appeal from the decision of any court herein provided for, must give notice of the same to the officers of the court or branch of district interested, within sixty days from the date of trial, and perfect said appeal within six months from date of trial." The previous question was ordered, and vote being taken, Section 5 was declared as adopted. It was then moved by brethren Bronson and Kinneman that it be recommitted. It was so ordered. E. L. Kelley and James Thomas moved to amend by striking out all of the substitute after the words, "Date of trial," and inserting the words, "And decision, and must perfect said appeal within six months from date of such trial and decision." This amendment was adopted, and then Section 5, as amended, was adopted.

Section 6 was moved by brethren Lake and Kinneman. brethren Luff and Briggs moved to amend by inserting after the word "branch" the words, "or branch of district approved by the branch." Bro. Luff spoke in its favor, when brethren Crab and Derry moved to amend the amendment by adding the words, "or district conference." Brethren Crab, Gillen and Scott favored this, and brethren Blair and Brackenbury opposed it. W. H. Kelley asked a question. The previous question was moved and the amendment to amendment carried by a vote of fifty-one to fifteen, and afterwards the amendment was also adopted. Previous question ordered and Section 6 was adopted as amended.

Section 7 was read and brethren Brand and Short moved its adoption. The motion to adopt prevailed.

Also upon motion of brethren Lake and James Thomas, Section 8 was adopted.

The question now recurred upon the adoption of the report as a whole, and brethren E. L. Kelley and Pitt moved to amend Section 3 by adding at the close the words, "or such court may be appointed by the presiding officer, or if such a court be not selected, the Bishop, or, if such a court be not selected, the presiding officer of the branch or district, who shall hear the case, whether it be in an organized branch or district, or in a newly organized branch or district, who shall appoint from the membership of the church such persons as may be necessary, to examine the case, or such court may be appointed by the branch;"

The previous question was ordered on the whole report, and it was adopted, as amended, reading as follows:

1.—In cases of offense or transgression, where redress by court trial is sought, or discipline required for the purpose of reclaiming the erring, the following rules of procedure should be observed:

Any person, a member of the church, who shall have been offended by another, whether such offense shall have been publicly or privately committed by any officer whose duty it is to enquire into and settle differences between brethren, shall be entitled to proceed against the person so offending before any court, having jurisdiction, providing that such proceeding shall be commenced within one year from the time it becomes known that such offense has been committed; except in cases of felonies, as provided by the laws of the land, and where the statute of limitation does not run.

No member shall be entitled to proceed against another for an offense before any court whatever unless he shall first have made reconcilement, or, if such a member is an interested party, a deacon if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending.

Reconciliation shall be effected by this second visit and effort, the offended, if he shall so choose, may lay the matter before the presiding officer of the branch, who shall not be an elder or other officer in the Melchisedec line of authority, before the presiding elder of the branch, or if the branch be not in an organized branch or district, who shall appoint from the membership of the church such persons as may be necessary, to examine the case, or such court may be appointed by the branch.

When it shall be determined to call an offending member before a court of the church, the offending member shall be informed that he shall be prepared for the charges in writing, stating definitely and specifically the charges against the offender, or of which he shall be furnished the accused, if practicable, so that he may if he so desire, make settle.
ment of the difficulty by reconciliation or other­wise, and avoid further action; this copy may be given to the respective teacher, parent or member in the absence of said officers, or it may be left at his usual place of residence with a member of his family over eight years of age, it shall be held as given by the family over which they have control, and which is sufficient to prevent meeting in person, the work toward reconciliation or other­wise may be done by written correspondence between the parties.

5. In case settlement shall not be given upon the examination and decision of any cause before an elder’s court, an appeal from such decision may be had by the party aggrieved to the conference of the district, or to the bishop’s court: or if the Bishop was present at the trial by the elders’ court to the High Council if the matter has been first taken before the district authorities. In all cases of appeal the person making the appeal shall set forth clearly to the court to which he shall appeal the reasons for such appeal. In case the appeal is made to the conference of the district, or to the bishop’s court, the court from which the appeal is made shall hold a conference to which an elder’s court have report­ed shall send at once upon receipt of notice of such appeal being taken the papers and records of the proceedings and copy of the proceedings of the court and cause the same to be filed with the court to which the appeal is taken.

In all cases of appeal to the high council, the rule laid down in Doctrine and Coven­ants, governing such appeals shall obtain. In all cases such notice of appeal should be made to the bishop or his successor, who in all cases shall require the appeal to be made by the decision until a rehearing and reversal of the decision shall have been had upon the appeal.

In cases where appeal is taken to the high council, the rule laid down in Doctrine and Coven­ants, governing such appeals shall obtain. In all cases such notice of appeal should be made to the bishop or his successor, who in all cases shall require the appeal to be made by the decision until a rehearing and reversal of the decision shall have been had upon the appeal.

Any party desiring to appeal from the decision of any court herein provided for, must give notice of the same to the officers of the court, branch or district involved within sixty days from the date of trial and decision of the court, and perfect said appeal within six months from the time of such trial and decision.

In all cases where a doubt is entertained in regard to where an appeal should properly be taken, from decisions of original courts, reference should be made to the missionary in charge, and his counsel observed.

6. In all cases where the court, upon proper in­quiry, cannot find a proper trial, or that it is just cause for action, the decision, if ap­proved by the branch or district conference, to be held, if it does not consent to the same, it shall be held as given by the branch or district conference, and the same set forth before the High Council, who shall take such action as they shall judge to be best in the cause. In all cases of appeal a case may be held by any defendant, or by either party to the action if the same be between two members, upon the discovery of fraud or other improper means, the service of which was known to the party suffering thereby or the court at the time of the trial. Application for a new trial may be made by request of either party at any time within sixty days following the decision, to be heard by the court, or his successor, who shall then pro­ceed to the examination of the case as at the first, he being first satisfied that the evidence re­lied upon is new and sufficient to justify such procedure.

7. Nothing in the foregoing rules shall be con­strued to interfere with the rights and duties of those whose calling is to regulate the affairs of the church in all the world, as provided in the law of said church.

8. All rules, resolutions, or parts of the same contained in the Book of Rules, taken which are not contrary to the foregoing provisions are hereby declared inoperative and void.

Announcements were made for meet­ings of the following quorums:—The First, Second, Third, Fourth and Fifth quorums of Elders and the First Quorum of Priests. The session closed with benediction by Pres. Blair.

In the evening, according to appoint­ment, Duncan Campbell, of Plessanton, Iowa, preached. He was assisted by J. W. Wight, of Moorhead, Iowa.

WEDNESDAY, APRIL 11th.

At nine o’clock the Saints gathered for prayer, and the meeting was in charge of Wm. D. Lewis, of St. Joseph, Missouri, and T. J. Bell, of Lamoni, Iowa.

The morning sermon was by President Joseph Smith. He was assisted in the services by C. E. Butterworth of Dowl City, Iowa.

The business session was opened by singing, “All hail the power of Jesus’ name.” Prayer by A. H. Smith; Pres. Blair in the chair.

The report of the Twelve was presented on the 1st Quorum of Seventy; and the report of the Quorum of the Twelve were adopted by that quorum.

The report of the Quorum of Seventy was presented and adopted by the Quorum of the Twelve were adopted by this body:

Whereas, the Lord has spoken against the use of tobacco and strong drink on different occa­sions; and whereas, in all our appointments we ought to show respect and obedience to his will.

Resolved, that we, the officers and members of the Quorum of Seventy, do hereby respectfully submit for General Conference appointment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date. The following resolutions, presented and adopted by the Quorum of the Twelve were adopted by this body:

1. That the office of the First Quorum of Seventy be vacated, and the office of the Second Quorum of Seventy be taken in the book of the Twelve.

2. Whereas, there is a divided opinion in the church regarding the meaning of the clause in Doctrine and Coven­ants 42:22, which says: “And the church shall lift up their hands against him or her, and the right to take a negative vote on the question of expelling members when so recommended by an Elder’s Court; and whereas, said division of opinion has prevented uniformity of action by the church presidents and others. Therefore, resolution that henceforth we recom­mend to the church presidents and officers appoint­ment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date.

Report of the Quorum of Seventy was read and ordered spread upon the minutes.

The First Quorum of Seventy respectfully re­port the business transacted by said quorum. We have held seven sessions, and two joint sessions with the Quorum of the Twelve. The following resolutions were adopted by the Quorum of the Twelve were adopted by this body:

1. Whereas, the Lord has spoken against the use of tobacco and strong drink on different occa­sions; and whereas, in all our appointments we ought to show respect and obedience to his will.

2. Wherein the First Quorum of Seventy hereby report to your honorable body that there are ten members of the quorum present, and they are now ready to act upon any matter properly coming before the quorum. We have passed the following resolutions which we hereby respectfully submit for your consideration and endorsement.

Resolved, that we, the officers and members of the Quorum of Seventy, do hereby respectfully submit for General Conference appointment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date.

Resolved, that in the event of a necessity for the removal of any member for the greater good of the church, the former ordination of the individual thus bapt­ized becomes null and void.

Paragraph 2 relating to taking affirmative and negative votes on the question of expelling mem­bers was afterwards adopted in joint session with the Twelve, and will be reported by that quorum.

The following memorials, as framed by the committee, upon the death of brethren Alexan­der McCoord and George S. Hyde were unani­mously adopted.

IN MEMORIAM.

Whereas, God hath permitted to be removed from our number, our much esteemed and aged brother, Alexander McCoord, who had spent many years of labor for Zion’s well; therefore, be it hereby resolved, that we, the officers and members of the Quorum of Seventy, do hereby express our sorrow for the loss of our brother from the midst of our coun­cils and from out the ranks of our ministerial force.

Whereas, we believe him to have been a man who loved truth and hated iniquity, and who gave many years of his life to the service of God and human­ity, and whose death was a blow to the cause of the Utah who sought to redeem ering Israel. We hereby express our heartfelt sympathy and con­dolence to his friends, and pray God to so bless and care for them as he has pro­mised in his holy word.

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Brother A. H. McCord was born at New York City, on the 10th day of January, 1811. United with the church in York, Canada, May, 1836, being baptized by Elder P. P. Pratt. He died near Harlan, Shelby county, Iowa, June 15th, 1887.

"Whereas, it hath seemed good that God, through the mystery of His Providence, should call from our midst a co-laborer and fellow-servant with us,—one so worthy, true and good—as our dearly beloved brother George S. Hyde.

Therefore, be it hereby resolved that we, the members and officers of the Quorum of Seventy, do express our appreciation of the fine work done at the School of Prophets, and also from our ministerial ranks, who ever strive to magnify his calling and office before God and the church, of which he was an able minister and faithful worker.

We also extend our sympathy and condolence with Mrs. Hyde, the good wife of our dear brother, and with the children.

Humbly yours, your obedient servants,

Twelve for examination and received their antecedent approval.

Lost by death, one gained by ordination, viz., F. R. R. of Lansing, Michigan, preached. He was assisted by Levi Anthony, of Wilber, Nebraska.

THURSDAY, APRIL 12th.

The morning prayer meeting was presided over by brethren J. N. White and William Leekka. The sermon that followed at the regular hour was preached by Mr. J. C. Crabb.

On motion, B. N. Davis H. Bays, was assisted by J. S. Roth, of Sonora, Iowa.

At half-past one o'clock, after singing Truth reflects upon our senses," James McKeen gave the name of the throne of grace for divine wisdom to aid us. Bro. Blair said that no new business should be introduced after the opening of this session. He presented several matters for consideration. Motion was then made that the years and days be not taken without a two-thirds vote in favor. There being already a proviso that they may be taken, of course, by the members of the committee, the resolution was ruled out of order.

The matter of time and place of holding the next conference, being the order of the day, was presented. Brethren Kinman and Bays motioned that it be held at St. Joseph, Missouri, beginning April 6th, 1888. Brethren Anderson and Stebbins moved that it be held at Lamoni, Illinois. Brethren Brackenbury and Warrick moved in behalf of Independence, Missouri. Brethren N. Rumel and W. H. Kelley moved that it be held at Kirtland, Ohio.

In speeches favoring the above places, Mr. Hutchinson, of St. Joseph, sent by the Manufacturers Bureau, and brethren Bays and Bays, moved that it be held at Plano, Illinois. Brethren J. S. Roth and I. L. Rogers moved that it be held at Plano, Illinois. Brethren Brackenbury and Warrick moved in behalf of Independence, Missouri.

In motion favoring the above places, brethren Joseph Smith and William Anderson in favor of Lamoni; and Bro. Brackenbury in favor of Independence.

An informal vote being taken, it was found that 93 were for St. Joseph, 11 for Plano, 8 for Lamoni, 4 for Independence, and 2 for Kirtland. The choice being between the first two, it was that there were 113 voting for St. Joseph and 11 for Plano. On motion St. Joseph was made the unanimous choice.

BISHOP'S REPORT.

The Bishop's report was returned by the Auditing Committee, with their report concerning the same, which was adopted:

In submitting my report of the finances to you for the past financial year I feel that it is for your interest to commend with the faith of the Saints who have freely and without constraint, except that which was laid at the base of the Master's cause, given of their means for the preaching of the gospel and assistance of the poor among the poor. I wish to mention the fact of the closeness of the times in many places monetarily, and the damage and loss of crops in others, the report will show that there has been the same steady increase in this department and assurance of a healthy continuous growth that has been marked in other years. With the growth of the work and interests is also brought about an increase in its care and chivalry among those who are called to labor in this work. I am in bonds yours, G. A. Blakesley, Bishop.

SUMMARY OF BISHOPS AND EXPENDITURES

Total collections for fiscal year 1887 and 1888.

Collected by Bishop for Tithes and Offerings........ $6,667.18

Collected by Bishop for Agents' Receipts.............. 1,035.60

Collected by Agents for Tithes and Offerings.......... 18,691.28

Collected by Elders not otherwise reported.............. 2,722.41

Total amount collected................................. $28,515.84

EXPENDITURES FOR FISCAL YEAR.

By Bishop to Agents........................................ $1,035.60

By Bishop to Agents for Tithes and Offerings............ 6,503.64

By Agents to Poor ........................................... 1,302.86

By Agents to Elders and Incidental .................... 14,150.65

By Elders not otherwise reported........................ 2,722.41

Total expended............................... $26,335.19

Exp. due from year's receipts.......................... 3,389.65

In Bishop's hands last report........................... 2,071.71

In Agents' hands last report........................... 4,064.09

Cash in Bishop's and Agents' hands........................ $10,117.05

BISHOP'S INDIVIDUAL REPORT.

Cash on hand last report................................. $2,621.71

Collected for Tithes and Offerings..................... 6,067.15

Balance and Agent's Accounts........................... $1,352.84

Total received................................. $12,354.75

EXPENDITURES.

Remitted to Agents........................................ $1,035.60

Paid Poor....................................................... 414.75

Paid Elders and Incidental .............................. 6,503.64

Total expended................................. $7,953.95

Balance on hand........................................... $4,467.18

AGENTS' RECEIPTS AND EXPENDITURES.

Cash in Agents' hands last report..................... $4,064.09

Received for Tithes and Offerings...................... 18,691.28

Received from Bishop................................. 1,035.60

Total received................................. $24,790.97

EXPENDITURES.

Remitted to Bishop........................................ $8,015.71

Paid Poor....................................................... 1,033.84

Elders and Incidental ................................. 14,150.65

Total expended................................. $19,055.04

Cash in Agents' hands................................. $5,715.87

DUE CHURCH FROM ALL SOURCES NOT INCLUDING BUILDINGS IN WHICH TO WORSHIP.

On hand to account last report......................... $4,815.41

Bills Receivable, last report.......................... 1,885.60

Real Estate, last report............................... 6,490.00

Bills Receivable, present report........................ 1,408.20

Real Estate, present report............................. 18,000.00

Herald Office account, present........................... 20,000.00

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The committee to which your committee appointed by the honorable body beg leave to report:

Having examined some of the manuscript of the proposed Saints’ Harmony and conferred with the musical editor, Bro. M. H. Forscutt, we find that he has expended for books and material about $200, which he asks the church to pay him, and further that he is now ready to enter upon the work of publication, and we recommend to said house of publication to procure his services and set about the work at once.

G. A. Blakeslee, T. Kinney
J. A. Robinson

The Twelve and the Bishops.

A report from the Twelve and the Bishops was read, being as follows:

The Quorum of the Twelve and Bishops met at the house of Bro. Bishop, Independence, Missouri, April 10th, 1888. Present E. C. Briggs, W. H. Kelly, James Caffall, John H. Lake, A. H. Smith, J. R. Lambert, J. W. Gilben, Heman C. Smith, Joseph Luff and G. T. Grills of the Quorum for the state of Nebraska; G. A. Blakeslee, E. L. Kelley and Elijah Bania of the Bishops. After examination and discussion the following was unanimously agreed upon:

"Resolved that we re-affirm the basis of action, and Principles and Rules of Action contained in the joint epistle of April 2nd, heretofore amended." This resolution does not include the preface to said epistle, but it is understood that said preface shall be included.

The subsequent amendment of the same is the striking out of the words "said agents to be Elders."

The following was adopted as the unanimous declaration and request of the two quorums: We resolved that the secretary be instructed to prepare a proper introduction to the Epistle of the Twelve and Bishops and to incorporate the request that it be published, and incorporated in the Book of Rules when that is revised.

It was also ordered that the names of all members, of each quorum, who are present should be attached to the minutes of the present conference.

These reports are hereby presented, and you are earnestly requested to grant them.

Respectfully submitted,

H. W. Gilben, T. Kinney, J. A. Robinson

Brethren Gillen and Hawley moved that the requests be granted, and, after being opposed by Bro. Bronson and favored by brethren E. L. and W. H. Kelley and C. H. Porter, the motion prevailed, with the provision that the Principles and Rules of action be amended so as to read that the ministry shall report annually to the Bishop instead of semi-annually.

High Priests’ Quorum Report.

The High Priests’ Quorum reported as follows:

The High Priest’s Quorum has held two meetings; first, to consider the resolution of the Assembly of Ministerial Agents for the election of a bishop for the state of Nebraska; and second, to consider the resolution of the Assembly of Ministerial Agents for the ordination of the above selection of names for ordination as High Priests; and it was resolved that we, R. J. Anthony, James A. White and J. C. Foss be so ordained.

On motion of brethren E. L. Kelley and F. G. Pitt, the report was adopted without discussion, reading it as follows:

We, Your committee appointed by your honorable body on the subject of publication, beg leave to report:

Having examined some of the manuscript of the proposed Saints’ Harmony and conferred with the musical editor, Bro. M. H. Forscutt, we find that he has expended for books and material about $200, which he asks the church to pay him, and further that he is now ready to enter upon the work of publication, and we recommend to said house of publication to procure his services and set about the work at once.

G. A. Blakeslee, T. Kinney
J. A. Robinson

Fifth Quorum of Elders.

The report of the Fifth Quorum of Elders was read, being as follows:

The quorum has held, up to date, six sessions. Fifty-five members reported, of whom five members reported, of whom five members reported that they are earnestly requested to grant them.

Resolved that the High Priest’s Quorum, in accordance with advice received from the First Presidency, and after being opposed by a number of members in said quorum, do hereby recommend that the following named be ordained to the office of High Priests: 1, John H. Lake; 2, David Chambers; 3, Calvin A. Becher; 4, L. C. Putney; 5, Asa S. Cochran; 6, F. G. Pitt; 7, J. H. Peters; 8, J. W. Waldsmith; 9, W. C. Cadwell; 10, C. C. Buttrick; 11, William Anderson; 12, J. A. Robinson; 13, R. M. Elvin.

Respectfully submitted,

H. A. Smith, T. Kinney, J. A. Robinson

[The Presidency say that they wrote out a statement for the conference (to go with the above report) that they approved of the above selection of names for ordination as High Priests; but, for some cause unknown to us, it failed to come into my hands. H. A. S.]

The recommendations for the ordination of Presidents of Seventy were taken up and, on separate motions, it was ordered that R. J. Anthony, W. N. White and J. C. Foss be so ordained.

On motion of brethren Elvin and Gouldsmith to defer further action until the brethren can be conferred with, Brethren Lambert and Greenbough moved as a substitute that we defer making any provision for the ordination of the absent appointees of the Seventy until missions shall have been considered.

A request was presented by certain of the Priests and Teachers who desire the organization of quorums of said officials. On motion these requests were referred to the Quorum of the Twelve, as was also the report of the High Priest’s Quorum.

In the evening M. H. Forscutt preached to a crowded house. He was assisted by F. G. Pitt.
Reese, Thomas Worrall, C. J. Hawkins, J. S. Goble, T. J. Bell, John Pett, A. V. Closson, S. A. Starks, Jacob Steen, Stephen Steen, R. Etzenhouser, Tom- Hynder Hinklers. Sixteen are acting as presidents of branches, one as president of a district; total of baptisms 124, ordinances 18, marriages 13, dedications 1.

The following resolutions obtained, and are severally presented by way of petition asking action of the body. Resolved, that first, the opinion of the Fifth Quorum of Elders that the eligibility of men to General Conference appointment, of those of age sold for sale. Joseph Steen should be re- considered by the body. We therefore petition the general body to ask action of the Twelve, and to report to this session of conference that action may be had and the time of the general body economized.

We further petition the general body to perfect the work begun in California by the law of the States, and we ask that the church can so hold real estate in California by the law of comity between the States under its general corporate character.

G. A. BLAKESEEEE Chairman.

The report of the Quorum of Twelve concerning the nominations by the High Priest's Quorum was unanimously voted to the Independence district.

The matter referred to us by the body, contain- ined in the report of High Priest's Quorum, was duly considered, and all the names recommended except one were unanimously endorsed. Against that one a vote was taken.

HEMAN C. SMITH, Secretary pro tem.

The regular order being on the report of the Seventy the substitute under discussion, on adjournment yesterday, was put to vote and prevailed.

The names of the remaining brethren nominated by the Seventy for ordination were separately presented, and the ordination of Brn. J. T. Besty, J. M. Smith, Thomas Matthews, James Moler, H. O. Smith, M. T. Turpen, W. R. Green, J. A. Carpenter, and O. B. Thomas, was ordered as members of the Quorum of Seventy.

On motion of brethren Salivard and Moore the ordination of brethren H. H. Robinson, J. W. Wight and W. E. Peak, as provided for yesterday, was referred to the Twelve.

The nominations from the High Priest's Quorum were taken up and it was moved that we approve. Concerning the matter Bro. E. L. Kelley spoke in opposition. Bro. W. R. Blair made a statement and also read the message that the First Pres- idency sent to the High Priest's Quorum which caused that body to take action in so selecting. Brethren Perry, Crab and Brand favored the proposed ordina- tions, and Bro. J. R. Lambert opposed.

Then brethren W. H. Kelley and M. H. Foss cut put the matter to be referred to the First Presidency and High Priests who are present, to examine and report. It was then moved to amend by adding the Quorum of Seventy, and to be subject to the call of the First Presidency.

Brother Whiting and Scott opposed and brethren Luff, Perry, Derry, Elvin, Bracken- bury and E. L. Kelley spoke in favor. Then brethren Crab and George Derry moved to refer to the First Presidency alone. Being put to the motion was defea- tuted. Being taken on the amend- ment, it was lost. Previous question was ordered and the original was adopted.

The appeal case of Bro. J. L. Pride vs. the North Freedom branch was taken up and referred to the missionary in charge.

The question from the Des Moines district where no member may keep the records of a district, or if the district clerk should be an elder, was referred to the chair. Pres. Smith said that any per- son qualified, whether an officer, lay member or good sister, can act as clerk of the district.

A communication with reference to fur- nishing matter for the encyclopedias was, on motion, referred to the First Presidency.

A request from the Eldorado branch, Missouri, asking that Bro. Swan Swenson be ordained an Elder was referred to the president of the Independence district.

The resolution of the Seventy concerning the case of D. H. Bays was moved. The following substitute was presented by Elder Cadwell and Crabill.

Resolved, that the missionary in charge be re- quested to communicate with the Galland's Grove branch and either secure from said branch a letter of removal for brother Dave H. Bays or see that his name is removed from the branch records, in which latter case said mission- ary in charge shall issue said letter of removal and recommendation to said brother.

Brethren Lamb and Hawley opposed and brethren Cadwell and Whiting favored it. Being put to vote it was lost by a vote of 31 to 22.

The petition of the McFall branch, Cerritos county, Missouri, to be added to the Decatur district was read and motion made that the matter be referred to the Decatur district and the McFall branch. It was also moved that it be referred to a committee of three, appointed by the chair.

A further motion was made to be referred to the missionary in charge. This last motion to refer was adopted.

The following was moved by brethren Scott and Salivard:

Whereas, General announcement has been made throughout the entire world, by the representatives of the church, in the United States and in other countries, with the object of bringing the apostasy to an end; and

Whereas, The faith has been grossly perverted and misrepresented by the Utah Apostacy, and also by other fragmentary factions that have departed from it, which departures have given wrong impressions to the public concerning the church; and

There has been still another method of introducing wrong impressions to the public mind by the action of this body, in having an apostate member, A. Blakeslee, the missionary in charge of the Branch of the church, at Cerritos, California, during the Summer of 1885, at which the religious high-pioneers of the church have been assembled, and those of the pion­ eers of the century are to be represented, we are informed that special prominence is to be given to the faith of the Latter Day Saints; and

Whereas, From said wrong impressions existing in the public mind of the church in consequence of its general and historical misrepresentation at said Centennial Celebration unless steps are taken to remove it from its true light. Resolved, Resolved, First, a committee of seven, consisting of Presidents Joseph Smith, W. W. Blair, Bishop G. A. Blakeslee, the missionary in charge of the Branch, and such other persons as the President may see fit to select to be appointed to see that the interests of the church are cared for and its faith properly set forth at said celebration. Said com- mittee to take such measures so to do as shall in their wisdom be deemed necessary.

Bro. Short opposed it and Brn. Briggs, Kinneman, and E. L. Kelley favored it. Then Bro. Kinneman and Keeler moved that the name of E. L. Kelley be added to the others mentioned. Bro. Etzenhouser and Foss cut put the name of said person to be added to the others as a substitute that those named in the original motion be authorized to select others to assist them as they may find necessary. Brn. Hansen and Kinneman opposed, and Brn. Whiting and Crabill favored the substitute. It was then put to vote and defeated.

Brother Chatburn favored the amendment. Pre-vious question was ordered and the motion to amend prevailed. Then the original as amended was favored by Bro. Scott and was agreed to.

Announcements were made for meetings of the First, Third and Fourth Quorums of Elders. The assembly sung "Praise God from whom all blessings flow," and Pres. J. Smith pronounced the benediction.
SATURDAY, APRIL 14th.

The nine o'clock prayer meeting was in charge of Bro. J. A. Robinson, with Wm. Anderson. The business of the morning was by Bro. H. L. Holt of San Di­dino, California. He was assisted by Bro. W. M. Rumel of Omaha, Nebraska.

The afternoon service begun by sing­ing, "Come thou fount of every blessing." Bro. John Hawley of Galdon Grove, Iowa, conducted it.

FIRST QUORUM OF Elders.

The following report was read:

The First Quorum of Elders have held three meetings, with fifteen members in attendance. Peace and good will prevailed.


Elder George Adams sent in his license and resignation, and at his request he was dropped from the quorum.

The application of Elders T. J. Franklin was referred to committees, and was not referred to any committee.

R. M. Elvin, President.

SECOND QUORUM OF ELDERS.

The following report was read:

We have held five meetings, fifteen members present. The following reported:


The total amount of moneys, baptized 134, was distributed.
the Indian Territory was taken up and the following was moved by Brn. Clapp and Campbell and adopted:

That the matter of establishing a mission in the Indian Territory be referred to a committee of five, including the Bishopric, W. H. Kelley, John H. Scott, Lake and Scott, and the motion prevailed.

A letter from W. T. Whittaker of the Cherokee Nation, was read by Secretary Siebensen, and Bro. S. Maloney gave his views and related his experience as a missionary who has labored there. Brn. J. A. Robinson and J. Hawley spoke in favor, and the motion prevailed. Pres. J. Smith appointed E. C. Briggs, S. Maloney, D. Chambers and H. Kemp as the other four of the committee to act with the Bishopric.

The following was moved:

That the chapter adopted as an amendment of the Book of Rules be embodied in said book in the next edition; also that the Board of Publication have said amendment printed in a style suitable to be put into the Book of Rules as it now is.

It was moved to amend by adding:

And that the Rules of Representation as they now prevail be also be embodied in said book.

This amendment prevailed by a vote of 46 to 11, after which the motion, as amended, was adopted.

The following was moved by Brn. Luff and H. C. Smith, and adopted:

Whereas, the General Conference of April, 1856, had committed the church's work to a committee of seven members for the purpose of said church homesteads not being situated where a view to meeting the future as well as present demands of the general and local church, and the cost of the said buildings, and the price of land cost about, or over, $6,000, and the Independence branch is bearing the heavy portion of the burden, but needs help to complete said church houses;

Whereas, it is understood by us that the building and free-will offerings in the Bishop's hands, may legally be used in the building of church houses;

Whereas, it is essential for the good of the general work that a credible title be erected at the center stake, towards which the eyes of the Saints are tending, and the attention of the world is being directed; therefore

Resolved, that we appeal to the General Conference for help, and ask that $3,000 be granted us for the above purpose; also that the Bishopric be instructed to pay said amount to the building committee, as fast as the progress of the building work shall demand.

By order of the building committee, as authorized by the Independence branch.

Joseph Lyford, Chairman.

It was moved by brethren Luff and Warnky that the request be granted. A substitute was moved by brethren Lambert and Griffiths that this whole matter be referred to a committee of five, including the Bishopric, W. H. Kelley, John H. Scott, Lake and Scott, and the motion prevailed.

Upon the motion of J. A. Robinson, seconded by J. Hawley, the Stewardship of the Bishopric was referred to a committee of seven, and said committee include the Bishopric.

SUNDAY, APRIL 17TH.

The day was one of the fairest, and the Saints gathered to every service in full number, the house being crowded on each occasion. The nine o'clock meeting was in charge of brethren L. R. Rogers, of Des Moines, Iowa; Samuel and M. H. Forscutt, of Omaha, Nebraska. At the hour for preaching Bro. Forscutt announced the hymn, "Sweet the time, exceeding sweet," Bro. G. T. Griffiths offered prayer and Pres. Joseph Smith delivered the sermon. After prayer the choir sang an anthem. Following this the hymn, "Mortal's awake," was sung. The last hymn was, "Lord, at this closing hour."

At half past two o'clock, after singing, "What various hindrances we meet," Bro. H. C. Smith, of San Bernardino, California, offered prayer. An anthem was sung and also the hymn, "How will the Saints rejoice to tell." The sermon was by Bro. W. H. Kelley, of Kirktland, Ohio.

The evening discourse was by Bro. M. H. Noscutt. He was assisted by Bro. W. W. Blair.

MONDAY, APRIL 18TH.

The morning prayer service was in charge of J. M. Terry of Stewartsville, and J. B. Young of Independence.

Preaching at half-past ten by E. C. Brand of Tabor, Iowa, assisted by J. S. Roth of Sonora, Iowa.

The business session opened with the hymn, "Lord of the harvest, hear," Prayer by Columbus Scott. Pres. Blair suggested that inasmuch as many of the brethren had gone home that it would be well to defer till next session as much of the business now in hand as possible.

The report of the First Presidency upon the mission-field of the Quorums of the Seventy was read and adopted without change, as follows:

1. Thomas W. Smith; Australia and Society Islands, in charge.
2. James L. Smith; Colorado, Pennsylvania, and New Mexico, in charge.
3. Alexander H. Smith; Northern Illinois, Wisconsin, Minnesota, Dakota and Manitoba, in charge.
5. James W. Gillen; Southern Illinois, Southern Indiana, Eastern Missouri, Arkansas, Kentucky and Tennessee, in charge.
6. Joseph R. Lamb; Iowa and Missouri in charge.
7. John H. Smith; Missouri and Kansas, in charge.
9. John H. Smith; Canada, in charge.
10. E. C. Briggs; Ohio and Western Pennsylvania, in charge.
11. Gener T. Griffiths; Virginia and West Virginia, in charge.

Joseph Smith, Vice-President.

The report of the Twelve on the mission of the Seventy and Elders was presented:

The Quorums of Twelve have considered missions so far as time has permitted. Others are under consideration and will be presented when decided upon. Those passed upon are as follows:

1. R. J. Anthony; Rocky Mountain Mission, in charge.
2. R. M. Elvin; Rocky Mountain Mission.
3. Joseph F. McDowell; Far-West District.
4. Duncan Campbell; Southern Iowa and Northern Missouri.
5. Isaac N. Roberts; South-Western Mission, comprising Texas, Western Louisiana, and all Indian Territory.
7. D. S. Crawley; referred to missionary in charge in Kansas and the Bishop.
8. Peter Anderson; Rocky Mountain Mission.
10. John R. Evans; referred to missionary in charge of Rocky Mountain Mission and Bishop.
12. Willard J. Smith; Canada and Michigan.
14. Tom Burion; referred to missionary in charge of Pacific Slope Mission and Bishop.
15. Joseph C. Capp; Rocky Mountain Mission.
16. Thomas Dally; referred to missionary in charge of Pacific Slope Mission and the Bishop.
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17. Evan A. Davies; Wales.
18. J. Alfred Davies; Kansas.
20. Warren E. Peak; Little Sioux and Pottawattamie Districts, Iowa.
21. Luther Devore; South-East Ohio, and West Virginia.
22. Richard C. Evans; Canada.
24. Hans N. Hanson; referred to missionary in charge in Minnesota and the Bishop.
25. Charles H. Jones; referred to missionary in charge of Northern Missouri and Bishop.
26. Thomas E. Jenkins; continued in Wales.
27. Hiram Robinson; Des Moines District, Iowa.
28. Arthur Leverton; referred to missionary in charge in Canada and the Bishop.
29. James McKiernan; North-East Missouri District, with privilege of laboring in Nauvoo and String Prairie District.
30. A. J. Moore; South-Western Missouri.
31. John S. Roth; Eastern Iowa and Des Moines Districts.
32. R. S. Saludas; Pittsburg and Kirkland District.
33. Columbus Scott; Michigan and Northern Illinois, In charge.
34. F. M. Sheehy; New England States.
35. Medford Short; Wisconsin and Northern Illinois.
36. John Smith; Massachusetts District.
37. Edward Smith; West Virginia.
38. Wm. M. Ruml; Nebraska.
40. Mary M. Smith; Des Moines District, Iowa.
41. E. C. Brand; Kansas.
42. Isaac N. White; Independence District, Mo.
43. Eli M. Wildermuth; Southern Wisconsin.
44. T. H. Wilma; South-East Ohio and West Virginia.
45. Isaac Smith; Southern Illinois.
46. Thomas Matthews; Virginia and West Virginia.
47. James Moler; Virginia and West Virginia.
48. Hiram Smith; Nebraska when ready for the field.
49. Martin M. Turpin; Southern Iowa, Northern Missouri.
51. Ulysses W. Greene; Maine.
52. James A. Carpenter; Northern Michigan.
53. Orland B. Thomas; referred to missionary in charge and Bishop.
54. James Q. Short; Southern Indiana.
55. Moses R. Scott; Southern Indiana.
56. Varden Baggery; Southern Indiana.
57. Thomas Tryall continued in charge of English Mission.
58. Samuel Brown; Canada.
59. James A. McLuskey; Canada.
60. John Shilbe; Canada.
61. David E. Lander; Oregon, and Washington Territory.
62. Leonard Scott; Ohio, and Western Pennsylvania.
63. J. J. Cornish; Northern Michigan.
64. Charles E. Buttrworth; Galland's Grove District, Iowa.
65. Rudolph Eisenhour; St. Louis District.
66. Wm. Gibson; Southern California.
67. Andrew Barr; Northern Michigan.
68. James Brown; Pittsburg and Kirkland District.
69. A. J. Cato; Arkansas.
70. James Wellcock; Galland's Grove District, Iowa.
71. J. E. Holt; with James McKiernan.
72. P. B. Seabrook; Tennessee.
73. W. S. Pender; Wisconsin.
74. Levi Phelps; Northern Michigan.
75. E. W. Whier; West Minnesota and South-East Dakota.
76. Thomas Whiting; referred to missionary in charge of Eastern Iowa District, and the Bishop.
77. Robert F. Ware; Central Missouri District.
78. Wm. Newton; English Mission.
79. George W. Shute; Kansas.
80. John Bruns; Kanawha; Far West Missouri, Mo.
81. Nicholas Stamm; Pella, Iowa, and vicinity.
82. J. L. Goodrich; North East Kentucky.
83. James Thomas; Nodaway District, Missouri.
84. T. J. Martin; North-West Minnesota District.
85. F. M. Cooper; Northern Illinois District.
86. C. G. Larrabee; Southern Wisconsin.
87. George Shulte; Des Moines District, Iowa.
88. Charles H. Porter; Southern Nebraska District.
89. Albert Hawes; Northern California.
90. Hiram Rhathen; Minnesota.
91. A. H. Parsons; Nova Scotia and New Brunswick, in charge.
92. John W. Wight; Australia.
93. Cornelius A. Butterworth; Australia.
94. H. C. Bronson; Southern Nebraska.
95. Broadway Robinson; referred to missionary in charge of the missionaries in the respective fields where he wishes to labor.
96. The matter referred to us in regard to Priest's and Teacher's Quorums was by us referred to committees from our quorum, who reported that they had organized the Second Quorum of Priests, Bro. J. B. Pope, president, and Bro. U. A. Austin and S. D. Shippy counselors; Bro. George Harrington secretary. Also organized the first Quorum of Teachers with Bro. J. B. Scott president, and Bro. F. W. Barbee and Wm. Sprangling counselors; Bro. G. H. Hidy secretary. A committee from the quorum was also appointed to meet with the Seventy for the purpose of ordaining those referred to us for ordination, who reported having ordained Bros. Isaac N. White and John C. Seaver and Bro. H. H. Robinson, John W. Wright and Warren E. Peak to the office of Seventy.
Respectfully submitted,
HEMAN C. SMITH.
Secretary pro tem.
97. Gorden E. Deuel; Southern Kansas.
98. Alfred White; Independence District, Mo.
99. E. W. Cato; Central Missouri District.
100. L. H. Ezell; Texas.
101. Ernest Good; Independence District, Mo.
102. Abner Lloyd; referred to missionary in charge.
103. Robert M. Baber; referred to missionary in charge of Dakota and Bishop.
104. E. A. Steadman; Minnesota.
105. Thomas M. Smith; Southern Illinois.
106. John Shippy; referred to missionary in charge, and Bishop to labor in Decatur District.
107. Roderick May; referred to missionary in charge.
108. E. A. Shelly; referred to missionary in charge, Michigan and Bishop.
109. Samuel Crum; referred to missionary in charge.
110. George Reesee; Montana.
111. John Hawley; associated with J. N. Roberts in South-Western Minnesota.
Respectfully submitted,
HEMAN C. SMITH.
Secretary pro tem.
The Quorum of Twelve ask leave to report that they have concluded to recommend two more names for missionary appointment, viz.
113. W. H. Griffin; Kentucky and Tennessee.
114. T. W. Chatburn; Nodaway District, Missouri.

Resolved,
That the wisdom and legality of ordaining men of the like age, of the Church, to the same work opposing the doctrine of the like age, of the Church, to the same work opposing the doctrine of

Whereas, the resolutions found in the reports of the Third Quorum of Elders and the First

The resolutions found in the reports of the Fifth Quorum of Elders and the First

names from 96 to 113 were presented later but are placed with the others that all the appointments may be together.

H. A. S.

Pres. Smith spoke upon the method of making appointments, saying that the authorities having the matter in charge<br>...
Quorum of Priests, (see minutes of 19th) were also deferred till April, 1889.

The following from the Fremont Dis­

i. Resolved, by the Fremont district in con­

1st. Resolved, by the Fremont district in con­

2d. Resolved, that the clerks of said branches be requested to make out a list of all names of such members, with the items thereto, and forward the same to the district secretary, by the hand of an especial messenger to Red­

district, and that you order the same placed on record for the benefit of all those concerned, believing it to be for the interest of said district and the church generally, thereby saving conflict and falsehood in our statistical reports.

The Epistle of the Twelve, as presented on the 11th, was read:

The Quorum of Twelve wish to inform you that a decision was made at the meeting of April, 1889, made a few corrections, and then unanimously endorsed it. They then presented it to the body to which it was referred, and the action reported that they had approved of it by a unanimous vote. We now present it to the body for their consideration.

The following preamble and resolution was passed by the quorum: "Whereas, It is reported to us that there is a misunderstanding of, and opposition to the office of apostle, that the presiden­

district presidents are to open up new fields of labor; encourage and stimu­

9th. Was

1st. Resolved, that it is our opinion that in all cases of excommunication, and baptism administered by one having proper authority, that we can assume the motive of excommunication; and that in the case of subsequent transgression: but due diligence should be exercised by church officials, to honor the law contained in Doctrine and Covenants, paragraph 7, and section 42, para­

2d. Whereas, there is a divided opinion with reference to the meaning of the law contained in the Book of Doctrine and Covenants, section 42, paragraph 7, which reads as follows: "Thou shall not commit adultery: and he that committeth adultery and repenteth not shall be cast out; but he that has committed adultery and repenteth with all his heart, and.taketh it, and doeth it no more, then, notwithstanding that sin he shall not be forgiven, but shall be cast out." Therefore, be it resolved, That it is our decision that the law of God requires the church to forgive once, upon confession: and that a second offense, demanding excommunication, can not be committed until after the guilty parties have once been forgiven of the crime charged.

May the spirit of wisdom, and the love of the truth abide with the faithful everywhere, Is the Lord of your co-witnesses, and the Lord of the Church. Respectfully submitted.

Heman C. Smith, Sec'y, Pres. temps.

M. H. Forscott and Charles Perry moved that it be referred to the First Presidency. J. H. Hanson favored this and W. H. Kelley and F. G. Pitt opposed. Then F. G. Pitt and R. M. Elvin moved the following:

Whereas, there appears to be a difference be­

between the decision of the First Presidency in 1877, and the Epistle of the Twelve; therefore be it resolved, that this document be referred to the First Presidency, and that action thereon be de­

ferred till the General Conference of 1889.

Joseph Luff and E. L. Kelley moved that it be laid on the table until the matter be referred to the First Presidency, the Twelve and the High Priest's Quorum is referred to the First Presidency, and that action thereon be de­

ferred till the General Conference of 1889.

The evening service was by J. F. Mc­

Dowell of St. Joseph, Missouri. He was assisted by J. W. Wight of Moorhead, Iowa.

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TUESDAY, APRIL 17TH.

The nine o'clock meeting was in charge of R. M. Elvin and C. E. Butterworth. M. T. Short preached at half-past ten, Collins having the floor at the beginning of the session.

At half-past one the brethren still remaining assembled for the closing business of the session. After singing a hymn James Caffall offered prayer. Then the following report was read:

We, as the committee appointed by you, consisting of the President, the Twelve, and the High Priests, do hereby report that we have consulted upon the subject recommended to us by the President of the Twelve and the High Priests, to the ordination of the Twelve and the High Priests, and, upon such consultation and because of instructions received by us, we recommend that the brethren be deferred till said conference, to be taken up and considered on the same day following its order.

On motion of F. G. Pitt and J. W. Brackenbury it was adopted by unanimous vote.

The report of the First Presidency, upon the missions of those High Priests whose names had been sent in, was read:

In the matter of the appointment of High Priests for the session it was recommended as follows:

C. Derry, Little Sioux and Galland's Grove District. J. C. Crab, Little Sioux and Galland's Grove. M. H. Forscutt, to be provided with a field by the President of the Twelve, and assigned its district.

On motion of J. T. Kinneman and W. Newton it was adopted.

An additional report of the Twelve on missions read. The names presented will be found with the main list. M. T. Short desired permission to labor in northern Illinois, on account of the poor health of his wife, as well as in Wisconsin and his country. It was recommended.

On motion of J. T. Kinneman and W. Newton it was adopted.

An additional report of the Twelve on missions read. The names presented will be found with the main list. M. T. Short desired permission to labor in northern Illinois, on account of the poor health of his wife, as well as in Wisconsin and his country. It was recommended.

On motion of J. T. Kinneman and W. Newton it was adopted.

Heman C. Smith was requested to stop in Utah and ordain R. J. Anthony to be one of the presidents of Seventy. It was also provided that the brethren see to the ordination of the members of the Seventy nominated and approved at this session: E. C. Briggs and G. T. Griffiths to attend to the ordination of T. J. Beatty, James Moler and Thomas Matthews; J. R. Lambart to that of O. B. Thomas and M. M. Turpin; James Caffall to that of H. O. Smith; J. W. Gillen to that of I. M. Smith; W. H. Kelley to that of U. W. Greene, and Columbus Scott. The question of publishing "Persecution and its Causes" in pamphlet form, as deferred from last conference, was referred to the Board of Publication.

Also the deferred question of publishing the revelation of April, 1851, in the Book of Covenants, was taken up, and it was moved that, to be consistent with ourselves, it should first be presented to the quorums of the church for approval, and it was adopted that the First Presidency so do with it as they see fit.

It was moved by David Chambers and E. L. Kelley that the subject of establishing a mission in Indian Territory be now taken up. This, on being put to vote, was defeated.

Then W. H. Kelley and M. H. Forscutt moved the following, and it was adopted:

That the committee to whom the above matter was referred be authorized to prosecute the mission, if found feasible by them, and report to next conference.

Fifty-five ministry reports not yet read were ordered to be published as though read. It was also ordered that the minutes of this conference be published in supplementary form, if found practicable and not involving too great expense.

Bro. A. H. Herkese had the propriety of receiving the tree delivery of mail during the St. Joseph conference. The authorities of the church were sustained in their appointment.

Concerning the committee to audit the Board of Publication books and accounts it was moved that the same ones be appointed as were last year, but W. C. Cadwell refused to serve, and M. H. Forscutt was chosen, and J. Luff and J. H. Peters were re-appointed.

Thanks were voted as follows: To the Kansas City Journal, Kansas City Times, Independence Sentinel, and Independence Gazette for publishing minutes of our conference. To the citizens of Independence for hospitality shown us. To the Building Committee for preparing the building for the conference.

Pres. Smith was requested to make a closing address but did not feel able because of neuralgia in the face. On motion the conference adjourned to meet at St. Joseph, Missouri, April 6th, 1889.

NOT GREAT.

"She never did much. You never saw her name in the society column of the newspaper. She was not a crusader or reformer in any sense, and yet there were many who came to her for comfort. Her soothing words, gentle spirit, and quiet, restful home were a balm to tired, weary hearts. So much were the words of a friend upon the departure of one she loved. She did for humankind what the moss and lichens do for nature. Says Ruskin: "The mosses and lichens are the first mercy of the earth, velling with hushed softness its dintless rocks; creatures full of pity, covering with strange and tender honor the scarred disgrace of ruin; laying quiet fingers on the trembling stones, to teach them rest. They will not be gathered, like the flowers, for chapelet or love token, but of these the wild bird will make its nest and the weary child its pillow. And, as they breathe the outstretched air, the earth will give for the purpose of purchasing a tent for use of Bishop's Agents of different districts.

G. A. BLAKESLE, Bishop.

GALION, Berrien county, Mich.

To members of Latter Day Saints' Church and others of Northern Illinois, who have subscribed, and also others who intend to give for the purpose of purchasing a tent for use of Bishop's Agents of different districts. The authorities of the church were sustained in their appointment.

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NOT GREAT.

"She never did much. You never saw her name in the society column of the newspaper. She was not a crusader or reformer in any sense, and yet there were many who came to her for comfort. Her soothing words, gentle spirit, and quiet, restful home were a balm to tired, weary hearts. So much were the words of a friend upon the departure of one she loved. She did for humankind what the moss and lichens do for nature. Says Ruskin: "The mosses and lichens are the first mercy of the earth, velling with hushed softness its dintless rocks; creatures full of pity, covering with strange and tender honor the scarred disgrace of ruin; laying quiet fingers on the trembling stones, to teach them rest. They will not be gathered, like the flowers, for chapelet or love token, but of these the wild bird will make its nest and the weary child its pillow. And, as they breathe the outstretched air, the earth will give for the purpose of purchasing a tent for use of Bishop's Agents of different districts.

G. A. BLAKESLE, Bishop.

GALION, Berrien county, Mich.

To members of Latter Day Saints' Church and others of Northern Illinois, who have subscribed, and also others who intend to give for the purpose of purchasing a tent for use of Bishop's Agents of different districts. The authorities of the church were sustained in their appointment.

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Joseph Smith, Presi-
As the Lord said, they could not bear a greater burden.

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**THE SAINTS’ HERALD.**

**TENTERS.—** At Golden Springs, Nebraska, 13th March, 1888, of consumption, Sr. Mary, wife of John Tenter, aged 73 years, 15 days. She was the widow of Adolphus Tenter, who preceded her July, 1880, dying in the faith. Her funeral was conducted by Elder W. M. Russell, February 6th, 1888. She leaves a husband and seven children to mourn her loss. She was highly esteemed by all, and her death is a great loss to the Saints. Funeral services were conducted by the local Elders and a large congregation at the funeral attended. Funeral sermon by George W. Walters.

**CHAPIN.—** At Oconee, Platte county, Nebraska, of consumption, Sr. Hannah Chapin, aged 73 years, 8 months, 15 days. She was the widow of Adolphus Chapin, who preceded her July, 1880, dying in the faith. Her funeral was conducted by Elder W. M. Russell, February 6th, 1888. She leaves a husband and seven children to mourn her loss. She was highly esteemed by all, and her death is a great loss to the Saints. Funeral services were conducted by the local Elders and a large congregation at the funeral attended. Funeral sermon by George W. Walters.

**FULLER.—** At Nebraska City, Nebraska, of consumption, Dr. L. B. Fuller, aged 54 years. He was a true hearted man, a noble citizen of the city of 89 years. He leaves an aged wife, four children and of debility consequent upon advanced years, and of debility consequent upon advanced years, Sr. Hannah Fuller. Born January 20th, 1815, and passing away April 5th, 1888, she had reached her last days, a life of devotion to God and her many children, and was gathered peacefully to the "rest" which is provided for those whose activities on earth have rendered them good. Eight of her children were present at her funeral, four unable to reach where the body was laid to rest. A wife and a mother, endearing her to her loved and loving Lord and Master. Her faith in the latter day work never wavered, and she passed to her rest in a peaceful slumber, retiring at night in usual health and strength, and was gone the next morning when her family called her to breakfast. Elder George W. Gally preached on the occasion of her burial, and Bro. C. M. Teeters, aged 46 years, the Presbyter, whose church had been tendered Bro. Gally to conduct the funeral exercises in. A long and necessary to the last in attending on their funerals, and of the esteem of Sr. Laura Chapin, who had been their neighbor for twenty years. Her remains were brought to Columbus for interment in the cemetery. May our last home be as peaceable as hers, and our memory as fragrant.

**BROWN.—** Nancy Brown was born in Hamilton, Warren county, Ohio, April 25th, 1821, moved to Iowa shortly before reaching her 20 years, being born at Amboy, Illinois, by Elder W. W. Blair, in December, 1829, and died near Sublette, Illinois, March 30th, 1888, leaving behind her a husband, and two children, aged one year and one month, and one grand-child, and one great-grand-child to mourn her departure. Elder Stephen J. Stone preached her funeral sermon from 1 Corinth. 15: 52. To a large concourse of people. Sister Brown was a most worthy child of God, had clear and decided convictions on Christian duty, with courage and decision, and was a bright and shining example of the greatness of her conclusions. She was an every-day Christian, had perfect hope of immortality and eternal life. She was a shining star in the church, and was found in the gospel, kept the faith to the end, triumphed over every obstacle and opposition, and has gone to her reward in the presence of glory, at the hands of her beloved and loving Lord and Master.

**RICHARDSON.—** At the residence of Mr. John Hetera, Waterloo, Iowa, April 6th, by. Stephen Richardson, of her long residence in Missouri, Illinois, for interment. Bro. Richardson was born in Royalton, Massachusetts, in 1799, came to Ma. in 1839, and settled at Perkins' Grove, near which he resided until about four years ago when he accompanied his daughter, Mrs. Hetera, to Iowa. He has seen a great empire rise and fall, and died the 6th of April, aged 89 years. He leaves an aged wife, four sons and three daughters to mourn his death, and of the strength of her past years, still full of life to revere his memory and call him blessed.

**EATON.—** Charles L., son of Bro. John B. and Sr. Hannah Eaton, February 27th, 1888, aged 15 years, 4 months and 8 days. He was a conscientious young man, patient and extremely suffering. His last words to me were: "May the Lord spare my life until I can obey the gospel of the Lord Jesus Christ." He died without that privilege—his strength not being sufficient. Funeral attended by Elder U. W. Greene.

**WILLIAMS.—** At the residence of Mr. and Mrs. John Sparks, April 26th, 1888, aged 49 years. He leaves his wife, five children, three sons and two daughters, and of the strength of his past years, still full of life to revere his memory and call him blessed.

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THE SAINTS’ HERALD.

Vol. 35.—Whole No. 781.
Lamoni, Iowa, May 5, 1888.

Subscription Reduced.

From and after the first of July next, the price of subscription for the HERALD will be reduced to $2.25 per year. We regret that the Board of Publication is not prepared now to reduce it to an even two dollars; but we hope that at no distant time that figure, or less, will be reached. This depends upon a large increase in subscriptions, and in prompt payment on the part of subscribers. Every minister, every member, and every friend of the church should diligently seek to procure subscribers for the HERALD and other church publications, and every person now in arrears for them should pay up at the earliest time possible. Prompt payments, even if the amounts paid are small, give needed encouragement and strength to the publishing department. Extra efforts should be used by all interested in the progress and success of the literary work of the church, to extend its influence and perfect its efforts.

The Board has determined to not extend such long time to subscribers as in the past, and it will be well for all concerned in this matter to make a note of it.

THE KANSAS CITY TIMES had this to say of the late conference at Independence, President Joseph Smith, the gifts of the Spirit, and the source from whence comes the revealed law for the Church:

"As was anticipated the world's conference of Latter Day Saints reached its end yesterday afternoon, and the delegates are now speeding away to their missionary fields in all quarters of the globe. This latest conference will not be set down in the annals of the church history as settling any important question of polity or doctrine, but it will be known as an exceedingly harmonious session, in striking contrast to this respect with meetings of earlier years, when the proceedings were largely the record of the quarrels of angry factions.

"President Joseph Smith, the present head of the church, is a man of great natural ability, a good thinker and logical reasoner, and is besides endowed with that tact which marks the born leader of men. While the Saints trust to his leadership as implicitly as now, they will possibly avoid the many rocks upon which they may split, but when accident or death removes him, the change of leadership may involve the Latter Day Church in confusion and ruin.

"From first to last the present conference was harmonious. The revelations announced by President Smith at the conference of last year, held at Kirtland, Ohio, had settled all the questions which had vexed the church but one, that of setting bounds to the authority of district and branch presidents. That remaining cause for controversy was left unsettled by the recent session, and the next conference must decide if revelation does not come opportunely in the meantime. For several days past the first presidency had been fasting and praying in anticipation of a revelation regarding the authority of district and branch presidents, but the days wore away without its coming. With unshaken faith the Saints granted the Spirit more time and postponed further consideration of the subject until the next conference.

"The session was marked by a number of so-called tongues and prophecies, as given in the reports published, but the Saints give these signs only passing attention as they are frequent occurrences among them. They say that revelations which are to be observed by them as commands from the Deity must come through President Smith, who is appointed to receive them.

EDITORIAL ITEMS.

Pres. Joseph Smith, up to this writing, (April 25th), remains at Independence, Missouri, seeking the removal of the cause of his neuralgic troubles—defective teeth—and we confidently hope he may meet with complete success and be relieved of an affliction from which he has suffered greatly, at times, during a number of years past.

Bro. Michael Lacle wrote from Rawdon, Nova Scotia, the 18th inst., and spoke in high terms of the labors of Elders Briggs and Sheehy in that place last fall. He says the people seem ready to hear, and all are anxious that competent, spiritual elders come and labor among them.

Bro. Alexander McFarland, of West Burlington, Iowa, renewed for HERALD of late and says: "We all remain firm in the church, although we have no branch here.”

Bro. S. B. Kibler wrote us the 23d ult., that the Saints in and about Woodbine, Iowa, would organize a Sunday School April 29th, for which he ordered a package of Hopes, and he further says they intend to build a church soon. Bro. Charles Derry preached to attentive congregations there, Sunday the 22d ult.

Sister S. B. Morgan wrote 16th inst. from Sigel, Michigan, that eight have lately been added to the branch there. Bro. Levi Phelps had labored there of late with success, baptizing four persons, and has won the esteem of many.

Sr. Morgan testifies to her having been speedily healed of God under the hands of Bro. Phelps, and she rejoices in the power and knowledge given of God in the gospel.

Bro. J. W. Wight and N. Stamm visited Lamoni friends a few days since conference, and both have gone forth to engage in preaching the kingdom of God in the fields appointed them.

Bro. and Sr. Heman C. Smith are visiting relatives and friends at Andover and Ridgeway, Missouri.

Bro. M. H. Forscutt came to this office the 25th ult., to engage in getting out the "Saints Harmony,” and he proposes to push that work to its early completion.

Bro. James Green and his daughter Melissa, of Willow Creek, Gallatin county, Montana, and Sr. Thomas Reese, of Reese Creek, in the same county, have visited their Lamoni friends of late. We regret that they are not numbered among our permanent citizens, and we hope they may be by and by.

Lamoni and vicinity rejoices and prospers in the warm, gentle, refreshing rains that came April 26th to 28th, giving fresh and vigorous life to plant and tree and filling the heart of man with hope and gladness.

QUESTIONS AND ANSWERS.

Ques.—Does paragraph 25 of section 17, Doctrine and Covenants, apply to district conferences?

Ans.—We understand it relates to all the conferences of the church. Paragraph 13 of the same section, relates, manifestly, more directly to "district" conferences, for the reason that the elders are instructed thereby "to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint." And it is impracticable for the General or Mission Conferences to meet every ‘three months,” or anything near that.

2.—What would be appropriate when teaching a child to pray?

A.—Teach it to ask for what it comprehend as being for its good. Simplicity and propriety should be observed.

2.—Can any other than an Elder be a secretary for a district or district conference according to law?

A.—Yes; but no one, unless he be an elder,
an eye single to the glory of our heavenly Father, we would surely be blessed and accomplish a great deal of good. As a people we have great faith in prayer, for it is written, the prayer of the righteous availeth much; and now, sisters, ere we begin the good work so kindly suggested, if we so decide let each and all of us so establish ourselves in righteousness that we may on every occasion be worthy to have our prayer answered, and should we endeavor to pray unselfishly let us remember that a great deal depends upon promptness and punctuality. Hoping to hear remarks from many of the sisters on this subject, I remain in gospel bonds, 

Helen Ackley.

Hastings, Australia, March 15th.

Dear Sister Frances:—I was in Geelong when the American mail arrived bringing Antœna Leaves and did not return till the mail had gone out again; and now number two has arrived. I thought the first number was just splendid, but the second is, I really believe, a little better. Sister Annie Grayden’s husband thinks you paid a very high compliment to the young people of the church, by preparing such a periodical for them; says he likes it better than anything he has read yet. Yes, we all mean well, and more than please with them; and I heartily congratulate you on the success of your undertaking, and feel deeply grateful to the contributors for furnishing such a variety of “good things” for the mind to feed upon. This “last born” is still another witness to the increase of knowledge attained by many whom we are proud to call brothers and sisters. And as I perused its pages I read several lessons concerning the writers and the editor, for such productions, I well know, can not be gathered up in a moment. Therefore I learned that there must have been a preparatory work going on within them, a work of diligent thought and study to acquire knowledge. And not only that but a work of self-denial and perseverance, to take the time and trouble, in the midst of busy life, when perhaps the spirit is weighed down with care and anxiety, or perhaps wearied by over work and sadly in need of a few hours of relaxation, to select from their own storehouses, and prepare something fresh and new to go forth to the people. All this is contained in the fair pages of our new magazine besides the choice editorial therein contained.

And now let me ask the readers how much they would have been benefited if Sr. Frances had only thought or spoken of the need of such a magazine as Antœna Leaves, and stopped right there without making the exertion to bring it to pass. Is there not a less for many of us in this? Where is our good that will be accomplished through the agency of Antœna Leaves? Then shall we not follow the noble example set before us, and by our exertions, bring to pass much righteousness also? Who has read Antœna Leaves or the Herald, or other equally good works, whose mind has not been in a measure inspired and ere they were aware had ceased to read, and are lost in thoughts: thoughts unenlightened, thought they may be, yet only require an exertion to catch and arrange them and send them forth to be a lasting benefit to many and encouragement to those who are so vigorously pushing on the good work.

I, like many others no doubt, wish to lend a helping hand to the noble band of workers in this cause, and yet truly shrink from having anything that I could offer placed side by side with the valuable matter that is selected from the different store-houses of knowledge and so well prepared and set forth. But how shall we walk if we never creep? or how shall we run if we never walk?

We have just returned from our good bye visit with the Saints of the Queensferry branch, dear, kind-hearted, loving Saints! How our hearts ached to leave them! I can not realize that I am never to meet them again on the shores of the dark river. We are making all haste to be ready to leave Victoria by the first of April, and, ere many months elapse, hope to see our own native land loom up to our gaze, and with joy to clasps again our dear children. How quick the time sped past; oh, is that all? How have we used the passing hours; and what shall the record be? These are solemn thoughts. This we know, the record is kept and we must meet it—whether for weal or for woe. As each mission draws to a close, it reminds us forcibly of the close of life, the one great mission; and what shall the record be?

Sister Emma.

Kingsley, Iowa, April 7th.

Dear Sisters of the Home Column:—The tears fill my eyes when I read the good and interesting letters from the sisters. I have just been reading sister Gerlie’s letter. May God bless her, and may she ever walk in the path marked out by the Savior and in the other brothers and sisters who know she is a faithful worker in the Lord’s vineyard. I have been some eight months in the church. I shall never forget the day Bro. Wight led me into the waters of baptism. The brother has done a great deal of good here. My hope is that I may lead others to come into the fold and realize the work they could do for the Master, also what happiness they could enjoy. There is nothing so grand as giving up the pleasures of the world, in order to serve the Lord, and for the enjoyment of this great latter day work.

Although we are despised of the world we know if we do our duty and our hearts are filled with love to God, that “we are precious in his eyes.”

We have the Book of Mormon and the book of Doctrine and Covenants. My mother surprised us with the “Antœna Leaves,” which is a splendid paper. We also take the Herald.

Most of Ma’s family belong to the church; my prayer is that the day will come when I can say all belong. We have fifteen members here, and we meet together often and have prayer and singing and pleasing music. It makes me sad when I see so many who know so little about the Church of Latter Day Saints, that they even do not know that we believe in the Bible. Thank the heavenly Father there are some here yet that are willing to investigate the work. I hope and pray that in time they will obey the
truth. My soul yearns for them to belong to and know of the world.

Pray for me, that I may grow stronger in the faith as I grow older, and be more able to do my duty, and cause others to come to the light.

May the Saints everywhere be guided by the Spirit of truth, is my prayer.

Your sister in the bonds of truth,

VIOLET JORDAN

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PANAMA, IOWA, April 8th.

Dear Sister Frances:—It has long been my desire to write a few words for the Home Column. If we never put forth an effort in doing what we can to help roll on this work, how can we expect to find that rest which is promised to the faithful, when we are called to give an account of the deeds done in the body. No matter whether old or young, great or small, there is work for each to do no other one can do for them; and why not commence while young, for who will take the places of the aged when they are gone—
as goes all the earth—if not we? Not only this, but ought we not to prove ourselves Saints indeed, as well as word? Every one would answer "Yes", I am sure. I know there are many young Saints who preach as I do, that they can say nothing to edify any one, and give the reasons why not commence while young, for who will take the places of the aged when they are gone?

The Saints are the only preacher, with the exceptions of a few occasions when some of the elders have preached for us the past winter. I so much miss the privilege of meeting with Saints. Oh, how a glorious meeting it will be when the earth is purified and we no sin nor sorrow shall know, if we are only faithful.

I remain your sister in the one faith.

NORA WHITE

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Sister Frances:—As a great deal has already been said about the training and government of the family, I will enter only one department of it, that is educating the daughters to household duties. To me it seems like a grave responsibility which rests alone on the mother. What must your daughters come to after they leave your parsonage if you are training them? Are you taking care and pains to show them their position in life? Are you teaching them to perform every duty well, that you know they will have to do? Are you teaching them in all the various departments of home duties? Are you teaching them to be clean and frugal; to be neat and tidy; to be kind and affectionate to their companions and offering if it be their lot to be thus situated? If you are doing all this you may feel assured you are doing your whole duty to them, and thus fitting a generation of daughters that in after years cannot fail to be called blessed. My observation has been that mothers are not all doing this, thus exciting my sympathies for the young sisters. Mothers, will you take heed? Who of you has a kind and dutiful son that you would want to see join his father's destiny with a young lady who knows nothing save to play the piano, dress handsomely, walk gracefully, flirt a little occasionally, and do as she pleases generally, and is devoid of the least knowledge whatever of what constitutes a genuine good wife? Would or could you love her as you do your good son? I think I can hear you all exclaim in concert, No. It is true there are exceptional cases, where young ladies of this kind make good wives and mothers, but I only speak in a general way. There is also the other side of the picture to look at; but as I promised to only enter one department I will let the other be canvassed by someone else more efficient than myself. My faith and hopes are rooted and grounded in this latter day work, and my prayers are for its spread and final triumphant success.

I am your sister in the one faith.

ELLA HOUSEMAN

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LAMONI, IOWA, April 7th.

Dear Sister Frances:—I often, very often, think of the future welfare of our church, and am hoping and praying for peace and prosperity to come to our people because they so much need it. And as we have a people have borne so many trials, our thoughts often wander from us and we are shown what will come to us if we are not faithful. It now about three years since I was one day thinking about the Latter Day Saints to the church, when my thoughts passed from me and I saw a very wide country spread out before me. I thought, "It is Montana!" then I saw it dotted and covered with small houses and many industries carried on there. I saw the smoke of peace curling from their chimney tops, and the thought came to me, They are a peaceful and happy people. They are well rich and they were not poor, but happy and contented. As this view passed before me it passed on to Utah and at last, as it seemed to me, it settled over Salt Lake City; then I saw as it were, a great sleeve, which raised very gradually, carrying with it a terrible black cloud of smoke, and this gradually passed to the south and west of the city, and left the place below where the sleeve had been, quiet, and a spirit of rest had come where grief and strife and wickedness had been.

A. SISTER

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RIVERSIDE, California.

Dear Sisters:—About two years ago I lost a dear little grand-daughter, who had one of the sunniest dispositions I ever saw. She was always singing some little songs like "Precious Jewels" or "There is a bright crown for me."—Sunday School pieces that her mother had taught her. She could sing almost everything of that kind, and also play on the organ, although but six years old. We felt it was a hard trial to give her up. The day before she left us, I had been up with her almost all night, and still could not become reconciled to her death; and I had a dream, and, Oh, such a sweet comforting light was opened to my vision! It seemed that my youngest daughter had in her hand a tall dark and rough road; and we could hardly get along, the road was so rough. We met some people coming towards us, but our way seemed like a long, dark, narrow lane. As we were holding each other up and stumbling along, there was a bright light flashed out over our heads. Mistle told me to, "Mamma, did you see the light?" I said, "Yes." Just then the road turned a very light more bright and glorious than the first; and my eyes were opened so I could see in the spirit world, and see the departed spirits, as they left this world, clothed in pure white—flourly white draperies floated around them, and I could see many floating away heavenward. All seemed so peaceful and happy! Their faces shine so brightly, and sweet smiles were on their faces. The thought came to me while I was beholding their happy journey through the air, (for there were many happy spirits taking their flight from this world,) that I might see the gates ajar, as I had read that book years ago, when I was a little girl. I looked more closely and just beyond the clouds I could see a great pillar like a gate partly open, and the spirits entering in. Then I looked eastward and saw the bed where our dear little one was lying, and all the friends standing around to see the spirit leave the body with us, which was all that remained for us. Those that stood around the bed were dressed in colors—they had not put on the white robes yet. There was much to comfort and cheer our hearts in this dream. May we so live that we may come forth in the morning of the first resurrection to meet the dear ones that have gone before.

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Correspondence.

LEWISTON, III., April 11th.

Brother Blair:—I had the pleasure of reading Dr. Foster's letter in the Herald to-day; and although I had read it once before some years since, I did not take the notice I did to-day. I recoiled the doctor well. I passed his place of business twice every day for about a year and a half. I knew him to be a prominent man in Nauvoo. I also knew William and Wilton Law. I was present at the last preaching done by Joseph the Martyr; and recollect a circumstance that occurred there very well. There was a very large audience, William and Wilson Law, and a Dr. Cole, occupied the stand while Joseph was speaking. Doctor Cole was a very tall man, with but one eye. He sat between the Laws. I was not eight feet away from them. I was in a surrying about four feet from one end of the stand, so that I could see and hear all that was said and done. I was then in my fourteenth year. After Joseph had been speaking some time he spoke of his days being numbered; he said, "My days are numbered." He knew that he would not be with them much longer, and turning about half around, facing me at the time, he said, "Let the lights of the world be on the other hand was towards the three men; at the same time calling the attention of all present, he said,—"You all look upon these men as being in high standing in the church; but these men will be the death of me." The entire congregation, it seemed to me, commenced to weep, also the three men in the stand; William and Wilson Law and Dr. Cole. I learned afterwards that the three left Nauvoo in a hasty manner. Joseph also stated that polygamy had crept into the church; and he called it an abominable doctrine, saying that it must be put down. However, I do not remember John Taylor rising and saying, "I'll help you, Bro. Joseph, to put it down," nor any one else. But Joseph said it was of the
THE SAINTS' HERALD.

devil, and must be rooted out of the church, by all means. Three weeks from that day he was, with Hyrum, dead. And the report was that the Laws, with Dr. Cole, Chauncy Higbee and Dr. Foster had made their boasts of accomplishing the death of Joseph.

I am so glad to read the letter from Mr. Foster. It does me good. It brings old times back again. Higbee was our Circuit Judge here about sixteen years. He knew my faith and was always glad to see me, and was always very sociable. Whether he knew that I knew him in Nauvoo, or not, I can not say. The last time he was here before he died, he came to see me, was very anxious to know how I was prospering, and appeared well pleased when I told him I was doing real well. I always thought he had deep remorse of conscience that nothing could wipe out, and he was very good pleased when he died he was glad to call on the Lord, and I was doing real well. I always thought he had deep remorse of conscience that nothing could wipe out, and he was very good pleased when he died he was glad to call on the Lord, and I was doing real well.

Horton, Kansas, April 18th.

Editors of the Herald.—We would like to say a few words to our friends in relation to some of their books, etc., the editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book, the Editors of the Saints, have taken to the press about a book.

We as Saints, have given, and with that the law and order of the Lord, but wandered away into places where the good shepherd did not call them, and speak out, these blind guides have, one by one, given, and with that the law and order of the Lord, but wandered away into places where the good shepherd did not call them, and speak out, these blind guides have, one by one, the law and order of the Lord, but wandered away into places where the good shepherd did not call them, and speak out, these blind guides have, one by one, the law and order of the Lord, but wandered away into places where the good shepherd did not call them, and speak out, these blind guides have, one by one.

I have just finished reading a piece from sister Emma, and feel to say with her, that as Christ is the living Head of the church, how can the Saints be ought but good when the church is its source? The Saints, so to speak, are in the same position, with the people, enlightening them so that they may be able to impart knowledge to all around. All the letters seem to be the same—all tending to show us what obedience to the laws of God will do. We seem to be lifted from the world altogether in thought. What a grand thing if our minds could stay above the vain things of this world. But we are so weak in ourselves, and there are such hindrances in our pathway in life which makes us go on slowly. The Saints in all places seem to be alive to the work, and are trying to do their duty. For my part, I am trying, and only wish I could put my thoughts into words as I would like, to show what happiness can be enjoyed, heaps of happiness, in the Saint’s Day Saint. When we look around us, on all sides, we see confusion and strife in the religious circles, telling us that the end is near, and also the coming of our Savior. How comforting to know that, no matter what may come, we, if we are faithful, have access to a throne of grace, to ask and be protected from all harm and danger. We feel truly to say that “it is good to be a Saint in latter days.” It is said to think, that through prejudice so many good, honest people are hindered from obeying the gospel. But we must not be in a hurry. The time will come when it will be too late for some, and how sorry we will feel for them, knowing what they have lost.

The conference is coming on and we look forward to a time of rejoicing, for a goodly number of the Saints from all parts will be with us. “In union is strength.” We expect something extra good. Bro. and Sr. Smith, Bro. and Sr. Burton, and Sr. Addle will be with us, so we may well look forward to the conference. This is Bro. Burton’s last visit, and I can truly say we will feel sad in parting with them. There is this comfort, that if we never meet here again, we have the hope of meeting again when Christ comes to call his elect from the four corners of the earth. My prayer is, that we may all have our portion there. Our desires are good at all times, but we are so weak in ourselves that it does not take much to make us turn from the paths of duty. Still we will try to do our best that we may, when the time comes, receive our crowns with those who have lived in accordance with the word of God. May God help us that we may be strengthened and willing to do whatever is our duty. Our reward is sure if we are faithful.”

Lizzie.

Dear Saints:—I lived home in Texas on the 26th of last January to go to Hickman, Nebraska, where my mother lived, whom I had not seen for twenty-three years. I met her on the 7th of February and found her happy. The Saints opened their church to me and I preached several discourses to large audiences. The people said if I would lay aside Bro. Joseph as a prophet they would be with me. That I could not do and believe the Bible. I administered to one lady who was down with heart disease. She was bled. I left Nebraska on the 7th of March for home in Texas. A few days after that I was informed that a telegram of April I received a telegram that mother was about to die. I got there on the fourth, she was dead, we buried her the 7th. I then came to this country where I found sister Mary Montgomery, who was baptized in Wayne county, Ohio, about the year 1832 by Robert Rathburn, who traveled with Seymour Brumton. She is strong in the faith. I will preach some here as soon as my lungs get better. The prospects are good here. I will thank some brother who will let me know where Bro. William Bozarth’s address is.

Henry Grim.

San Francisco, Cal., April 1st.

Dear Brother Blair:—Last Sunday, (April 1st), was the, or one of the happiest days of my life. I enjoyed the Spirit of the Lord to a greater degree than I had ever before in my whole life at any one time, excepting on the day of my confirmation, which has been a confirmation, a making sure to me, all the way through. On the occasion I speak, (Sunday last), I was called to open the meeting. I was bound to the Lord. I was, but trusting in the Lord with much prayer I determined that where duty called I would not be wanting. So I arose early and prepared to be there at the morning preaching service. The baptisms were to be at one p.m. You can judge of my surprise, when I went into the church and took my seat among the congregation, to have the president call me by name to come and speak for them. I trembled for a moment and then I felt I would be sustained if I only did my part the Lord would certainly do His. When I took the stand I hardly knew where to begin. The words found in John 12:47-50 came to me, also the 17th verse of the 17th of John, and the concluding words of the 6th verse of the 5th chapter I was about to die. I began to pray and begin to speak; the other quotations I have given came to me with much force, and I was enwrapt—as it were—in a halo of light. I had not the slightest fear, nor did I have to wait one moment for words, they came like a flood to me, and I felt that all my effort to obtain the Spirit of the Master had not been in vain, and I went on speaking to the conclusion, thanking God for the perfect peace I felt, and not only peace, but security. At the appointed time I led into the waters of baptism two estimable ladies, both of which are now in favor with our Heavenly Fath-

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er, and I hope and believe will be saved in the celestial kingdom. Sunday was the best day's work I ever did in my life, because its reward will not fade away nor grow less with the using. I learned much from Bro. Joseph, God bless him, and I treasure those things in my heart. I am not ashamed of the gospel of Jesus Christ. God bless you.

In bonds,

C. A. PARKIN.

PORT HURON, Mich., April 18th.

Dear Herald:—In the spring of 1834 the diphtheria was very bad here, and it selected five of my children in a severe way. We did the best we could for them. The neighbors wanted us to doctor. We told them we did not want any. Some one told the Board of Health and a doctor was sent. When he came he asked may I if we had any sick children. She replied Yes. He asked who was doctoring them, and she said "No one," and that we did not want any doctor. He said he was sent by the Board of Health to examine them. We told him he could examine them, but that we did not want his medicine. He pronounced the disease diphtheria and put a card on the house in large letters—"Diphtheria." We waited on the children the astonishment of the neighbors. Then some said my children in a severe way. We did the best we could. One little girl grew worse, and we sent the Board of Health and a doctor. She remained silent. Therefore, I think that perhaps those who oppose. I feel that perhaps they may not escape the judgment of the Lord. I also learned much from Bro. Joseph, God bless him, and I have got the people to know what I am, and keep them as a believer in the Saint. Some of the Saints also went away from the branch two years after, and could not meet with the Saints, being sixty miles from them. While thus alone I grew cold to the cause of Christ; but thanks be to God I never denied the faith, and hope that I may never grow cold to the cause again. Here I find some of my brethren and sisters still contending for the great cause of eternal life. Brother Moses Scott left here yesterday after preaching several discourses, the result was five were baptized and a branch organized called the Riceville branch. Considerable interest is being manifested by others who we trust will be added ere long. The Saints and outsiders seem to be anxious that Bro. Moses may be sent back here. Should any traveling elder chance to pass through Southern Indiana on the the Air Line railroad, and stop with the Saints of this place, they will be thankfully received.

Your brother in Christ,

J. R. CROSBY.

CORTLAND, Illinois, April 8th.

Bro. Joseph Smith:—Feeling spiritually blessed I thought I would pen a few lines to the Herald, not intended for the Mother's Home Column. Having felt thus blessed many times I have attempted to write, thinking even my testimony might cheer and encourage some loved one; then would the Craig was ready and fear be raised anew, and I would see what I had written in love and faith being closely scanned by the eye of the critic, and I would feel that soon too would be a target for the sharp-shooters; then my heart would fall me, and down would go my pen. But in thinking of the foolish servant who so carefully guarded the one talent and was blamed, I feel that perhaps I may not escape though I remain silent. Therefore, I take new courage and trusting in the spirit that prompts me to write, I do so with good intent.

Many times in reading the precious Herald I have been inclined to oppose what to my mind seemed to be erroneous. In reading the article from the pen of my brothers, "Woman, the Wearer Vessel," I took my pen and wrote what to my mind was a kind and friendly reply. I could not boast of having the best talent in the church to back me, and I new feel thankful I never sent it to the office. There was no scorn nor contempt exhibited by me toward those whose opinions differ from mine. I love this latter day work too dearly to oppose in scorn those whose views differ from mine on the subject of religion. Surely we are not all in the unity of the faith, we do not all see eye to eye. There are often wrong impressions drawn by those who oppose. I feel that the brothers who wrote that article had never a thought of slurring woman. Said brothers both belong to our Cortland branch. They are both faithful workers in the cause of Christ; each ever bears a faithful testimony to the truth of the gospel. I have never heard a brother or sister in our branch criticize one of the writers of the Bible because they are dead, many things that we believe to be in opposition to the teachings of the gospel that we have embraced. I have a living testimony in my heart of the truth of this latter day work. I have been blessed many times, and have seen many lovely visions. Once I saw your father and yourself sitting in the bright clouds of heaven, surrounded with the Saints of Zion. I heard a voice saying to the Saints, "Behold the chosen of the Lord," pointing to young Joseph, "to reveal the new name to those who are worthy to receive." My prayer is that with all the Saints I may live worthy to bear the new name. Your sister in the gospel,

FIDELIA CALIBOON.

HARRISBURG, Pa., April 1st.

Bro. Blair:—I never forget the time you and I met at San Bernardino, California. I there made the happiest move of my life, and that was joining the Church of Latter Day Saints. Although I have had many crosses and losses, and ups and downs in life since that, yet this I may safely say, that I do not believe I have had one of these losses and crosses because of my righteousness. The time seems to come when no one needs to suffer much because of their righteousness, or because of being a Latter Day Saint, if they live just as God wants them to live. How any Saint can live without taking the church papers and knowing of the welfare of the church, I can not understand, unless it is that they love something else more.

I would be very happy to hear from you personally. My health at times, is not what it should be, but in the future I expect to wake up the people in this section with the sound of the true gospel.

Yours in bonds,

L. M. SOLLISERBERGER.

EAST LAKE, Mich., April 17th.

Brother Blair:—When I was young, in the days of Joseph the prophet, I lived in Wayne county, Michigan. There I heard Sidney Rigdon, Sirung and one Smith preach, and my mother became a believer in the gospel taught by the Latter Day Saints. Since that time I have been wandering like the children of Israel in the wilderness, going from one church to another seeking for knowledge and the true gospel as it was left us by our Savior, but found it not until last fall I heard Bro. Cornish preach at Free Soil, Mason county, Michigan. Then I became satisfied that what he taught was the work of God, and was baptized by him, and confirmed a member with the Saints. Since that time I have received great light and have been wonderfully blessed.

Now comes the test of my faith in the healing power of Christ. On the sixth day of February, I was taken with a severe chill, and knowing that when the fever would come on I would be unconscious, I put in my time telling my family what I wished them to do providing I should be very sick, and should die. The disease proved to be pneumonia of the lungs. But contrary to my request they sent for a doctor (one of the best) in the city of Manistee. I continued to grow worse until finally they had a council of doctors, who decided that I could not live. They then sent for my friend and brother Jacob Kaplinger and Bro. Shelley from the town of Sherman, and on Monday night the 18th of February, they said I could not live longer than noon. But before noon the elders came, and while they were administering to me I came to myself for a moment so I knew brethren Kaplinger and Shelley, and knew what they were doing. I began to get better from that hour. My folks tell me there were a number of the neighbors in at the time to see me die, and that the Church president minister and wife were also there at the time. I hear that the minister and others admit that I was healed by the power of God. I am now quite well. Now, brothers and sisters who are scattered over the land, take new courage and put new trust in God; take him at his work; pray more earnestly for the faith which was once delivered to the Saints. I thank God that I am healed and have this privilege of writing and telling you what the good Lord has done for me.

SOLOMON BRUCE.

RICEVILLE, Ind., April 1st.

Dear Herald:—About fourteen years ago I obeyed the gospel, and I do not regret it, but feel thankful that my eyes were opened. I moved away from the branch two years after, and could not meet with the Saints, being sixty miles from them. While thus alone I grew cold to the cause of Christ; but thanks be to God I never denied the faith, and hope that I may never grow cold to the cause again. Here I find some of my brethren and sisters still contending for the great cause of eternal life. Brother Moses Scott left here yesterday after preaching several discourses, the result was five were baptized and a branch organized called the Riceville branch. Considerable interest is being manifested by others who we trust will be added ere long. The Saints and outsiders seem to be anxious that Bro. Moses may be sent back here. Should any traveling elder chance to pass through Southern Indiana on the the Air Line railroad, and stop with the Saints of this place, they will be thankfully received.

Your brother in Christ,

J. R. CROSBY.

WILSONBURG, Ills., April 17th.

Dear Herald:—Bro. H. H. Robinson was with us at Chester, Illinois, about ten days last December. We had splendid meetings and the gospel was set forth in power, so much so that many were astonished, and some were almost persuaded, while others said, "We never heard such preaching." Since then myself and family, six of us, have moved up here. Bro. Willis Tousley and family, four of them baptized have gone to Independence, Missouri, so you see our Chester branch of seventeen is reduced to seven, with brother Joseph Tousley as presiding priest. I have got the people to know what I am, and what I represent. There has been great interest among the brightness elders in this neighborhood preaching about a year ago, and of course I have to show them the difference between the base and the true coin. I want brother H. H. Robinson, to come if possible and assist me to make a good start here.

Your fellow laborer,

JASPER M. TOSLEY.
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Communications.

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

NEPHITE RECORD.

BY R. M. ELVIN.

During the past sixty years, has the above ancient record of the early inhabitants of America, under the caption of the "Book of Mormon," been a source of agitation in the so-called religious arena. Catholic priest and "Orthodox" minister alike have sent out their shafts of wrath against both the book and the man who, by divine appointment, introduced it to a gainsaying and unsworthy age. The lecturer hath waxed vehement in the delivery of his hypothesis of proof or argument, while the debater hath raked and scraped, in every nook and corner, for material out of which to spin a tale of deceit, and to create doubt and unbelief among the people. Both the book-maker and pamphleteer have exhibited much pertinacity in collating without any regard to truthfulness of data, whatever and wherever a scrap could be found, to weave into a plausible story against the character of the book and those believing it to be a revelation from God.

The object of this paper is to give a short, but comprehensive account of the coming forth, and the means of translating, the Book of Mormon. And perhaps it would be as well for me to explain the reason why I undertake the task.

First, far and wide, will continue the attack made to destroy the influence and doctrine of the Saints, which is so closely united that when war is made thereon, the true Latter Day Saint can not afford to keep silent, and still retain faith in the work of God. And in the very nature of things, it is not safe to thinking persons within the church, that the burden of defense is fast falling upon the young men, inexperienced in the church history, which history is not to be found in all parts of the world where this gospel of the kingdom shall be preached, I therefore may become useful to my co-laborers in gathering up items of value, bringing the same into the possession of all the Herald readers.

Second. During the past few months I have discovered how little the people of Utah know of this record which should be the "Magna Charta" of their religion, and how utterly unfit they are to arise to the exigency, when immediate and intelligent defense are important.

Third. Not until after my arrival in Utah was I aware that any Latter Day Saint entertained the idea that the translation was accomplished by any other means than the Urim and Thummim.

Fourth. The lectures and "Golden Bible," by Rev. M. T. Lamb, Baptist missionaries in Utah, has occupied some of my time, and has led me to look and listen after evidence relative to this interesting and important topic. I therefore feel justifi ed in presenting this my compilation, hopeful of some little good.

As early as 1838, many false reports obtained with those fighting against the restored gospel, and in that year Joseph Smith began writing up his own history, and I think it fitting, as an introduction, that I make an extract therefrom, to wit: For seven years after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here," and some "Lo there;" some were contending for the Methodist faith, some for the Presbyterians, and some for the Baptists. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, I have seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in strife of words, and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia. During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. My mind was persuaded to the Baptist faith, and I was determined against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least, to make the people think they were in error. On the other hand, the Baptists and the Methodists, in their turn, were equally zealous to establish their own tenets, and disprove all others.

"In the midst of this warfare of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? or, are they all wrong? If any one of them be right, which is it, and how shall I know it? While I was laboring under the extreme difficulties, I read in the Epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wise. So, in the end, I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraided, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the morning in my life that I had made such an attempt, for amidst all my anxiety I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to the desire of my heart. I had scarcely done so, when immediately I was seized upon me; and at that very moment when I was ready to sink in despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in my being—just at this moment of great alarm, I reared up my head, and lifted up my eyes to heaven, and saw an angry, glorious, and most beautiful vision of a Being, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness did exceed that of the sun, standing upon me in the air. One of them spake unto me, calling me

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by name, and said, (pointing to the other), "This is my beloved Son, hear him."

"My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself but I went again to the place where I had first spoken, and there asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I should join none of them; for they were all wrong, and the personage who addressed me said, that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them; and many other things did he say unto me which I cannot write at this time. When I came to myself, I found myself lying on my back looking up into heaven.

"Some few days after I had this vision, it happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and that, as a consequence, my countenance, which continued to increase; and though it was an obscure boy, only between fourteen and fifteen years of age, and one also, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be a character of sufficient importance to attract the attention of the great ones of the most popular sects, I was to become a spirit of the highest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was, nevertheless, a fact that I had had a vision."—Pearl of Great Price, p. 36-37.

The straightforwardness in the recital of this first vision and what brought it about, told in such a candid method that it does not need explanation or argument; virtually becomes the groundwork upon which rests the coming forth of the Book of Mormon and the establishing of the Church of Jesus Christ of Latter Day Saints. Likewise the honest expressions therein are calculated to remove prejudice and all suspicion of fraud or deception. The only object the revelator had was to be offensive, is that all the "sects were wrong," which, by the way, was and is a truth susceptible of demonstration, the Bible and church history furnishing the proof. Jesus declared a like truth when he accepted of the promises made on the part of the Father to his life; "no man cometh unto the Father but by me."—John 14: 6. The consequences were alike to Jesus Christ our Savior, and to Joseph Smith, the great prophet of the present age, both gave offense to the religious people who never forgave or relented from their bitter persecution, until the object of their hate suffered death at the hands of a lawless mob. That which maketh alive this vindictive, murderous spirit, is found in the fact that the truth unmasks the emptiness of mankind's most solemn professions, the worthlessness of such profession.

September 21st, 1823, Joseph had the second vision. This time it was the angel Moroni who visited him, and gave an outline of the future work, and the coming forth of the record of the ancient people of America. At this time he was first made acquainted with the existence of the plates, and permitted to see them. Mr. Oliver Cowdery, in his letter states that the angel said to Joseph: "This can not be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall be received with acclamation, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of them whom whose hands it is carried. Therefore, marvelous is your name made a desirion, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people. He then proceeded and gave a general account of the great principles that governed the fathers, and also gave a history of the aborigines this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the principles of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the truths by the means of the Urim and Thummim, which were deposited for that purpose with the record."—Cowdery Letters, p. 14, 15.

Here we have obtained what might be termed a forecast of the mission of the prophet and the very peculiar work he was to accomplish in bringing forth the hidden record of those ancient inhabitants of this land. And inasmuch as the work was the Lord's, I am inclined to believe that every statement of the angel had a full and complete fulfillment in every particular as to both manner of coming forth and the means of translation.

From the time Joseph Smith had his first interview with the angel, and viewed the plates, until he gained possession of the Urim and Thummim, the Lord's work was accomplished; and the fulfillment of every promise in church history furnishing the proof. Jesus declared a like truth when he accepted of the promises made on the part of the Father to his life; "no man cometh unto the Father but by me."—John 14: 6. The consequences were alike to Jesus Christ our Savior, and to Joseph Smith, the great prophet of the present age, both gave offense to the religious people who never forgave or relented from their bitter persecution, until the object of their hate suffered death at the hands of a lawless mob. That which maketh alive this vindictive, murderous spirit, is found in the fact that the truth unmasks the emptiness of mankind's most solemn professions, the worthlessness of such profession.

September 21st, 1823, Joseph had the second vision. This time it was the angel Moroni who visited him, and gave an outline of the future work, and the coming forth of the record of the ancient people of America. At this time he was first made acquainted with the existence of the plates, and permitted to see them. Mr. Oliver Cowdery, in his letter states that the angel said to Joseph: "This can not be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall be received with acclamation, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of them whom whose hands it is carried. Therefore, marvelous is your name made a desirion, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people. He then proceeded and gave a general account of the great principles that governed the fathers, and also gave a history of the aborigines this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the principles of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the truths by the means of the Urim and Thummim, which were deposited for that purpose with the record."—Cowdery Letters, p. 14, 15.

Here we have obtained what might be termed a forecast of the mission of the
TITHES.

The tithe is a tenth part of the gains on property and business which was devoted to God to be expended in the service of religion. The thank offering is a gift of worship.

God gives us, He would not force us, but would have us act from conviction of what is right and from our heart's choice of what is true and lovely and of good report. But we abuse the liberty he gives us when we debate about the claims of absolute duty—then daily with it and postpone it—then make it optional whether we did it or not, and at last regard it as a thing to be done or not done, governed by our feeling or caprice. The next is the final step to a hardened state of neglect and even resistance again a solemn obligation to God. This neglect is an infectious disease which rages through the body of piety. The non-payment of tithes undermines the altar; it drives away the sacrifices, and smothers the thank offerings; it leaves the priest idle and forlorn; it empties the store-houses of the Lord of Hosts, and fills the worshippers with worldliness, which says I am rich and in need of nothing.

On the other hand, bringing in the tithes and offerings means revival. All graces would flourish, because they are all connected with a vigorous administration of the visible church that requires funds to carry it on and to relieve it of the drag of debt and poverty. The voluntary offerings are the signs of devoted gratitude, the tithe is the payment of an honest debt, and both are acts of worship, the whole sum and benefit of which shall come to the household of faith and the cause of the only true religion.

God chooses to count the tithe for his own. When Israel kept it back, He said—"Will a man rob God? Yet we have robbed me . . . in tithes and offerings." God makes this cause his own, because the neglect of honest stewardship was so widespread and destructive.

Bringing in the contribution signifies a redevotement to the cause of a self-denying Rennen, need new consecration of our property to him who, though he was rich, yet for our sakes became poor that we through his poverty might become rich!—Selected.

CONVERSION OF JEWS.

"The present movement towards Christianity by Jews seems to be unique. Eminent Rabbis are following the example of the famous Rabinowitz of Russia and becoming confessors of Christ within the synagogues, very much such disciples as the first Christians were. A correspondent at Vienna writes: "The Rabbi in office should do a cash business. The trustees would have no occasion to borrow money when the tithes were all brought into the treasury. "Pay as you go" is a rule of honest piety as well as of any other affairs. The support of religion was made a part of religion itself. The man who neglected to pay the tithes showed his entire indifference to the whole highest department of human obligation, enjoyment, safety and hope: the entire sphere which embraces the privileges of fellowship with God and the blessed walk into eternity. When the Christian Church was evolved out of the Jewish Synagogue, the tithe was not repealed nor suspended. It is to this day an ordinance of the whole Church of God. It is not a New Testament, because another source of revenue is there in appealed to. It consisted in voluntary offerings. The claim to contributions was due to gratitude for salvation through a crucified Redeemer. His followers had been captives sold under sin. He bought them with his own blood and then set them free. They were bound to him by the most endearing and absolute ties. They presented their bodies as living sacrifices upon his altar. This act of consecration carries with it all they have and all they hope to be. Yet he allows them a wide liberty. He makes them trustees to manage their affairs under a sense of responsibility as free men and not as slaves. This makes their service voluntary. It cultivates a free spirit and spontaneous giving. But this freedom is liable to abuse, and this giving is turned away from being a free-will offering to a matter of choice, and no longer felt to be a duty.

This same dodging of duty takes place in other things under the liberty which has been left them; even in the holy things. It will not be the first time, they thought, that a Rabbi might carry his people with him, and not that he would Whatever the occasion, he could separate himself from them by being himself at once baptized.

A year ago, having seen some of his manuscripts, I urged him to give publicity to his views through the press. He hesitated for some time, but at length consented. I undertook to get his pamphlets printed. The first, "The Talmud on its Defense," was not much noticed by the Jews. It was, as one of them afterwards described it, "a harmless thing." His object was to temper the public reprobation of the Rabbinical leaders as a man who was heart and soul a Jew. The appearance of the second pamphlet, however, "My Testimony," in which he declares his belief that Jesus Christ is Israel's Messiah, was like the bursting of a bombshell. The excitement and wrath of the rulers of the synagogue here and elsewhere knew no bounds. He was summoned to a conference with the chief Rabbis and other leading Jews in our city. They maintained at first that he could not have written the pamphlet himself. He was a humble man from the country, who attended none of the modern schools of learning, and it was obviously impossible that he could thus wield the pen; it was a "mystification," they said; he had only lent his name to what had been written by another.

One gentleman who was present said that he would lay a thousand florins on the table, if the Rabbi would take the pen and show that he was capable of writing such German. The Rabbi replied that he had not a thousand florins at his disposal, but that he could procure that sum, would lay it on the table, take up the pen, and write on any Biblical subject which they might choose to name. "And, gentle- men," he added, "you will lose your thousand florins." He was a humble man from the country, who attended none of the modern schools of learning, and it was obviously impossible that he could thus wield the pen; it was a "mystification," they said; he had only lent his name to what had been written by another.

When they saw that they were mistaken on this point they pressed him to make over to them, for a sum of money, his rights of authorship with regard to the pamphlets. The offer made to him must have been tempting, for he felt he said as if might have left his meeting-room almost a rich man, but he refused. They then said that if matters stood thus he must leave them at once and be baptized. It will not be the first time, they thought, that a Rabbi might carry his people with him, and not that he would be baptized; but that a Rabbi in office should confess Jesus as Christ, that is not to be endured.

As he did not resign, efforts were made to get him deposed, but without success.
As each Jewish congregation has its independence, a Rabbi can not easily be removed unless the people dismiss him; and the people at Tapio Szele are by no means disposed to part with Rabbi Lichtenstein. For the Rabbi received fully one hundred florins from me. I shall be very thankful for any aid which friends may send me on the Rabbi's behalf.

Yours very truly,

Rudolf Quil 8, Budapest.

"Another significant movement reported is amongst the Jews. A contemporary says:

News comes from ice-bound Siberia of a gospel movement essentially the same as that of Rabinowitz. The leader is Jacob Scheinmann, a Polish Jew, who, twenty years ago, through independent thought, came to the conclusion that the Messiah, the son of David, was the true Savior. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the un-called and heathen Jews of Bessarabia, in Hungary, and Scheinmann in Siberia." —Waldow.

WHY ARE HEATHENS AND MOHAMMEDANS SO INACCESSIBLE TO THE GOSPEL?

Men of sound mind and good reasoning powers whether Heathen or Mohammedan, Atheist or Jew, can easily understand that gospel which would bring all into the unity of faith and knowledge of the Son of God, and then they would be qualified to teach that gospel which would bring Heathens and Mohammedans as well as scoffing Atheists of our own country, to accept the gospel and no scoffing Infidels or others would longer desecrate the earth.—Ouard.

THE JUBILEE OF A JEWISH PAPER.

The Allgemeine Zeitung des Judenstaats has this year been celebrating the fiftieth anniversary of its existence. During the half century that has elapsed since this oldest of Jewish papers made its first appearance, it has been edited by one and the same man, viz., Dr. Ludwig Philippson, rabbi of Bonn in Rhineland. This paper, like most other Jewish papers of Germany, is favorable to a large amount of reform in the Jewish ritual and ceremonial, whilst the Israelitis, which is now in its twenty-eighth year, represents the most conservative portion of the Jewish community, being, in fact, the only authorized organ of the "Orthodox" party among the Jews of the Fatherland. These papers belong somewhat eclectically in their tendencies and generally favorable to a certain amount of progress.

In connection with its jubilee, the Allgemeine Zeitung gives a highly interesting review of all the changes that have taken place in the world, and more especially in Germany, since it first sprang into being. We have not space for reproducing this review in full, preferring to translate only the principal and most important events relating to the progress and development of the Jewish people, during that half century. It is as follows:

"There are social and political problems so remaining humanity in the face which were awaiting their solution in 1837 the same as they are in 1857, and probably will be in 1957. Slavery is now a thing of the past which bothers the world, with the exception of a very limited area, and serfdom has followed suit; but these are only two departments out of a very many, and among the topics to which a point of interrogation is still appended to this day, the problem, which is only a very small portion of the great question, of education, is a conspicuous place. Let us look a little more closely at this department. In 1837 the situation of our co-religionists was still a very unfavorable one. They were subject to many incapacities, to a great many disqualifications, to a number of most oppressive exceptional laws. No need of going into many details. "

"Suffice it to say that in Prussia, with its twenty-two thousand Jews, relating to Jews, there was extant also a decree which made it unlawful for them to assume 'Christian names,' or in other words, to prefix to their family names any proper names usual among Gentiles. In Saxony, no Jew was allowed to have an independent shop and sell over the counter. In Bavaria, only a limited number of Jewish families, and in Moravia only a limited number of persons belonging to the Jewish race, were allowed to reside. Many countries were entirely closed against Jews, and in some of those in which they were allowed to reside, there were provinces to which they could gain no access. Nay, even if allowed to reside in a province, they were often excluded from a town, and if admitted to residence in the town, there were portions of it reserved for the Gentiles, in which it was an invariable practice to offer a Jew to take up his abode. The only countries in which, half a century ago, the Jews enjoyed full and integral equality of rights with their Gentile neighbors are France, Belgium, the Netherlands, and the United States of America. "

"At the present day, if we except Russia and Roumania, the constitutions of all countries of the civilized world guarantee civil and political equality to the Jews, and although it may happen in some, nay in many instances, that factitious restrictions are resorted to against them by the powers that be, their right at least is in no way questioned. Let it be borne in mind that, in repealing the political disqualification of the Jews, all those countries to which we are referring have had to do away with a great many things that had lasted over 1,500 years, and in looking at the matter in this light, one is led to acknowledge the gigantic progress the principles of justice and humanity, and the practical application of these principles, have made within our own time. Of course, prejudices and hatred have not yet been entirely discarded, and much as it is to be deplored, we can not close our eyes to the fact that these uncharitable tendencies have not yet entirely lost their hold upon the nations in the midst of whom we are living." —Prophet's News.

BIBLE SYNOPSIS.

The remainder of my "Bible Synopsis" will be sold at $1.25 each and 25 cents in stamps. Every family should have one. The Synopsis is an arrangement of Scriptures under different subjects. The principles on which the Synopsis is arranged, are so arranged, with a number of the main subjects arranged in connection, with book, chapter, and verse. Over sixty subjects are thus arranged, with a brief, but exact, portrait of the author. I want agents in all parts of the country. Address, J. J. CORNISH, Reed City, Osceola Co., Mich.

J. H. HANSEN, M. D.
PHYSICIAN AND SURGEON.

Will practice in Lamoni and vicinity: calls made at all hours. Offices Drug Store, near Court House. MIDWIFERY and DISEASES OF WOMEN'S SPECIALTY. Residence one block East Taal's Store. 14th day.

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Elder F. W. Gillen, of the Twelve, present, reports:

I have been constantly engaged in the work, and have been greatly blessed in my labors. I have labored in St. Louis, Clay ton, Missouri and St. Louis in the state of Missouri; also in Beloitville, Beloit, Alma and Springerton, in Illinois; but my labors have been principally in St. Louis and Clayton. I think that I can truthfully say that the labors I have performed have been faithful and acceptable during the time I have labored in the church before long, and more especially so if the Saints succeed in the accomplishment of their laudable undertaking, to build a house wherein they can worship God, away from the unshallowed influences of drunkards and sale stable. Bro H. H. Robinson labored faithfully and acceptably during the time he has been with me in the district. Fifteen or sixteen have been baptized and administered to during the year; three by W. O. Thomas at Clayton, three by Bro. H. H. Robinson at Chester and nine by myself. I desire to do all that my strength and ability permit to build up the kingdom of our Lord and Savior, Jesus Christ.

Elder D. S. Mills, writes from Santa Ana, California.

Wild brothels that I should meet with you at this session; I therefore submit the following:

Having been duly appointed I proceeded last April from Kirtland, Ohio, visiting branches and preaching by the way, having seasons of rejoicing and feasts of fat things with our Father's family, the noblest and best of Adam's race on earth. I rejoiced with them in the rich blessings of God, knowing that he owned and blessed us in declaring the word and in administering before him. I arrived at Elko, Nevada, in May, proceeded to Ruby Valley, with team, fifty miles south, having received urgent calls from that place. I found several good old-time Saints, with their families. With tears of joy they listened, and some obeyed and rejoiced as in days of old. After this I proceeded to Ruby Valley, with team, fifty miles south, having received urgent calls from that place. I found several good old-time Saints, with their families. With tears of joy they listened, and some obeyed and rejoiced as in days of old.

Elder J. C. Clapp, of the Seventy, present, reports:

Since my appointment to labor in the Rocky Mountain Mission, I have been continually engaged in the work, preaching in Montana, Idaho and Utah. I also by invitation and permission of the First Presidency, visited Kentucky and Tennessee and spent the most of the winter preaching in those states. I also preached some in southern Illinois.

I have baptized sixteen persons since last report, blessed twenty-one children, assisted Elder Peter Anderson to ordain one elder and organized one branch.

I find many calls for preaching wherever I go, and feel greatly encouraged in the work, and am at your disposal.

Elder Columbus Scott, of the Seventy, present, reports:

My mission was the Northern Indiana and Southern Michigan districts. At the earliest solicitation of the Saints of the district, I served as its president, in connection with the duties devolving upon me, as missionary laborer. Have labored in Berrien, Cass, Van Buren, Kalamazoo, Branch, Eaton and Ingham counties, Michigan, and in Stark, Steuben and Jefferson counties, Indiana, and attended a two days' meeting in Pontiac, Illinois. I have been blessed with divine light and power in my ministrations of the gospel and success of ordinances. I was greatly favored to state that in the defense of the faith against one of the most unjust and bitter attacks we ever knew being made against it in the pulpit, made at Galien, Michigan, we were favored with signal victory, and the result continue favorable.

I have baptized five, confirmed some eight or ten, blessed a number of children, solemnized one marriage and administered to the sick with God's blessings attending. The Saints in the district and mission are firm in the faith, united in spirit and encouraged with the prospects. I feel assured of the divinity of the work, of its progress and ultimate triumph. I desire the salvation of our followers, and to this end I am still willing to labor.

Elder M. T. Short, of the Seventy, present, reports:

I labored in Chicago, holding forth at the home of Elder S. R. Gooden. Then in the southern part of the Northern Illinois district. I baptized W. Farley and wish in Directors. In the fall attended the grand and glorious reunion at Harlan, Iowa, returned to my field at the close of the spiritual feast. In October I attended the dedication of a new, new chapel near the world-renowned Geneva Lake; delivered seventeen discourses in the commodious church, and baptized one. I hold forth elsewhere in the state, and in Rock county a dePairy of about twenty rounds were discharged from each side of a lane we were passing through.

I returned home via DeKalb, Pawnee and Kewanee, preached considerable near the first named point, also in the latter places. Preached around home during the cold weather, when I went forth a month since, during which time I called on my venerable aged mother in Solon, Michigan. While there I spoke eloquently on the doctrine of the Priesthood. Presided for ten days at Webb City, being ably assisted by John Hawley, S. Maloney and the local brotherhood.

Elder W. T. Boozarth, of the Seventy, present, reports:

I was appointed to labor in the Far-West and Central Missouri districts. After my return from Kirtland I labored in the Far-West district until the 1st of November, when I went into the Central district, and attend a conference at the Alma branch, in Ray county. This district has been very badly neglected by the travelling ministry for the last six or seven years, consequently was in a bad condition. Two of the branches had been lately disorganized, thus placing the work in a bad condition in their localities. After the conference I proceeded to the Waconia branch, and after several days' labor and holding meetings, succeeded in reorganizing the members into a branch after having investigated and settled some difficulties that were existing there. Some few of the members at this place refused to join the new branch at its reorganization, and are yet standing out.

At Carrollton I found the Saints disorganized also. I tried at this place to reorganize the branch; but after careful examination of the difficulties existing here of long standing, I found nothing could be done in that way. A number of difficulties have been investigated and settled, and I am proud to say that I am satisfied the district is in a better condition now in several respects than it has been in the past. Some of the turbulent and rebellious element have been removed from the district.

The Central Missouri district is yet very weak, and should by all means have the labor and watchfulness of some experienced and careful minister. I hope the conference will not neglect them, for fear that what has been gained in the last year may be lost.

During the last year I have labored in DeKalb, Clinton, Caldwell, Ray, Carroll and Grundy counties, Missouri. I have baptized one, confirmed four, organized one branch, solemnized two marriages, held two Elders' courts, and administered to the sick a number of times. In all this the
Lord blessed me. I feel very much improved in health, yet have to exercise care on account of my lungs. The calls in the field are many, and a few years ago where I could not get the people to listen, they now open their houses, and some places their churches, and invite me to come and preach. One thing particularly gratifying is that the people are saying that we have only heard one side yet, and now we want the other.

Elder E. L. Wildermuth, of the Seventy, writes from Loyd, Wisconsin:
I have done some preaching in Vernon county, Wisconsin. Am still firm in the faith, and am willing to do all that circumstances will permit for the good of the cause of Christ. I am at the disposal of the church for ministerial labor, and where the church requests my services I will go.

Elder I. N. Roberts, of the Seventy, writes from Rosnoke, W. Va.:
Since your last letter, I have labored continuously, as per appointment. The portion traveled over by me is in very good and prosperous condition. I have been greatly blessed in the discharge of duty imposed. Have baptized thirty-eight. Reports from brethren Cato and Currie are encouraging. I am in hopes of getting a stronger force of missionaries this year. The work demands it and may the demand be supplied. I left my mission on December 15th, to visit friends and relatives in Virginia and West Virginia. Have been greatly blessed in telling the good story of Jesus and his love. Plenty of places are open in both states. Have not been able to fill all the calls. Will return to my mission by the first of May. I am still at your disposal.

Elder A. J. Moore, of the Seventy, present reports:
I have labored in the Nodaway district, with fair success. Have baptized and confirmed according to request; also blessed some children and administered to the sick with good results. As a rule I have been blessed. I have assurance of the ultimate triumph of the gospel, and have many reasons to rejoice in the work of God. Am willing to labor locally, or under General Conference appointment.

Elder I. N. White, of the Seventy, present report:
Since my last appointment a year ago I have labored almost incessantly up to January the 6th, since which time only occasionally occupying the pulpit, finding it necessary to look after my financial affairs, to the end that I might early renew my efforts for the church. Have labored as president of the Independence district, under special direction of missionary in charge and voice of the quarterly conference. Many new and important places for labor have been opened up in the district. This field by reason of its location and many peculiarities, is one of great importance to the church. Preaching ability with wise laborers are needed to prepare the minds of the people to accept our brethren as they move into the "regions round about." Digestion and unwise expressions about possessing this land can never secure to us happy and peaceful times.

The old sheaves of moth spirit can easily be stirred, hence the wisdom demanded to successfully prosecute the work. The demand for preaching is unprecedented. Through the assistance of A. White I organized a branch, which now numbers thirty-seven members. I have only baptized twenty-one, and nine of them have been confirmed. Bestow a portion of our mission field, where I went under the direction of Bro. J. R. Lambert. Bro. A. White accompanied me there, and did excellent labor in that somewhat peculiar and particular field. Bro. Pearson was with us for a few days, but being very unwell returned home. Early needs of that field I hope are seen by workers in charge. Brethren E. Curtis and Abner Lloyd have done good work, and I hope can be retained in this field, as they now know and understand many of the workings that new men could not learn in months.

Elder Willard J. Smith, of the Seventy, present report:
Since last appointment to Canada mission I have endeavored to make myself called as a minister of Christ; have done all I could for the advancement of the cause wherein it has been my lot to labor. Have been much blessed in the ministion of the word, which has confirmed me in the work; and therefore feel strong and encouraged. The work in Canada seems to be receiving a new impetus: calls for labor on every hand, and in places where a few years ago the elders could hardly obtain the privilege to disseminate the principles of truth, the Macedonian cry is now being heard. I would be pleased if you would return me to that field. Have engaged in one discussion on the principle of baptism, during which the cause did not suffer. We baptized eight at the close of the debate, and have been credibly informed that quite a number have left the Methodist church (as it was in Maine, verily with) and desirous to hear more of our doctrine I have in all baptized one hundred and ten, confirmed the most of them, blessed about twenty children, solemnized one marriage. I had nearly forgotten to say, that by the permission of Bro. John H. Luke, I left Canada and went to Cadillac, Michigan, where I preached about thirty times. Found much prejudice against the gospel. While opposition and ignorance of truth oppose as ever the work prevails when properly presented. It is consistent with the wisdom of the body I would like to have the same field.

Elder Richard S. Saltards, of the Seventy, present report:
During the past conference year have labored in Pittsburg and Kildare district, with the exception of some labor performed in North-Eastern Michigan by request of the missionary in charge. In all my efforts and experiences have been abundantly blessed by the Divine Spirit, and encouraged by the bright prospects for the growth of the work. Every part of each field presents open doors and a desire to hear from us, and while opposition and ignorance of truth oppose as ever the work prevails when properly presented. It is consistent with the wisdom of the body I would like to have the same field.

Elder J. Daley, of the Seventy, present report:
During the last session that opened to us in one district was right in the vicinity of Hiram, Ohio, where Joseph the Seer and other leading men of the early church were tanned and feathered and otherwise greatly misused. The people are mostly anxious to hear from us as a people, and being in old settled communities have the advantages of wealth and education—hence whatever clerical opposition we meet is of quite an able character. It is therefore hoped that we shall have a greater number of laborers sent there.

I have baptized four, confirmed some ten or fifteen, blessed a number of children, and performed the general duties devolving upon a minister of Christ.

Elder Hans N. Hansen, of the Seventy, reported from Weston, Iowa:
During the last year my labors have been confined to the Pottawattamie district, over which I was chosen to preside; have preached in seven different localities, and as often as my circumstances would permit; have baptized and confirmed five, and performed other ministerial work.

Elder Thomas Daley, of the Seventy, writes from Perkins, California:
I have labored in the Pacfic Slope mission and been actively engaged one half the time. The remainder of the time I held services almost every Sunday and worked through the week in the mines. My labor was confined to the Northern California district, Humboldt, Sonoma, Sacramento, Al Dorado and San Joaquin. California presents the same work as in my former district, I find a great many more calls than I am able to fill, and a
good interest is manifested. In the branches I do not see the unity and zeal manifested that should be among the children of God. I have baptized twenty. I can not say just how much of my time I can give this year, but think that I can devote one half of the time, and perhaps more. I am anxious to give all my time and go where God's Spirit directs. I am at the disposal of the conference, hoping that the spirit of wisdom and revelation may rest with you.

Elder Luther R. Devore, of the Seventy, reports from Limerick, Ohio:

My labors have been altogether within the South-eastern Ohio and West Virginia district. In Ohio I preached in Jackson, Pike, Highland and Scioto counties; in West Virginia in Taylor, Harrison, Doddridge, Calhoun and Ritchie counties, in all 125 discourses, baptized 25, confirmed 22, ordained some officials and helped organize two branches, and aided in other duties. The work in this field is flattering; success has crowned the labors performed, and many have been baptized. Besides this a number of the young elders are thrusting in the sickle, and their efforts are worthy of commendation. In Calhoun county, on one occasion the opposition arrayed itself in the form of a mob, for the purpose of removing Bro. T. J. Beatty and myself from the county, on one occasion the opposition arrayed itself in the form of a mob, for the purpose of removing Bro. T. J. Beatty and myself from the county, but our lives were preserved, and we continued our course and increased our labors until the mob was carried away by the people. Though my health is poor, yet I wish to add in reap ing the harvest which is rapidly ripening.

Elder Arthur Leverton, of the Seventy, writes from Bothwell, Ontario:

I have labored as the way has opened and circumstances permitted, and always tried to answers when duty made a demand upon me. Have preached in Chatham, Petrolia, Longwood, Moss, Corith, Oxford, Ephraim, Washago and Zone, in all about one hundred sermons. Have baptized twenty-five, blessed children, administered to the sick, and met two ministers in debate, one night each week. They did not wish to continue. It was wise on their part to decline, so a large majority of the people thought I left a good impression in my favor.

The Lord has been my helper in every time of need, and I have turned to God for assistance when too much in administering the gospel and its ordinances to our fellow creatures. Should you deem it wise to appoint me a field of labor, Ontario would be the most suitable field for me at the present. I will do what I can, but I do not expect to be able to devote all my time to the work.

Elder John A. Davies, of the Seventy, present, reports:

Being appointed to the Spring River district I took the field for active labor in November, being so situated financially that I could not make the proper arrangements before that time. Since then I have labored some with J. T. Davies and John Howley, preaching whenever an opportunity presented itself. I have had good liberty and felt blessed in my efforts, both in preaching and in administering to the sick. I have baptized four and made friends to the cause wherever I have labored.

Elder R. C. Evans, of the Seventy, reports from Seaforth, Ontario:

Since last General Conference have labored as best I could in the Dominion of Canada. Under the Instruction of Elder J. H. Lake, I preached in many portions of Canada, and am pleased to say that the outlook for that mission is grand, and if we seek to rule our own spirits, success is sure. Thinkers are beginning to investigate the claims made by us that the gospel has been restored. Have preached in several places where the house of worship was not large enough to accommodate those who came. Have won the power of God manifested in a marked degree in administering to the sick. Have acted as president of the London district, and on a few occasions had to attend to the rather unpleasant duty of setting branches in order. I feel happy to be able to report that we have not lost one member in the district by transgression, that I know of, and we know of no serious difficulty at present.

Elder Thomas Taylor writes from England:

We have been doing all that was possible, according to our circumstances, towards the onward progress of the work of God, and we feel encouraged in knowing that our labors have not been altogether in vain. Some have been added by baptism, although not so many as we could have wished. Yet we have much to be thankful for. The majority of those who comprise the church are those who do credit to the cause. The English Mission is not a very easy one, for the people here are not at all easy to reach they are so carried away with sectarianism.

The Rev. Charles Spurgeon is now making quite a commotion among the people, by calling their attention to the doctrines of Christ and his apostles. How far he will go in that direction, or whether it will cause further investigation by thinking people, and thus lead them to seek the old paths, remains to be seen. I pray God that it may be so. We shall leave nothing undone that will help it along.

Many of our young elders, as well as those more advanced in years, are working energetically, in the best field, to open new fields. We have every hope that good will result in the due time of the Lord. And by the assistance of the Spirit of God, and sustained by your faith and prayers, we desire to go on to the accomplishment of much good to the honor and glory of God.

Elder Frank M. Sheehy, of the Seventy, writes from Fall River, Massachusetts:

I have labored in Boston, Attleboro, Brockton, New Bedford, Fall River, and Mechanic Falls, in Massachusetts; in Providence, Rhode Island; in Lehi, Pule, Tamaqua's Harbor, Martinsville, Clark's Island, Surry, North, Blue Hill, Orion, East Orland, Little Deer Isle, Great's Landing, Jonesport, Mason's Bay and Jonesboro, Maine; in South Rawdon, Ellisdale, Ashdaile, "The Mines," Lecnhartville, Port Gar­

ville and Lakeland, in Nova Scotia.

As present I am stationed in Fall River, in charge of the church, as arrangement of Zoro Brigham mission ary in charge; the church here also assenting. The meetings here have increased in numbers and interest. The prospects are also brightening. Am assisted in my labors here by Bro. Gilbert and other local officers. Have baptized two persons. I meet ever week with the clergyman of the city in what they call their Ministerial Association; have been treated by them very cordially, and my orthodoxy recognized. I am appointed to prepare an essay or sermon for the next meeting, which will be open for free discussion. The chairman informed me that they were anxious to learn concerning our faith, from our own standpoint, for he knew the difficulty of being represented by others. Such a liberal sentiment is of course to be commend ed. As the differences between us and Utahism is learned much prejudice goes accordingly.

Elder Robt. M. Elvin, present reports:

I was appointed to Nebraska, at the last Annual Conference, and up to the first of October, I sought to improve every opportunity in preaching at Nebraska City, the Botton School-house, McCall's Grove, Jones' Grove, and Willow, where I labored two days. Have been treated with much cordiality. Usually the Interest and attendance were excellent. Am confident of an ingathering there of noble souls. I added some to the Plum Hollow Camp meeting. In October moved my family to Lamar. By request of the branch president I spoke there and in that vicinity a few times. At the request of the First Presidency I came to the Rocky Mountains, with Bro. and Sis. Miller, and have been constantly in the ministry. Perhaps the most important work done, was defending the Book of Mormon against the onslaught of Rev. M. T. Lamb, Baptist missionary in Utah. Our greatest hindrance in this mission is the want of houses in which to preach. The people now seem willing to listen to our claims, and I never saw such anxiety to read the pamphlets and tracts printed by the Reorganization. In all my experience as a missionary, there is more here to overcome and less opportunity for an elder to make a good showing than in any other place I ever occupied. Almost every principle of doctrine and polity of the church established in 1830 has stood the charge, with much added. This people know little of the true merit, history, and standard books of the church. A continuous preaching of the sacred books is needed. This will inspire confidence and faith. This people must be taught the gospel in all its essential parts. The law of Christ alone can redeem. March 3d the Salt Lake Mission branch chose me to the overseers of the branch, and have continued to act.

I have preached at Provo. Bishop J. E. Booth gave us the use of the Fourth Ward meeting-house. Spoke a few times at Pleasant Grove, and once at Murray. In January I was at Malad, Idaho. Our cause did not suffer there. I have employed my pen for the good of the cause. Have preached during this conference year in Ohio, Nebraska, Iowa, Utah and Idaho, and God has blessed me with the opportunity. It has been a year of wonderful change and experience to me. I desire to have grace and wisdom sufficient. I shall seek to be diligent and faithful to the church. Have blessed a few children, confirmed a few, and administered to the sick.

Elder Stephen Maloney, present, reports:

I arrived in southern Kansas and met with the Spring River district conferences on September 2d. Left for Indian Territory on the 12th. At Reno we were kindly treated by a few Salina's who live there. Immediately we gave out an appointment to preach, and since then have preached and talked wherever opportunity presented, in different parts of the nation. We found that the only preaching that would be effective was that from house to house, as an Indian said to me at his house, "We no understand preach," but in private talk explaining the gospel to him, he

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said, "Now me understand; you talk it good, good."

Some suitable traces in their own language would do much good among what are called the "null bloods." They can not read our language, but can their own language and the daily work has to be done, for the Lord is visiting the people by dreams and other manifestations, so that wherever we go we have a better impression than when we came. I find sister Maloney does much good talking to the women that are shy of men. The prejudice that existed is giving way to elders and many of their false statements we have to our Master's will, and perform the duty that country and a impression than when we came.

I continue up in their true light.

where I go, and with the help of God I will show them up in their true light.

I am located near the center of all the tribes in the Territory I expect to remain a few years in this country, and if sustained by you we will try and do our Master's will, and perform the duty that our God requires.

On January 23d I baptized a worthy man and wife. He was a Methodist allows. My affairs at home are not just as times, baptized three, confirmed six, and find much labor connected therewith. Labored near Lowry City, at and near El Dorado Springs, Holden, Rich Hill; at the latter place assisted I. N. White to organize the Rich Hill branch. Continued meetings there a number of days and baptized three. During the month of February I was pressed to visit Grundy county with I. N. White, and baptizing a number of persons. I have been baptized, and leaving the work there I hope in better condition than finding it. In addition to the above, I have blessed some children and solemnized one marriage. I desire to take the field as a permanent laborer, if arrangements can be made to that end.

Elder Alfred White, present reports:

I have labored as my circumstances would allow. My affairs at home are not just as I would desire or I would give all my time to the ministry. Have preached forty-one times, baptized three, confirmed six, and assisted in confirming several others, administered to a great many sick. Have acted as Bishop's agent for the Independence district, and find much labor connected therewith. Labored in Armstrong, Kansas, and the Cherokee Nation, through their council, has the right to give one hundred and sixty acres of land for a mission. This is the extent of the law. If the church sends elders there I think that the whole Indian country should be set off as a mission by itself. The church is now established on the land that the council gives, and as long as they use it for a mission it will be theirs. No permit is required of a missionary. They labor everywhere without being taxed. I love the work and am willing to labor where I can do the most good, and as the Lord knows best. I will be content should be, through you, speak. If no revelation of God be given me, I will preach in my own district; for I can do all in that I am able to do. I am quite lame as yet, but I am improving slowly. Erysipel is the trouble I think. I feel very thankful to the Lord for the help he has given me. I preached ninety-eight discourses up to this writing.

Elder E. L. Kelley, of the Bishopric, present reports:

During the past year I have devoted my labors principally to the financial part of the work of the church. In this there is a growing improvement in many ways and especially upon the fact of the necessity on the part of all to try and fulfill the law of tithes and offerings, as any other of the body, by keeping it. Hence my work as a rule has not been to try to convince people of the law, as in the few years immediately preceding, but to advise with the Saints as to how they might properly comply with it.

After carefully considering the results attend­ ing upon a just and faithful compliance with this law as expressed by the Saints, I feel also fully warranted in saying that the blessings of our heavenly Father attends its execution as they must properly all others of his. In my travels and work in the various missions and districts of the church I have been met with uniform kind­ ness and courtesy from officers and Saints, and found ready to fit all times when needed by presidents of missions and districts and officers of branches. I am hopeful for the continuous growth of this department of the work, and feel that with united work the cause of the Saints will move forward more successfully than it has done heretofore.

Elder J. W. Wight, present reports:

Since last report I have labored as follows: Beginning active work July 27th, I have preached 183 times; held one discussion of fourteen nights; baptized 44, with those at reunion; blessed four children, ordained one deacon, and administered to the sick several times. Still desiring to do the will of God, I am ready to go wherever sent, but prefer the Little Siox and Galland's Grove districts; and hope that Bro. C. A. Butterworth will be sent with me. During the nine months have received $90.50 and expended $97.08.

Elder H. H. Robinson, of the Seventy, present reports:

Have labored in Holden, Clinton, near Ocello, Rich Hill, Independence, Kansas City, Wane­ blen and Collins, in the Independence district. The last of October I went to St. Louis to assist Bro. J. W. Gillen, and while in that field assisted and labored in Chester, Bellville, Birken; baptizing in all fifteen, and blessed fourteen children, ordained one priest, solemnized one marriage and am feeling well in the work and am still willing to do what I can for the Lord's cause. I am willing to continue in the present field unless you think best to send me to Pennsylvania.

Elder John Shippy, present reports:

After receiving my mission from the First Presi­ dency to labor in Michigan and Canada, while getting ready I preached in the Decatur district. Arrived in Michigan in time to assist Bro. J. J. Cornish in organizing the Chase branch. Attended the Bayport conference, then labored in different counties preaching when and wherever I could get opportunities, until January, when I went to Canada and labored with good success, being greatly blessed with the Spirit of Jesus Christ. I have baptized six since August last, and blessed four children, ordained one priest, administered to the sick. The Michigan and Canada missions are good fields for labor; had more calls than I could respond to, and left many near the kingdom, and I am satisfied that I could yet do more good there if I should be returned, which I would accept conference so directs; or I am willing to labor in the Decatur district if It be the will of the body. My heart is in the work, and wherever I can do the most good for the Master, there I want to be.

Elder H. C. Bronson, of the Seventy, present reports:

My field of labor embraced the Far West and Central Missouri districts. I have labored at St. Joseph, Stewartsville, Clarkdale, Mayville, DeKalb, Kingston, and in Ray county. In some of the above mentioned places, especially Kingston, I have met with strong opposition; but with the aid of Bro. Maloney and Lambert we have been able to hold the fort. I can say that the work to-day in that field is onward, but like many other places, more laborers are badly needed. I am still for the Master if acceptable to the church.

Elder Emsley Curtis, present reports:

Since last conference I have labored in Inde­ pendence and Central Missouri districts. Have organized a branch of 19 members and a Sunday School in the Central Missouri district known as the Missouri River branch. Father Westwood in charge. Preached in Carroll, Jackson, Cedar, St. Clair, Bates and Vernon counties, and also in Armstrong, Kansas, 180 times, baptized 39, solemnized two marriages, ordained one
Elder F. C. Warnky, present, reports:
During the past year I have labored in Independence district, also by invitation in Ray and Carroll counties for the last five months; have acted as president of Independence branch; have preached 120 times, baptized 21, ordained 1 elder, blessed 3 children and administered to many sick. I rejoice in seeing the church move onward and upward with greater power than ever before, and we lacked for nothing. Witnessed some of the most wonderful manifestations of God's power. Prejudice seems to be giving way and we have more calls for preaching than we can fill; numbers are almost persuaded. Am ready and willing to labor to the best of my ability.

Elder Samuel Crum, present, reports:
Having an appointment from the last General Conference to labor in the Nodaway district, I have endeavored to honor the appointment to the best of my ability. The work in the district is in a good condition; the prospects for an ingathering are very flattering, the Saints are all at peace with each other so far as known. I have baptized twelve during the year. Hope to continue in the bonds of peace to labor for Christ.

Elder C. E. Brown writes from Providence, R. I.:
I have done the best I could. I will do the best I can. If I do wrong help me to do right. Ephraim is not rebellious, but he can not always hold his peace, and especially when he is being kicked to death. The brethren will bear in mind I am an old man, sixty-nine years old the 2/14 day of next June, so I hope you will bear with me the little while I have to stay with you. I am an elder in the Church of Christ, and belong to the Second Quorum of Elders.

Elder J. H. Merriam writes from Stewartsville, Missouri:
Being appointed to the Kent and Elgin district in Canada, I immediately entered upon my labors but was compelled to return home at the end of six months, on account of the continued ill health of Sr. Merriam. Our work was greatly hindered while there because of sickness. Was sorry to leave Canada, although it seems to be hard to get openings. While there baptized 11, confirmed 16, blessed four children, and assisted in ordaining one priest. Since returning home we have preached some, administered to a number sick, and ordained one priest.

Elder Thomas Whiting writes from Surrey, Maine:
Since August 24th have labored continuously in the field. Have not kept an account of the numbers of times that I have preached, but I have visited and labored in the following places: New Bedford, Fall River, having had charge of the branch for five weeks, Attleboro, Briggs Corner, Boston, Brockton, Dennisport, Plymouth, Little Compton and Providence. I have labored to the best of my ability to present to the people the doctrines of Christ, as set forth in the standard books of the church. I have not baptized any, but I removed a large amount of prejudice, and made many friends for the cause. The outlook in this district was never so good as at the present time, and with wise and efficient labor in the future great good will result.

Some of my time has been spent in looking after the district records, and some of the branch records have been put into better shape. At the request of Bro. E. C. Briggs I came here to labor till after the General Conference. So I am here in company with U. W. Greene.

My faith grows stronger in the latter day work. I shall continue in the field if it shall please you.

Elder J. J. Cornish writes from Gladwin, Michigan:
I am sorry that I can not be with you, but the demands for preaching cause me to feel that I should not leave now. I am pleased to tell you that this work is rolling on in Michigan, and the Lord is blessing the Saints. Can you not sustain Bro. Robt. Davis in this district? And will you not send W. J. Smith here for the next year? My labors have been in the Northern Michigan district. Have been busy all the time, and have tried to do my duty as a minister for Christ. Since the last conference I have baptized 286 persons, and attended to other duties. I am at your disposal.

Elder Samuel Brown writes from Chatham, Ontario:
I submit a summary of labor done for the Master in the Canada mission for the past year. I took the field about the 1st of July, and have preached in Cornwall, Wellington, Houghton, Seaforth, Tilbury and Essex Center, and several other places; baptized seven, confirmed eight, administered the sacrament five times, administered to the sick twenty-nine times, blessed seven children, ordained one priest, preached 125 times, led 26 prayer meetings, made three new openings, sat on one Elder's Court, solemnized one marriage, and two marriages. I have been blessed with the Spirit of the Master very much when in the discharge of my duty. Still desire to labor until the end or as long as you may deem wise to sustain me as a representative of the Church.

Elder Thomas Matthews writes from Syracuse, Ohio:
I labored in the field, according to circumstances, up to September first. Since that time I have devoted all my time to the ministry, the church supporting my family. I have preached in Meigs, Gallia, Vinton, Jackson, Athens and Hocking counties. The Lord has blessed me in presenting the word. Many calls for preaching. The prospect is good. I have baptized six. My heart is in the work and I am still willing to labor for this glorious cause.

Elder Warren E. Peak, present, reports:
I have labored in the Galland's Grove district, with the exception of a few sermons I preached in the Little Sioux and Spring River districts. I have had good liberty, as a general thing, and made some friends wherever I have had the opportunity of presenting the word. My labor has been largely among strangers and in new fields. I have preached 175 sermons, baptized and confirmed 12 persons and attended to other duties of my calling.

Elder James Moler writes from Frozen Camp, West Virginia:
I have labored in nine counties in Ohio and West Virginia, opening up the work in five new places. Have preached 117 times, baptized 31 persons, blessed children and administered to the sick. There are many calls for preaching, and I need not be idle. I have been greatly blessed in presenting the word. I find some grumblers. Many times I have come here to all who know their place and work therein. I am willing to labor in the ministry the coming year, if I am wanted. Let each one try to discourage the use of tobacco, especially with the ministry.

Elder G. W. Shute writes from Hill City, Kansas:
Having been appointed to labor in Kansas and Nebraska, under the direction of Bro. James Caffell, I entered into work the first of June, and reported to Elder D. E. Seeman, when I was called home on account of the sickness of my wife. Still I continued to labor in Marshall and Clay counties, near my home, until March, when I went into the western counties. My mission has been mostly in a new field, where the gospel has never been preached—Ness, Gove, Trego, Graham, Phillips, Rice, Clay, Marshall and other counties. I have not kept an account of the labor done, as directed at your last conference, but have done the best I could. I have baptized some before I came, but was compelled to return home at the end of the first of July, and have labored as directed at your last conference. Have not kept an account of the numbers of times I have labored in these new fields.
doctrine, but will say it has been wherever an opening offered or an opportunity had. Never in my past ministerial experience have I felt the spirit of the gospel as I have during the past year. I have felt blessed in administering in word, in ordinance. The work is certainly progressing, but it has only been sparsely enough to keep up a demand for preaching attests. New openings have been made, and the seed sown. We need more ministerial help in this mission. The moral and spiritual prestige of the faith has rapidly increased as the character of the work becomes known to the people.

Elder J. M. Smith writes from Tunnel Hill, Illinois:

I came to this field the latter part of April, and since then have been engaged as health and circumstances would permit, trying to hold aloft the gospel banner. I have preached 204 times, baptized and confirmed nine, held one discussion daining one district, copying all the branch records entire.

I have labored under the direction of H. C. Smith in the California Mission. Have preached in San Bernardino and Colton, administered to the sick and distributed tracts.

QUORUM OF SEVENTY.

The Quorum of Seventy: Deeply Broken.

In response to our request for a full report I am glad to inform you that out of 53 members 23 responded. There were 237 baptized by the quorum, a large increase over the proceeding year, a larger force than ever is sent into the field. The presidency of the quorum was filled, and I am happy to say, even the husbong and provisions are made for the ordination of the following 90: Thomas J. Beatty, Jas. A. Carpenter, Ulysses S. Grant, Hiram W. Smith, Isaac Smith, Orin B. Thomas, Martin M. Turpin, Thomas Matthews. We respectfully request that as soon as ordained they will send to the secretary of the quorum, Elder R. S. Salyards, Lamoni, Decatur county, Iowa, 1st, dates of birth and baptism; 2nd, when, where and by whom ordained; and 3rd, permanent address, giving town, county and state, both of address and ordination. You will do justice to themselves. I did not stay with them careful they would get a crowd and make what cause.

Elder A. J. Cato writes from Nathan, Arkansas:

Since last conference I have labored in the state of Arkansas, in the counties of Faulkner, Sevier and Pike; but if you judge the amount of labor done by the number baptized, you would judge me an unsuccessful and negligent laborer, yet I have not been idle except when sickness and hard weather made it impossible for me to labor. In Faulkner county there had never been any preaching by the servants of God. I succeeded by the help of the Lord in breaking down much prejudice, and opening the way for others. In Sevier county I preached in new fields, (except a few times in the Silver Hill branch) all money.

In this county, (Pike), there had never been any of our (the gospel) preaching. In all new places, there is a greater interest than I ever saw before, and there are but few opposers. The Silver Hill branch is a sore to the church in this country—some of the members sent me word that if I was not careful they would get a crowd and make leave the country; but they never said anything to prevent me from going to my order to go where you may say, and remain as long as you please. I am now in a condition that I can remain in this mission at a less expense than I could go anywhere else.

Elder D. L. Harris writes from San Bernardino, California:

I have labored under the missionary in charge as circumstances would permit. On September 3d I took the field, laboring until our October coining season, then went to Santa Barbara county where I labored until November 19th when I returned home, finding my family sick. I with my wife watched over our little ones for two weeks day and night before they recovered so as to admit of us taking our rest. Then I went to San Jacinto, but finding that our trip was a little pre-
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THE SAINTS’ HERALD

Joseph Smith

Editor.

W. W. Blake

Associate Editor.

Lamoni, Iowa, May 12, 1888.

The following clipping is from the New York World of last January 1st:

“Polygamy in Scandinavia.

“The little Kingdom of Sweden and Norway is on the verge of civil war. The nation is divided into two hostile camps, the one of which, composed of Liberals, is fighting in favor of the adoption of polygamy, while the Conservatives, who are in the minority, are strongly opposed to any question of plurality of wives. Strange to say, the women of Scandinavia have all ranged themselves under the Liberal banner, and one of the most eminent divines, a M. Nissen, who is president of the National Temperance Union, has placed himself at the head of the crusade. The movement is distinctly popular and has already become so deep rooted and universal that the government finds itself unable to stem it. King Oscar attempted the other day to show his disapproval by withdrawing a subscription from his privy purse to a student corporation at Stockholm which has just ranged itself under M. Nissen’s banner. So great was the outcry, however, throughout the country that the King was forced to reconsider his determination and continue his subscription.

“The leaders of the Polygamist forces assert that, in proportion as civilization has advanced, the capacity for the procreation of the human race has diminished, and they claim that nothing but a plurality of wives can save humanity from eventual extinction.

“Meanwhile Scandinavia is flooded with literature professedly bearing on the subject, and of the most realistic nature. In fact, were Zola to migrate to Scandinavia at the present movement he would be deemed quite a milk-and-water Rubaloh.”

We have long been of the opinion that the problem of marriage and divorce would be worked out among the Saints for the benefit of the nations, and that, too, in harmony with the revelations given to the church in the Book of Mormon and Doctrine and Covenants at the first.

And we have long been of the further opinion that God suffered these all-important matters to first agitate the Church, and that, too, by and through those whom Paul said would depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry; (1 Tim. 4:1-3); and who he further said (2 Tim. 3:0), “of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts.”

The great problems of the enlightened world touching civil and criminal jurisprudence social and domestic conditions, political government, industrial matters including the relations of labor and capital—as well as religious questions, and being wrought out progressively under the clear light of God’s revelations to the race antecently and modernly. And now that “the dispensation of the fullness of times” is beginning to be ushered in, it is most fitting that those questions upon which the entire structure of human society rests should be thoroughly discussed in all their bearings, and examined in all their workings, actual and prospective, that mankind may find the true and proper solution of them and forever be at rest in respect to the status rights, privileges, duties and responsibilities of the sexes, as such. If this shall be done, (in a large degree), because of the pernicious anti-Mormon dogma of polygamy having been privately thrust upon Latter Day Saints, then the church and society at large will find compensation for the unrest, pain and shame which this dogma has caused in the church and in the world. Paul said to the Saints of his times, “There must be also heresies among you, that they which are approved may be made manifest among you.” One good resulting from heresy and division is discussion of points involved. And this will be found largely true of the abominable heresy of polygamy—the church and the world will in the end receive benefits through the discussion it causes.

EDITORIAL ITEMS.

Many of the missionaries, ere this reaches the Saints, will have entered upon their respective mission fields for the ensuing conference year. The church has the right to expect that all who have accepted missions will prosecute them at once, and continue therein with patient, persistent, vigorous effort, in the Spirit of Christ and in the image of their Master. All who engage in the ministry should work, work, work, wisely and well, in faith, in hope, in charity, with meekness, humility, soberness, prayer fervently, and striving lawfully.

Bro. J. W. Walburn wrote from Independence, Missouri, of late, and says he has been in close touch with some of the citizens since the late conference, and he finds they esteem the Saints highly.

Bro. W. J. Plain wrote from Elmwood, (Neutral Strip) Indian Territory, the 20th ult. Himself and family are located there, but find no members near them. He says an elder would be very welcome there, and he has good hope that some of his neighbors with whom he has conversed will unite with the church by and by.

Bro. John T. Davis wrote of late that he and his wife would soon start for Utah to spend a few weeks or months engaging in business, visiting her father, mother, and many other of their friends. Their address until further notice will be St. John’s City, Tooele county, Utah. Bro. Davis says he has long felt that he has a work to do in that region. We trust the Lord may abundantly bless his labors in Utah and elsewhere. And we confidently hope his two worthy sons may prove themselves to be mighty and successful men of God.

We have on hand many questions sent us which we shall not be able to answer till we have more office help. Bro. Joseph Smith, May 5th, remains at Independence, Missouri. The business of the office is constantly increasing, and when these facts are borne in mind it will be readily seen that we have ample grounds for not answering, promptly, the numerous questions sent us. Let patience have her perfect work.

Bro. R. M. Elvin delivered three excellent lectures to full audiences, in the Saints Church in Lamoni of late, reviewing Rev. M. T. Lamb’s “Golden Bible.” The Rev. gentleman has “left his fence down” in too many places to succeed with his book where people are posted in the matters which he treats. We shall not be surprised to learn in the near future that he denies the authorship of his book for those who do not accept St. John’s claim, for its folly and falsity are being strikingly made manifest wherever reviewed by our ministry.

Elder J. A. McIntosh will engage in debate, in Canada, at what place is not stated, with a representative of the Christian (Campbellite) faith, May 16th and 17th, on the following proposition: Resolved: “that the church that calls itself the Church of Jesus Christ of Latter Day Saints is not the true Church of Christ, and is not built on the foundation of Christ and the apostles and their successors.”

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there if practicable. He says the work in that region is prospering, the field widening, and the calls many and urgent.

By card from Bro. J. J. Cornish, dated at Keed City, Michigan, we learn that in the woods in that vicinity there was yet from twelve to eighteen inches deep of snow, about four inches of it having fallen the afternoon and night of April 30th.

In this issue we begin a lengthy and very excellent article on the Millenium to the afternoon and night of April 30th.

We take it from the Evening and Morning Star, published in Kirtland, Ohio, in reference to the early times, and also what clear, cheering light to the readers. We take it from the Herald. Explanations are needed.

These texts should be read with patience and care, free from prejudice or sectarian bias, and then it will not be difficult to perceive all the essential facts in the matter, and comprehend their relation to each other.

Mothers' Home Column.

EDITED BY SISTER "BRANCH."
our children to become acquainted with and interested in the reading and study of the standard books of the Church. (Those who are old enough I mean.) I believe we should show our little ones the beauties of creation, and strive to teach them to look from nature up to nature's God, and to see in all things lovely the evidence of his hand.

Teach them that they should love God the dearest of all. Tell them of his Son, who came and dwelt upon the earth and how he loved little children, and “took them in his arms and blessed them.” If we do this we will soon see that love and reverence manifest in childish conversations with their parents; I think the time to begin to teach them the precious lessons is while they are yet infants in our arms, while they still love to pillow their heads upon our bosoms.

It certainly is necessary also to fortify their young minds against the fruits of disobedience. In order to do this, we can not use a better example I think than that of our first parents in the garden of Eden. “We should constantly keep before their minds how the Lord loves them and will reward all those that give their life service to him. By seeking divine aid we will be shown by the Lord, they will be ready for baptism and the laying on of hands. After we have complied with these ordinances, and are long their minds will be prepared to receive the teaching of “the first principles of the gospel,” having previously taught them to pray. Then when they arrive at the age designed and shown us by the Lord, they will be ready for baptism and the laying on of hands. After we have complied with these ordinances, and are long their minds will be prepared to receive the teaching of “the first principles of the gospel,” having previously taught them to pray.

And here I would say to all Saints, visit the sick and those whom you know are in trouble, asking God to help you to do them good, for you little know what comfort you may give them. Feed them upon the good things of the kingdom, if they are willing to receive them, and you may yet hear the Master say, “I was sick and you visited me; hungry and thirsty you gave me food and drink.” I was always to be up, and yet my first thought, day after day, would often be, “Maybe Sr. or Bro. So and so will come to day” and how much worse must it be for those who are not able to be up. Besides this, my wish was often gratified. I was administered to several times, and while the prayers of God’s servants were ascending in my behalf, I would be wondering if God would hear them and if it would do me any good. But I felt that I was obeying the law of God, anyway; and of one thing I was determined, that if God did not heal me, man never would, for I was under the gospel law and I would die in his hands. And though my doubts and their prayers were not together, still, I had tried to do my part by my word through them about the third time I was administered to, bidding me to ask and I should receive, and to be faithful. And when sleep set all at rest, I was oftentimes cheered, warmed or chilled for doing wrong, or instructed in things that I needed, in a dream. Since then I have tried to seek the Lord more faithfully by some of his works, and have tried to be as clear as I possibly could about what is right; and I have not been turned away empty, for though I sometimes thought that the road I had to travel was nearly all uphill, it was only because I looked on the dark side of the case and felt inclined to break the commandment of Jesus that “Men ought always to pray and not to faint,” and I have been blessed, both in body and spirit, having had pain removed instantly several times, and have been healed to a certain extent, and have enjoyed more of the Spirit of God.

Sr. Mortimer’s letter increases my courage and faith, and Sr. Gerlie’s seems to have been written just for me. I feel thankful to the Saints of Provo and Engremont, and to the elders for interceding with God for me, and to God above all for hearing us and dealing in certain extent, and have enjoyed more of the Spirit of God.

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Correspondence.

Dear Heralds:—The work is moving in this part slowly, but surely. I have been almost constantly in the ministry since I last wrote to you. With some success have labored in Perry and Crawford counties, Indiana, and in Breckinridge county, Kentucky, have had very good congregations and good attendance with but two exceptions. I rejoice in the work, and that we are being heard for our cause. We have more calls than we can respond to, and we think if labor is performed rightly, in time there will be a goodly number embrace the work in southern Indiana and northern Kentucky. I am the first elder of the Reorganization visiting that part of the state. We hear there is a Brighamite branch about thirty miles back on Green river. I would go there if I thought I had means sufficient and was not trespassing on another's field of labor. We hope conference has remembered this field of labor and appointed some one or more to labor here, for the outlook is very encouraging. We have had very hard times, financially, in these parts, on account of the drought last year; and we have had a great deal of opposition here of a cowardly nature, from different denominations. They will not meet us in open discussion, and the people can see that they are afraid to meet the issue fair and square, and their craft is about to fail them.

To-day we baptized one more, a very nice man, which makes eight since I last wrote to you. Others are not far from the kingdom. Yours in gospel bonds.

V. D. Baggery.

Plainville, Mass., April 13th.

Brethren Smith and Blair:—The Saints here, as everywhere, need to be exhorted to investigate and obey the law of tithing, in order that the promises made through the prophet Malachi (Mal. 3:10) may be theirs. My testimony has been, that we can not accomplish the things that we would, until we recognize the laws and commandments given to us as a people. My efforts for temporal and spiritual success are only assured by obedience to divine law. I know that evidence of divinity of the law of tithing can be received beyond a shadow of a doubt, and those that have neglected and spurned it from them, will have it to say, “the mistakes of my life have been many,” and opposition to this law has been one of the mistakes.

On Sunday, March 18th, I was with the Saints at Brockton, and showers of refreshing were with us in the prayer and testimony meeting. The meeting was of about two and a half hours’ duration, and one long to be remembered by all present.

At the request of Bro. Isaiah Chase, I addressed a small but appreciative audience in the evening. A number of young men were present. Their attention was attracted to our claus, which they had never considered before. I was royally entertained at the pleasant and comfortable home of Mr. H. C. Doane. The following Sunday I enjoyed the hospitality of Bro. John Smith, the heroic Maine explorer. I turned homeward Monday, March 26th, by the way of Fall River, and found Bro. F. M. Sheehy building up the waste places of Zion in that city. He is doing a grand work for the church in Fall River, according to all reports, and my brief observations. While in the city I was entertained by Dr. John Gilbert.

Attleboro, April 28th. I understand that Bro. H. H. Thompson, of Providence, Rhode Island, who has been sick nearly nine months, is slowly passing away. His warfare in the gospel of Christ has been fearless and bold, and I trust his triumph over death will be as glorious.

Bro. A. N. Hoyle has given heed to our “Macedonian cry,” and his timely assistance has not only strengthened and encouraged us, but others of our faith have been blessed by hearing the word of God. Sr. Lizzie Marchington has recently been healed of a tumor on her jaw bone by “the prayer of faith” and the imposition of the elders’ hands according to the promise in the epistle of James.

The interest in the work continues to increase, both in and out of the church here, and some will be held by baptism in a few weeks. I hope at the end of life’s journey, that I with others may say:

“Through the furnace, through the hottest flames, through temptations manifold Comes my soul like burned gold.”

Arthur B. Pierce.

Bay City, Mich., April 22th.

Bro. W. W. Blair:—Since writing to you I have been laboring here the most of the time. Elder Barr and myself have organized a branch here called the Bay City branch, with one Priest, one Teacher, one Deacon and twenty-one members in all.

Last week I made a flying trip to the Richland branch to confirm six that had just been baptized by Bro. Dowker, a Priest from Bay Port. We look for more to unite with us soon. Bro. R. Davis is now here with me. May the Lord bless this great latter day work.

April 30th. Yesterday I baptized four. The Lord is blessing our labors. We are holding meetings nearly every night with good, interesting audiences, are encouraged, and hope to endure faithful to the end.

Edward DeLong.

Nebraska City, Neb., April 30th.

Brother Joseph:—I arrived here last Saturday and preached twice yesterday. The Saints have arranged for me to continue here for one week or more. They all seem to feel well and are encouraged. I do not know where I shall go when through here, but as God may direct I shall try and do. I am nearly sick with a cold, but shall continue the fight. We look for Bro. R. M. Elvin to-morrow. Yours in bonds, H. C. Bronson.

Tabor, Iowa, May 1st.

Bro. Blair:—Elder McClure reviewed your sermon preached at the Russ School-house last summer at our conference on the identity of the church. He put it off, you see, nearly a year, and thought to do something great, but failed in the attempt, so those present state. His efforts, put forth against us are helping us more than anything else would have done at present. It awakens a desire in the minds of the people to hear both sides of the question. If you can pos-

sibly attend our conference at Farm Creek, June 2d and 3d, we shall be most happy to meet you, and so will the old-time Saints and friends of that place.

Henry Kemp.

Nebraska City, Neb., May 1st.

Brother Blair:—We arrived at Shenandoah at 8:32 a.m., Sunday; had two good meetings, which were well attended by the students from the College. One of them applied for baptism. Bro. S. S. Wilcox will attend to it. I was strongly pressed to continue meetings, as it was believed good could be done. Came here last evening, and found Bro. H. C. Bronson on the watchtower, crying aloud on gospel themes. The blessing our faiths upon me for this evening. Has been raining here for several days.

Rost. M. Elvin.

Independence, Mo., April 12th.

To the Presidency and brethren assembled in conference:—I have been actively engaged in the mission assigned me last year. Pittsburgh, Philadelphias, Pennsylvania, Brooklyn, New York, and Boston, Massachusetts, each have good live branches, but need able ministers to aid them in presenting the word of life to the millions of famishing souls. They hire halls at considerable expense, have increasing audiences who are tired of the chaff doled out to them in the well worded essays on the lives of the ancient prophets and apostles by the popular churches of the day, who admit that all we preach was true in ancient times—but is not true in modern times.

Their sophistry is so apparent that many of the best thinkers are driven from the churches and are filling the ranks of doubters, infidels and atheists.

Providence, Rhode Island, has a splendid branch of Saints. Bro. Bond is their president, and has given success to our cause in that beautiful city.

Bro. Sheehy has been chosen president of the Fall River branch, and things are revolving there to the joy of the Saints, who have a nice chapel of their own.

Bro. John Gilbert, M.D., who did such good service in the earlier part of the work, in the east, but who, of late, has become an eminent physician, has this year, at our request, gone in for what he calls “the science,” and renders assistance to the church as a good preacher and Sunday School worker.

Bro. John Smith, of New Bedford is the president of the branch there. He has a happy manner of presenting the law on finance, and is a successful minister of the word. But his business is a hinderer, and he has been out of all the time. As Bishop’s agent I am not certain but he ought to have actual experience in the affairs of men of business in the world to make him a perfect success. “He only is competent who has experience in the things whereof he affirms.”

Bro. U. S. Greene is an able, successful young minister in Maine. He has recently been reinforced by Bro. Thomas Whiting who is destined to make him his mark as an able minister of the gospel.

There are other good brethren doing local work in a very acceptable manner.

Nova Scotia Saints need ministerial help,—they feel neglected, and should be encouraged by the conference sending them two elders.

www.LatterDayTruth.org
The Saints in the Eastern mission are broad-minded, earnest people, and have much to contain with in the midst of millions of people who are ignorant of the real gospel, but are fed on husks by the clergy of the people as prophesied by the great Apostle to the Gentiles. Besides this, the latter day apostasy is kept before them by the Herald continually. The eastern people are inclined to believe our statements of what we believe without telling them what we do not believe, and missionaries of the restored gospel of Christ have not time to enter into an elaborate explanation the first thing to those who are tender hearted and seeking the pure truths of the word. No, it is a real hindrance to such.

If the Herald could be a purely gospelier instead of a battle field for every fanatic’s animulance, it would soon double its subscription, do much more good, comfort, feed and build up the pure and good.

It is lamentable, Indeed, to think the East can not be supplied with an earnest, God-inspiring ministry adequate to the urgent demand from the half famished people of the grand old Atlantic states. E. C. Briggs.

Bell, Iowa, April 26th.

Bro Blair:—My brothers and sisters, and, in fact, all the members of the Boyer Valley branch, are very sorry to have Bro. Cornelius A. Butterworth go to Australia, because we all love him so much. We shall also miss Bro. J. W. Wight, as one brother misses another. There is consolation, however, in the thought that they are going to preach the glorious gospel to those who know not the truth. We shall all supplicate the throne of grace in their behalf.

C. E. BUTTERWORTH.

COMMUNICATIONS.

Elder J. R. Badham, writes from Los Angeles, California.

During the year past I have held over two hundred meetings, baptized eight persons and otherwise done all that I could for the work in this city. Have labored under many difficulties, but the work is in a fair condition. Outlook of the work in this southern country will be reported by our missionary in charge, so I will only say that there is plenty of work to do, and only a few to do it. The work is surrounded with much difficulty, In this western country. Much prejudice exists, but by persistent effort much is overcome, and we are slowly gaining ground. I am still determined to keep at the work as God may sustain me.

Elder J. F. Knox writes:

About the latter part of May I was afflicted with a severe pain in the region of my heart, when I walked my limbs and fingers would well sociate—quite large. Feeling to be in a serious condition I thought it best for me to get to my children. So to save to church further expense I borrowed money to take me to Iowa. Thus my mission at that time ended.

Expenses: Bishop $5., Pittsburg district $3., and from Bro. G. W. Hender son Stg. I think. I am sorry I did not give in my report before this time; but hope the conference will forgive me for my neglect of duty.

The Saints in the Eastern district, instead of teaching, I feel an anxiety to “be taught.” If I hold principles, or with some other good elder, about two years I might learn enough to satisfy my desire.

I hope that conference will remember us and send us more help. I ask the prayers of all the Saints. I hope to see the day when we can rise above all obstacles that impede my progress in the divine life.

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consider well why it is that we are, what are the purposes to be accomplished in our being, and what of the final end of man.

When we look within and consider the capabilities of the human soul, and reason thenceforth that it is not to be satisfied with the present condition, or can not be content with less than the assurance of a continuation of life, and we therefore conclude that the life that now is not the final end of man, that death does not end all; also that true happiness and perfect, lasting peace are not to be evidenced in its longings and in its yearnings. He would not endow the heart, encourages the spirit, and fills us with the heart, encourages the spirit, and fills us with aspirations, without providing an easy and perfect, will be far better than man can

When we read in God's word—and this we now have in the Bible is but a fragment of what God has given to the children of men from time to time,—when we read in that blessed word, comparing the heart, encourages the spirit, and fills us with aspirations, without providing an easy and perfect, will be far better than man can

Conscience, that quality with which God has endowed man, and the movings of the heart, encourages the spirit, and fills us with aspirations, without providing an easy and perfect, will be far better than man can

God has made known his purposes and design in creating man. And he who ordains the nations of men to dwell upon all the earth also planned the eternal system of redemption to be preached for our souls evermore. These evidences we find in God's word, asserting that beyond the death-line all is a blank; that when man reaches that line, that ends all; that all his patient effort for the right and the true, that all the pure desire and holy hopes he has cherished are cut off.
revelations of the same to man. They bind the soul to God in such a manner that neither tribulations, nor distress, nor heights, nor depths, nor anything pertaining to this present world shall be able to separate us from the love of Christ as revealed in the holy gospel. And when I began to believe the truth of the Book of Mormon which shines out upon the dark planet. For instance, there is a brief, beautiful saying—and it is embraced in very simple words—that God formed man to be happy! Well, says one, "I don't know where that is found in the Book of Mormon." Let us see:—"Men are that they may have joy!" Man was created of God for the very purpose that he might "have joy." That is the divinity of it. And it was founded in both the love and the wisdom of God "before the world was." Man was created in order that he might have an eternal increase of joy, and that, too, in proportion to his pure faith and righteous deeds before God. O, how the dark clouds of doubt and fear vanish when we get our minds fixed on this principle and fact of divine love and wisdom! The creeds of men tell us that God created one part of the human family for the joys of time and eternity, and the other part for endless wrath and suffering. But the word of God to us in the Book of Mormon dispels this cloud and moral miasma that has risen upon the world, and it lets in the light of heavenly truth concerning the divine purpose in man's creation, teaching us that God has designed all men to be blessed. And all through the Bible the testimony is similar. But some will say, "If this be the case, what is the use of making any particular effort in order to obtain these conditions?" That is the very part, mark you, that God has ordained for man to perform before they can be made partakers of present happiness and future joy. Just in proportion as man acts wisely and uprightly in the use of the agency God has given him, choosing to do good, so will he receive of God's blessings. And the God of love, while keeping God's commandments whether he enjoys a fullness of those blessings. Hence the man or woman who lays hold upon the laws of God, and faithfully keeps them, will be blessed here and hereafter—blessed in accordance with their faithfulness. But the poor heathen who has bowed down to wood and stone in his ignorance, shall, in that eternal procession, be blessed of God according to his works, and according to his desires. This latter is another one of those gems that dwells deep in the heart of the Book of Mormon. No one need misunderstand it. This is found in the Book of Alma 15: 11, 12. God will judge all man-kind according to their works, and according to their desires. How much that comprehends! Many there are in the world who would do the works of charity, and would bless mankind, if they only had the means. I saw, for instance, a poor blind man in the street. I thought he was not blind, but as bright as yours or mine—but some things she could not do for want of sight. Her eyes had never seen the light; (brother Banta remembers her, down in Brookfield, Ohio); she was without the eye of the heart. But she would charm her thousands with the melody of her song! The "desires" of that woman were lofty, great, and good. She would have greatly blessed the world, but could not. And why? Because she had not the power and the means. That woman will be blessed of God, not only for her good works, but with reference to her worthy desires. Well, what does all this reveal? It reveals God's loving kindness; it tells us that he will bless all the workmanship of his hands according to their works and according to their good desires. This is the way the poor heathen who has never been enlightened by God's word, God will bless them according to their desires and their works. And when the world's history is written up, they will possess blessings, in many instances, that many others will not who had greater opportunities. Many of the world are getting their eyes open to this important fact. Many such are like the man whose eyes Jesus touched, whose vision at first was imperfect, for he could only "see men, as trees, walking." But when the Master touched his eyes again, then that imperfect vision passed away; he could then grasp and comprehend the objects by which he was surrounded. Just so with the poor heathen; they have had a touch of the Father's wondrous power—his Spirit shining upon them. And it is with them that God has impressed that he will speak in a way that many see now—they see, but see dimly. The mists of human ignorance and human superstition are gathered around them to that degree that they do not see clearly. But when their eyes are touched by the power of God through the gospel, then they are endowed with that divine light; their vision grows more perfect; their understanding is quickened, and they become enlarged in the knowledge of God. Then, as the apostle said, Christ is within them; they walk in the light; they see in the light; they rejoice in the light.

But before I conclude I must offer a few thoughts on the simplicity of the gospel of Christ. Its simplicity is its glory. Its divinity is its power. Simple, did I say? Yes; and yet so grand in its results, being the best gift of God to man. It takes the poor blind man and clothes him with the new life; puts the new hope in his heart; implants in him the love and the light of life everlasting; it tells him that though his "sins be as scarlet," God will make them white as snow. He will forgive all things unto him by God's mercy and power that it is done. And when man is born into this new life by the gospel, and is made happy in
Christ, he will then be nourished and instructed in God's word and by the light of his Spirit, and will be spiritually developed into a noble man in the kingdom of God. The gospel is designed to bring peace, justice, equity, charity, and all those excellent fruits that should adorn the human soul and are calculated to make them healthy, virtuous, and happy.

God has ordained that man shall commence at the lower round of the ladder. It is wonderful in working! These men who can count the stars, weigh them in balances and determine their distances; if they enter the kingdom they must come down to the same humble condition as the poor and lowly ones of earth. All must pass through the same door into the sheep-fold, if they have done their part, they can "go in and out and find pasture." Not to go out and stay out; but they can go outside the fold, into the various parts of the world and learn all that pertains to the history of man, all that pertains to the sidereal heavens, learn all that is to be learned that is good and noble and true in the world, have all the advantages possessed by those outside of the fold, learning that which pertains to man's eternal welfare inside the fold, and thus "go in and out and find pasture." But all must of their own free will enter into the sheep-fold before such privileges can be enjoyed. They must meekly and humbly follow the Savior who so loved the race of man that he gave himself a ransom for all. They must come to that state of being. He took upon himself man's sin and suffering, and has taught him to come out from a blind and wicked world, and accept the gospel in all its demands. The king on his throne, the prince and the peasant, the scientist and the unlearned, those that are poor and those that are rich, one, of whatever class or condition—all must come alike, none are exempt from the demands of the simple but mighty gospel. This is heaven's call to the sons of men. And it is to renew and reform their hearts, and to remove everything from them that is opposed to Christ. It reforms and transforms their sinful natures. Wonderful invention! Man must believe in God, and in Christ his Son, must repent of his sins and be baptized. Why be baptized? Because it has been revealed from heaven; Jesus said, "What saith the Scripture?" Why has God ordained that man must be baptized? and what is baptism? Baptism is immersion; for the words baptize and immerse are synonymous terms, and means one and the same thing—immersion. Man must be baptized for the remission of sins, be clothed upon with Christ's righteousness, and be "translated from the kingdom of darkness into that of God's dear Son." The alien who comes to this country becomes acquainted with its institutions, has a love for them, and desires to become a citizen. But he must first renounce his allegiance to Great Britain, France, Sweden, or whatever country he comes from, and then, after obeying the government of this country the evidences and seal of his adoption as a citizen. So must man pass under the gospel requirements of faith, repentance and baptism, having abandoned his former condition, he may receive his allegiance to sin and Satan and receive the "seal" of adoption into God's kingdom under the hands of one who has authority to administer it. And what is that "seal"? It is the "earnest" and evidence of God's power. It tells man that his fondest hopes with regard to the life beyond are secure in the hands of God. It gives him the "earnest" of his inheritance in that life. It dwells with him, if faithful, until he passes on from this life. And when he goes down to the grave, he goes assures that he is there in the same capacity that is promised in Christ Jesus—and that is all that the Father possesses. God has made it obligatory upon man to be baptized, and to receive through the imposition of hands the gift of the Holy Ghost. He has fixed these ordinances of the house of God, and has said, "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." When in baptism we are "baptized" in the watery grave, it is a simile of the natural grave, and when we are raised up out of the watery grave, that is the simile of the resurrection from the dead. In this gospel order we discover is power to raise the dead. It is an assurance to the individual that, if he abides in the gospel of Christ, and goes down into the dark regions of death, Christ will be with him and God will raise him up by the power of that Spirit which he has received. God has a living ministry, and through the ordinances the individual becomes confirmed in the kingdom of God and is made partaker of the blessings of the household of faith.

Well, what is the warranty of success and friends, what are the fruits of this gospel? what is to be the final reward? Scores of sermons might be preached on this, and yet the story not be half told.

There is one thing that consoles and comforts and inspires the soul to go on unto perfection, and that is that God will recompense our inheritance and will give us one exactly suited to our then glorified condition. Then "we shall know as we are known, and see as we are seen;" and then every soul will be satisfied with the goodness of God throughout the endless ages of eternity. I apprehend that no man or woman will ever be satisfied until they partake of all the blessings that God has ordained in Christ Jesus. When that condition is reached, then the yearnings of the soul will be satisfied. And, mark you, God has promised that in Christ Jesus and "he will give us all things." That means a great deal. It means there shall be no death, no pain; it means all light, all joy, all power, all dominion, all glory. Have you ever stopped to measure and consider it,—all things that God will give to those who keep his commandments? Let me tell you that, the whole scheme, including the entire plan of creation and redemption in Christ Jesus, existed in the mind and purpose of God before the foundation of the world. He foresaw and foreknew the sufferings of the race, and knew they would, if accepted wisely and patiently, be for man's good. Christ Jesus, as we are told by the Scriptures, was "as a lamb taken unawares." He foresaw the foundation of the world. And when Christ comes, the secret of these purposes of God in Christ, and the glory of that divine plan, will be manifest to man far beyond what he is able to comprehend in this present time. And when contemplating this great work of creation and redemption, the soul is filled with holy love for God, filled with holy desires, and it then feels to say, "Come, Lord Jesus, come, forever to the glory of God, and all power, all dominion, all things;" Persecution, or tribulation, or losses, or trials, or afflictions, all will turn to the glory of Jesus Christ our Lord.

May God bless and keep you by his marvelous power, that you may be made partakers of his wonderful grace, his salvation, his wisdom and knowledge, and be made inheritors upon the redeemed earth, when all that your then purified and exalted souls ever can desire, and your Christ-like spirits ever can enjoy, will be given you until your souls are fully satisfied. God will give you all that the Father has reserved in righteousness. God's wonderful purposes in the creation are for man's best good; for man's welfare and happiness, here and hereafter, if he will do good and do it in the way that God has ordained. These are the highest purposes for which man can live, now and evermore. May all attain these, my prayer in Christ's name. Amen.
1839, the articles were not in the care of Joseph Smith, a fact which we will examine and explain in this paper.

Some captivated person, desiring to find fault and pick flaws, might seek to show that the statement of Joseph Smith was not true, when he says these articles were in his possession until the work was complete. But in a constructive sense, most emphatically true. The work was God's work. In proof we offer the following: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonderful work; and the eyes of them that see it shall be filled with glory. Therefore, I say unto you, repent and come unto me, and cleave unto me; and again I say unto you, if ye repent not ye shall be scattered among all nations. For I have said unto you, that if ye are not one with me ye are not mine, but a harlotish people, saith the Lord thy God. Therefore, my children, let me caution you to observe the commandments; and remember, also, the promises which were made unto you, if you did not transgress them; and behold,

The angel Moroni was the agent of God having in charge the work, and while the articles remained in the hands of the Lord or Joseph Smith, the latter violated no obligation or instruction. No effort has been made, or evidence produced, implicating Joseph Smith in permitting these articles going into the possession of any of his associates or enemies. When Joseph Smith first obtained the plates and the manuscript home with him, in order to let his wife read it, as he hoped it might have a salutary effect upon her feelings, Joseph was willing to gratify his friend so far as he could consistently, and he inquired of the Lord to know if he might do as Martin Harris had requested, but was refused. With this, Mr. Harris was not altogether satisfied, and, at his urgent request, Joseph inquired again, but received a second refusal. Still, Martin Harris persisted as before, and again, after a delay, the last answer was not like the two former ones. In this the Lord permitted Martin Harris to take the manuscript home with him on condition that he should exhibit it to none save five individuals whom he had mentioned, and who belonged to his own family."—Joseph Smith the Prophet, p. 134-5.

Here is the account given of Martin Harris receiving the first one hundred and sixteen pages of manuscript.

Mr. Harris and Joseph lived some distance apart, and there seems to have been an agreement between them that while Joseph was at home and completely engrossed with family cares, sickness and death, Harris should communicate with him, but failed to do so; and that the anxiety for the great work in hand caused Joseph to leave the bedside of a sick wife to look after the Lord's business. We next notice the following scene which took place at the residence of his father, after his arrival there: "When Joseph had taken a little nourishment, according to the directions of the stranger, he requested and immediately for Mr. Harris. This we did with a delay. At length we had given the stranger his breakfast, we commenced preparing breakfast for the family; and we supposed that Mr. Harris would be there, as soon as it was ready, to eat what he had generally come in such haste when he was sent for. At eight o'clock we set the victuals on the table, as we were expecting him every moment. We waited till nine, and he came not—till ten, and he was not there—till eleven, still he did not make his appearance. But at half-past twelve we saw him walking with a slow and measured tread towards the house, his eyes fixed thoughtfully upon the ground. On coming to the gate he stopped, instead of passing through, and drew a tale of some time. He had sat there with his hat drawn over his eyes. At length he entered the house, soon after which we sat down to the table, Mr. Harris with the rest. He took up his knife and fork as if he were going to use them, but immediately dropped them. Hyrum, observing this, said, "Martin, why do you not eat? are you sick?" Upon which Mr. Harris pressed his hands upon his temples, and cried out in a tone of deep anguish, 'Oh, I have lost my soul! I have lost my soul!' Joseph, who was sitting at the table, started up, sprang from the table, exclaiming, 'Martin, have you lost that manuscript? Have you broken your oath, and brought down condemnation upon my head, as well as upon your own? Yes, it is gone,' replied Martin, 'and I know not where.' 'Oh, my God!' said Joseph, clinching his hands, 'All is lost! all is lost! What shall I do? I have sinned—it is I who have tempted the wrath of God. I should have been satisfied with the first answer which I received from the Lord; for he told me that it was not safe to let the writing go out of my possession." He wept and groaned and walked the floor continually. At length he told Martin to go back and search again. 'No,' said Martin, 'it is all in vain; for I have kicked open beds and furniture, and looked everywhere. Then must I,' said Joseph, 'return to my wife with such a tale as this? I dare not do it, lest it should kill her at once. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the Most High?"' He besought him not to mourn so, for perhaps the Lord would forgive him after a short season of humiliation and repentance. But what could I say to comfort him when he saw the whole family in the same situation of mind as himself; for sob's and groans, and the most bitter lamentations? Harris, however, Joseph was more distressed than the rest, as he better understood the consequence of disobedience. And he continued pacing back and forth, meantime weeping and groaning until about sunset, when, by per­mission, he took a little nourishment. The next morning he set out for home. We parted with heavy hearts, for it now appeared that all which we had so fondly anticipated, and which had been the source of so much secret gratification, had in a moment, like a little bubble, burst. But the counsel and the one hundred and sixteen pages of manuscript were not lost. Three revelations were obtained ere he was suffered to take them to his house, and he always manifested regret and deep mortification at the unexplained loss thereof. Elder W. W. Blair furnishes the following testimony upon this part of the subject:

In 1850, when conversing with Martin Harris in Kirtland, Ohio, in respect to the Book of Mormon and the prophetical mission of Joseph the Martyr, he in reply to direct inquiries told me that he obtained the one hundred and sixteen pages of manuscript of the Book of Mormon from the Lord, and took those that he read him in the evenings to his family and some friends, and that he put them in his bureau in the parlor, locking both bureau and parlor, putting the keys of each in his pocket, and so retired for the night, after which he never saw them. He seemed to bestill conscience-smites for permitting them to be stolen. He reaffirmed his testimony, in substance, as found in connection with that of O. Cowdery and D. Whitmer, in respect to the divinity of the Book of Mormon."—Joseph Smith the Prophet, p. 131.

Here we learn that after a lapse of more than thirty years, the mishap bore heavy upon the troubled spirit of Mr. Harris. Now, if we stop and carefully and prayerfully consider the scene of deep distress that Joseph Smith and when Martin Harris confessed to the loss, we will be better prepared to comprehend the word of the Lord which chilled and rebuked Joseph for the part he took which made the loss possible: "The works and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore, his paths are straight and his course is one eternal round."—Isa. 29:16, 17.
how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men, for behold, you should not have feared man more than God, although men sat at nought the counsels of God, and despise his words; yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

"And, thou art Joseph, and thou wast chosen to do the work of the Lord, but thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

"And when thou deliverest up that which God had given thee sight and power to delivereth up that which was sacred, into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privilege for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning."—Doc. Cov. pp. 66, 67.

Kind reader, had Joseph Smith been a false prophet, a base deceiver, such as "Orthodox" ministers charge he was, he never would have permitted the publication of the foregoing document condemning his own actions and stating that he was neglectful of the advice and counsel of the angel who had been his teacher or directed his course in seven or eight years. Please note the state of mind that Joseph was in when we left him at his father's home, for the above quotation from Martin Harris, I have said, and now say, if it can be established that the Book of Mormon was translated by any other means than the Urim and Thummim, through and by the gift of God, then I would abandon the book and have nothing more to do with it. Do not be startled, my reader, for this is no hasty conclusion, but the result of diligent and prayerful research during the past twenty-two years, and also of having met in public discussion several able ministers upon the question of the divine authenticity of the book. All these have led me to the conclusions I now hold to, it being the SEER STONE.

October 14th, 1881, Mr. D. Whitmer, was interviewed by a newspaper reporter, and that interview was published in the Chicago Times. The Deseret News under
takes to correct some of the errors made by Mr. Whitmer. Elder George Reyno
ds quotes this from the Deseret News: "The next error is, that the Seer stone which Joseph used in the translation was called Urim and Thummim. The instru
mcnts used by Joseph Smith in the translation of the Book of Mormo
n were two crystal stones 'set in the two rims of a bow.' The Seer stone was separate and distinct from the Urim and Thummim. The latter was delivered to the angel, as well as the plates, after the translation was completed; the former is held in the church and is now in the possession of the president."—Manuscript Found, p. 85.

Elder Reynolds is not specific in his statement as to the date or time when Joseph Smith delivered up the Urim and Thummim to the angel. If it was not until the translation was completed, and at the same time that the plates were return
ned to the angel, then the query would arise as to what was the use of the Seer Stone. I can see but one object in publishing such an untruth, and that is it is the last straw at which the drowning man (church) catches to give the appearance of confusion from the original organization of the church. Elder Edward Stevenson, of the same church, in a letter in the Deseret News, makes Martin Harris say, that, "the prophet possessed a Seer Stone, by which he was enabled to translate as well as with the Urim and Thummim, and for convenience he then used the Seer Stone."—Manuscript Found, p. 91.

This could not, under any circumstances be accepted in court as the direct testimony of Martin Harris, but only the assertion of Elder Stevenson, and it should be received with a large margin, for the reason that it contradicts the facts of history. Martin (Harris) said further, that the Seer Stone differed in appearance entirely from the Urim and Thummim that was obtained with the plates, which were two clear stones; in two cases of amazing and astounding spectacles, only they were larger. Martin said there were not many pages translated while he wrote; after which Oliver Cowdery did the writing."—Manuscript Found, pp. 91, 92.

The effort is made by the use of the name to 'makebelieve,' there was a Seer Stone, and it is an easy thing to make, publish, andget a people to believe an un
truth, who will neither read or hear the facts of history. All of the above suposed evidence is much relied and utilized by the Rev. Mr. T. B. Plumer, in his recent note, gives us his masterly deduc
tions and opinion. Hear it, O ye won
dering nations, and be cheered up for his next! He says: "Mr. Smith was blessed with two different instruments for trans
lating the plates: the Urim and Thumm
m and a stone called the 'Seer Stone' in the above quotation from Martin Harris, and known by outsiders as the 'Peep Stone,' because of the peculiar method of using it, to be explained farther on."—Deseret Bible, p. 240.
are often at the mercy of the vile disposer of all that is pure, good, true, noble and lovely.

David Whitmer, when explaining the method of translation says: "Joseph Smith would put the Seer Stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine."—An Address, p. 12. Here the investigator is asked to believe that the "last living witness" in agreement with his brethren of the west, and from the reading of the following, we might be inclined to think that, perhaps he borrowed the idea from some one who had translated the Book of Mormon.

The translation of the Book of Mormon was finished, early in the spring of 1830, before April 6th, Joseph gave the stone to Oliver Cowdery and told me as well as the rest, that he was through with it, and he did not use the stone any more.—An Address, p. 324.

Some one hath written that "fools may venture where angels dare not enter." This Address of David Whitmer, is dated at Richmond, Missouri, April 1st, 1887. While Manuscript Found, by George Reynolds, is dated at Salt Lake City, Utah, 1830. Within a year or two after the issuing of that book, David Whitmer said quite contrary to what he did afterwards in his Address. The statements of David Whitmer in his pamphlet are palpable and plain contradictions of the accepted facts of history. Whitmer says that Joseph gave the "stone" to Oliver Cowdery. No mention of such a stone is found in the history of Joseph Smith, who informs his readers that what he received he returned to the angel. Both statements can not be true when so cross-wise, and I feel impressed to admonish those who are boosting the "Seer Stone" theory, that one sure way of destroying the value of testimony is to have the witness cross himself; thereby impeaching his own evidence, and thus have their testimony thrown out of court as well as use.

Here is something that was written after the death of David Whitmer, evidently by some one who possesses a very imperfect knowledge of the facts in the case, but who had an inordinate desire to eclipse the truth, and foint in a very adroit way the Seer (Peep) Stone falsehood: "The result of this vision was a proclamation setting forth the facts enumerated. The 'Urim and Thummim,' mentioned in the account of the vision were a pair of transparent stone spectacles. Smith would put on the spectacles, when a few words of the text of the Book of Mormon would appear on the lenses. When these were correctly transcribed by Cowdery, who acted as his amanuensis, these words would disappear and others take their place. When once transcribed and six sheets of paper were completed, Smith entrusted them to Martin Harris, to take to his home with a view to convert his family to the new faith. They were placed at night in a bureau drawer, and next morning were missing, having been stolen. They were never found, and never replaced, so that the Book of Mormon to-day is short that number of pages of the original matter. As a chastisement for his carelessness, the Lord caused the words to be taken from Smith. But by humbling himself, he again found favor with the Lord, and was presented with a strange, oval shaped, chocolate-colored stone, about the size of an egg, but more flat, which, it was promised, should answer the same purpose. With this stone all the present book was translated."—Richmond Democrat, January 26th, 1888.

Among the egregious blunders of the foregoing, is that which says that Oliver Cowdery wrote the one hundred and sixteen pages which were lost; while the fact is, Joseph Smith had no acquaintance with Oliver Cowdery for several months after the loss of the manuscript. There is not a particle to inspire faith or confidence in the Book of Mormon, found in the effusions of those who advocate the Seer Stone theory. It is time that such an Ignis Fatuus was laid away in oblivion.

I will now prove that the Book of Mormon, as we now have it, was translated through and by the gift and power of God by the means of the Urim and Thummim.

The last direct and positive knowledge we have seen of the Urim and Thummim, was the account Joseph Smith gave of his father and mother relative to delivering the same to the angel. The statements of God, that the angel showed him many things which you had power to do to your said: 'I trembled' so she says, 'with fear lest all might be lost in consequence of some failure in keeping the commandments of God, that I was under the necessity of leaving the room in order to conceal my feelings. Joseph saw this and said: 'Do not be uneasy, mother, all is right here; here I have got a key.' I knew not what he meant, but took the article of which he spoke into my hands, and, upon examination, found that it consisted of two smooth three cornered diamonds set in glass, and the glasses were set in silver bows, which were connected with each other in much the same manner as old fashioned spectacles. He took them again and left me, but said nothing respecting the record. That of which I spoke, which Joseph termed a key was, indeed, nothing more nor less than the Urim and Thummim, and it was by this key that the angel showed him many things which he saw in vision, by which he could also ascertain, at any time, the approach of danger, either to himself or the record, and on account of which he always kept the Urim and Thummim about his person.—Joseph Smith the Prophet, p. 107, 112.

'Times and Seasons,' vol. 3: pages 832, 843, 866, 885 and 897, all clearly show that Joseph had in his keeping the sacred Urim and Thummim up till the translation was completed.

And to this agrees the testimony of Oliver Cowdery concerning Joseph Smith: "Near the time of the setting of the sun, Sabbath evening, April 5th, 1830, my natural eyes for the first time beheld this brother. He arrived and told me that he belonged to the county, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten, as I sat under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this
make two lines of manuscript while others but a word or two words."—Chicago Times, October 14th, 1881.

All of the foregoing testimony of David Whitley and Cowdery Leters, p. 3, that the translation was done through the means known as "Urim and Thummim;" and the only discrepancy is in the repeated descriptions made thereof, and this ought not to figure against the truthfulness of witnesses who testify that the work of translation and correction was performed in sight of the ancient and sacred oracle of God. Let shame, confusion and failure come to all who labor or connive to foist upon the unsuspecting and credulous the false opinion that it was by any other means.

(To be continued.)

Selections.

MILLENNIUM.—No. I.

The Millennium is that important period in the economy of God, which will put to rest the great questions of ages and all generations; when God will try the faith of all living, separating between the good and the evil, and enabling all to discern between the righteous and the wicked, between those who serve God and those who serve sin.

There is no period in human existence about which there has been as much said by the prophets and apostles, as the time of Christ's reign, which reign was to last a thousand years; which originated the idea that there will be such a period as the Millennium; which term signifies a thousand and one hundred sixty years; and when the thousand years are expired, Satan is to be loosed for a little season; and the camp is to be invaded after the thousand years are expired, and all this on the earth.

The sacred writers have been exceedingly prolific in their writings on the subject of Christ's reign. It is every where spoken of and set forth in the most splendid light; and that when the time comes, the saints, yea, all of them will reign with Him. That this reign of Christ is to be an earthly reign is not only evinced from the before mentioned prophecies, but we have a saying of Paul in 1 Cor. 15:22, 24, which limits it to the earth, as follows: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; and when He shall have put down all rule, and all power, and every enemy under His feet. And the kingdom and the power and the glory shall be for ever and ever. Amen." And how can Paul write of the kingdom, when all things shall be subdued unto him, and Christ is the King? When he speaks of the kingdom, he speaks of the kingdom of the God which was the millennial kingdom, and when Christ gives the kingdom to God, the kingdom of the Father. In the Millennium, the kingdom of the Father will be restored to God, and Christ will reign as the Mediator of the Father. In the New Testament, the kingdom is the reign of God, and when this reign is restored to God, it will be a reign of God and of Christ, and of the saints, and of the righteous. In the OT, the kingdom is the reign of God, and when this reign is restored to God, it will be a reign of God and of Christ, and of the saints, and of the righteous. In the OT, the kingdom is the reign of God, and when this reign is restored to God, it will be a reign of God and of Christ, and of the saints, and of the righteous.
Press, "a thousand years," shows that this reign belonged to the earth and time; for it is only in time where there are days, and times, and seasons, and years: the unseen world and eternity, have no such divisions. He says that the saints were to be raised and reign this thousand years with Him, and this resurrection of the saints to reign with Christ, was the first resurrection. He says that during this thousand years, Satan will be bound, so as not to be able to deceive the nations, and during this thousand years the saints on earth will multiply and their posterity will spread abroad upon the earth.

In Rev. 5: 8-11, we have the same subject set forth thus: "When he [the Lamb] had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the spirits of the saints, which were slain for the word of God, and for the testimony which they held: and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us kings and priests: and we shall reign upon the earth." Here we are told those that were redeemed unto God out of every kindred, tongue, and people, and nation, were to reign on the earth. If the question is asked, how long will they reign on earth? the answer is, a thousand years, and that this important period does not only affect those in time, but those in eternity also.

If John's account of this subject be correct, all the Saints which were redeemed unto God out of every nation, people, tongue, and kindred, and if they must be from all generations, from the days of righteous Abel down to the second coming of Christ, or else they will not be from every people and nation, and that this reign shall extend to the thousand years; and this glory they are to obtain by having a part in the first resurrection.

In Rev. 17, John describes the coming of the Savior when he comes to reign on the earth a thousand years thus: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." In all that John has said about the coming of the Savior, he has never told us of any other object that he had in coming but to reign on earth a thousand years; for he where has mentioned the object, this he says is what it is; so that we are not left to conjecture as to the object of the Savior's coming; for the very scripture will tell us of His coming again, told us also that when He comes, He will reign on the earth a thousand years, and all those of the first resurrection with Him. The matter is fairly settled, that if ever the Savior comes again, He will reign on earth a thousand years, and all the times and seasons that are written in heaven, will at that time obtain a resurrection and reign with Him, even all who are redeemed from among men, of every tongue, kindred, people and nation, and if the Savior does not reign on earth a thousand years, and all the saints with Him, He never will come the second time. (To be continued.)

Conference Minutes.

MANCHESTER.


In Rev. 10: 9, the Lamb is seated on the throne, and the twenty-four elders stand before it, clothed in white raiment, who were redeemed of God out of every kindred, tongue, and people, and nation; having every one of them a vial full of odors, which are the spirits of the saints, which were slain for the word of God, and for the testimony which they held: and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us kings and priests: and we shall reign upon the earth." Here we are told those that were redeemed unto God out of every kindred, tongue, and people, and nation, were to reign on the earth. If the question is asked, how long will they reign on earth? the answer is, a thousand years, and that this important period does not only affect those in time, but those in eternity also.

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In Rev. 1: 7, John describes the coming of the Savior when he comes to reign on the earth a thousand years thus: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." In all that John has said about the coming of the Savior, he has never told us of any other object that he had in coming but to reign on earth a thousand years; for he where has mentioned the object, this he says is what it is; so that we are not left to conjecture as to the object of the Savior's coming; for the very scripture will tell us of His coming again, told us also that when He comes, He will reign on the earth a thousand years, and all those of the first resurrection with Him. The matter is fairly settled, that if ever the Savior comes again, He will reign on earth a thousand years, and all the times and seasons that are written in heaven, will at that time obtain a resurrection and reign with Him, even all who are redeemed from among men, of every tongue, kindred, people and nation, and if the Savior does not reign on earth a thousand years, and all the saints with Him, He never will come the second time. (To be continued.)

WESTERN MAINE.

This district conference convened at Green's Landing, Maine, April 7th, W. G. Pert president, Thomas Whiting clerk. Elders reported to report on licenses received by vote of the conference. Report received and committee discharged. Re-
tion indefinitely postponed action in regard to the proposed reunion meeting between Eastern and Western Maine and Massachusetts districts; therefore, be it resolved, that we, the Western district, in conference assembled, express our decided disapproval of said action, as being detrimental to the work in this state, and respectfully urge a further consideration of said reunion request. Request of Bro. J. H. W. Pett, that the members of the district be invited to a committee of all the elders of the conference; when Brn. W. U. Greene and W. G. Pett were chosen a committee to labor with him, and the delinquent officers of the district. W. G. Pett was sustained as district president. Saturday evening met in “Ministers’ meeting,” Elder Thomas Whiting, being the speakers. Sunday morning met in prayer meeting. At the forenoon business was transacted; Preaching in the forenoon by J. S. Roth. Second and testimony meeting in the afternoon, led by C. E. Brand. In the evening E. C. Brand occupied the stand, to the edification of all interested listeners. Adjoiner to meet at Des Moines at the call of the president.

ALABAMA.


Miscellaneous.

PASTORAL LETTERS.

Having been appointed to take charge of the work in Missouri and Kansas, except those portions of Hillsboro, Independence, Carthage, Salem, and J. W. Gillen, we take this method of reaching the Saints therein, for the purpose of imparting and obtaining spiritual information. Bro. A. H. Parsons has been appointed by the conference to Nova Scotia, and will leave the North-West Kansas district at that time. We have appointed Bro. G. W. Chute to look after the interests of said district, until the assembling of its conference in June, when provision can be made for the office by selection and vote.

Bro. E. C. Brand has been placed in charge of that portion of the district west of Lincoln, Nebraska, to include Kansas district, and Bro. J. N. White over the Independence district. It is understood, of course, that these brethren occupy in the fields as assigned to them; but that the Saints may know that these appointments are not intended as a conflict with the legitimate work of those chosen by branches and districts. One of the above named is already district president, having been elected by the Saints, and may again be chosen for that office. We aim to keep the harmony of the field that it will harmonize and effective labor throughout the mission. This, we believe, is understood by the missionaries and will be manifest among the Saints thereby.

A great portion of the mission we are unacquainted with, and we therefore appeal to the Saints of God to take an interest in the field and obtain information of the districts above provided for, to send us any information they may deem proper for us to possess regarding the condition and needs of the work in their localities, together with a statement as to the opportunities and prospects. Do not allow your feel of anxiety for an elder in your neighborhood to cause you to exaggerate in reporting the prospects. There are many openings; but we desire to enter and occupy in the most harmonious manner. Do not use the light given us in judging of the relative importance of calls, when the actual facts are given us by the Saints and not by us.

It is desired that all the local ministry take hold, act, under the direction of the local authorities, for the good of the Saints in their own church and the highest honor you can have here is in representing it. All are answerable to its Author and, as you estimate the importance and hope for the triumph of the work, so labor; for your labors, sacrifices and endurance in the interests of the church and the saints of God reward you with the highest honor that you can have here & in representing it. All are answerable to its Author and, as you estimate the importance and hope for the triumph of the work, so labor; for your labors, sacrifices and endurance in the interests of the church and the saints of God reward you with the highest honor that you can have here &
done. The Reorganization has been fully warn-
ged against the usurpations and wrongs of the first
Twelve. There is, perhaps, no part of the church
so well suited or destined to this occasion as the
First Presidency. Do you think there is the place where the Devil will now make a successful attack in order to des-
stroy the church? No; no; that would not be like him. He will, more likely, attack a less guarded
point, where he would, in the very nature of things, be more likely to succeed. Nothing would give more pleasure to the Devil (such as he is capable of enjoying) than to have the Saints fix their
eyes upon one given point, to that extent, and in that manner, that they are rendered incapable of
taking the church? No, no; that would not
will, or because of
cerning any man
organization. J
quorum in the church because of the wrongs, or
astray. The greatest mischief and the
most dis··
stalk bring against who they are), who
fair speeches
in the epistle favoring the abolishment of the
branches. The

ruth which belongs to this first quorum in the
church, or even
prestige which belongs to this first quorum in the
church; and this is not confined to any one quorum of the
church.

It is sought (paragraph 4) refutes the objection itself.

Some

and soft words, seek to destroy the influence of
us labor
of.

The Fremont district conference will convene at Farm Creek, Iowa, on the 20th and 31st of
June, instead of the 20th and 21st. Conferences of branches and secretaries will please take notice and be on hand with branch reports. All are cordially invited to attend.

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AX TEMN LEAVES,
Published monthly for the
Youth of the Reorganized Church of Jesus
Christ of Latter Day Saints,
Price per year ... $1.25.
M. Walker, Editor and Publisher.

The following are the contents of the May
number of Autumn Leaves:—Frontpiece, The
Vagabonds.—With the Church in an Early Day
—The Voice Heard in Silence.—May Cluster of
Memories.—Choosing a Name.—Elder James White-
head.—Autumn Leaves from the Tree of Poetry
—When to Marry.—Letters to Young Men.—Aut-
tumn Leaves.—From Malachi of Matthew.—Wom-
man's Love for Woman.—Under the Lamp-light
—Advice to the Youth.—Higher Culture of Men.
—A Loft Storm:—The Oak and the Ivy
—God's Creature.—An Old Spanish Mission.
—Choosing a Name.—Kiss me, Marion; I can't
go to Sleep!—Talk to Young Wives.—Driftwood
—The Life Beyond.—Little Brown Hands.—The
Jews.—Sadie's Resolve.—Remarkable Incident
—Helpful Hints and Suggestions.—Editor's Corner
—The Humped-up Sex.—Boy Inventors.—Round
Table.

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Will practice in Lamoni and vicinity; call at any
hours. Office in Drug Store of Hansen & Walker, Lamoni.
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"Oh, my sewing machine is out of repair, and I don't know
who can fix it!" Now there is no use of any trouble about it; for,
Mr. J. Jones, the justly celebrated Sew-
ing Machine repairer, is in DAViSS, IOWA, and will
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more than 15 years' experience in sewing machines, and is
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THE SAINTS' HERALD.

PUBLICATIONS ISSUED AND FOR SALE

BY THE BOARD OF PUBLICATION OF THE REORGANIZED CHURCH
At their Laboni Publishing House.

LAMONI, DEC. 27, 1890.

And sent from Postage at prices named.

HOLY SCRIPTURES.

(Signed Translation by Joseph Smith.)

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

Published at Lamoni, Decatur Co., Iowa, Every Saturday; price $2.00 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agency, are requested to solicit new subscribers, and help make the weekly a success.

Business letters and subscriptions must be sent to David Dance, by P.O. Order. Registered letter or express. Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

Joseph Smith
W. W. Blair

Lamoni, Iowa, May 19, 1888.

THE HERALD OFFICE.

Our friends in the Eastern States, like those elsewhere, seem to appreciate the church publication very highly, for we receive at this office letters from them of unqualified endorsement, and this without solicitation, direct or indirect. These words of encouragement, pointed and brief, are usually found in their business letters when they send subscriptions or renewals. Here is what Bro. J. H. Eaton, of Green's Landing, Maine, says of late: “The Herald I can't do without.” But this is only one like many others of that class coming to Bro. D. Dance, the Business Manager of the Herald Office. But we do not claim to please every one. To hope for such a thing were folly. There is almost an infinite variety of tastes and opinions and judgments, and to just suit all and every one, is simply impossible and not to be expected of any mortal, angel, or even of the Lord himself. The editors and managers of the Herald Office have a difficult task to perform, and we think all should concede that they do the very best they can to perform it well. The position they occupy in relation to the church and the world should be a sufficient guarantee that they do and will follow the very best light and opportunities obtainable.

From their central standpoint they should get a view of the entire field, at home and abroad, such as others do not have and can not expect to have. Others may be qualified to judge of needs and proprieties pertaining to their own personal tastes and views and circumscribed field and surroundings, and yet at the same time be utterly unqualified to judge of or provide for the requirements of the many and diversified parts of the entire field abroad.

A man with a microscope constantly under his eye may think he has discovered in a pint of water and a pound of earth all the wonders of both sea and land. But when he has a powerful, wide-sweeping telescope given him, then the matchless wonders of earth and heaven are made possible to him in a vastly clearer, grander outline and detail. Sectional views, sectional tastes and demands are apt to be partial, prejudicial, exclusive, selfish and limited, and may also be found very delusive and damaging if made the rule and enforced in the general field abroad. Therefore, those who are put in charge of supplying the field in all its parts should be allowed the privilege of doing that work as they see it, (and not as others may see it), and this, too, without outside influence, interference, or any other sort of hindrance; and all who are co-workers with them should be active helpers of them in all proper, practical ways, leaving management, control and final decision, solely and quietly where they belong—with those placed in charge and held responsible.

The supposition is a fair one, that every man knows his own work best, if we except, possibly, those who may be placed in control over and above him. It is all so fair to suppose, that the views, opinions, judgments and adopted methods of those who have their own work in hand will be the nearest right of any. These facts taken for granted, it follows that those placed in charge of any work should be free from all officious meddling, and from any interference whatever, save by those who placed them in charge, and that even then interference should be had only in case of necessity, with the least disturbance at all practicable, lest offense be given and the work in hand be obstructed and damaged.

In the manufacturing and commercial world, also in well regulated civil governments, interference with the various departments by those having no authority, or uncalled for interference by those who have authority, meets with merited reproof and condemnation, resulting often in the dismissal of the officious party or parties.

God has graciously provided the church against evils of this sort, and the church—minister and member—would do well to faithfully observe these sensible, equitable lessons. He says: “Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet: for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect.”—Doc. Cov. 81:21.

In perfect harmony with this he demands that the ministry, all of them, shall confine themselves strictly to their own work, their own authority and their own fields, for he says: “Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you.”—Doc. Cov. 68:11. Again: “Teach one another according to the office wherewith I have appointed you.”—Doc. Cov. 38:15. And further: “And one man shall not build upon another’s foundation.”

All this tends to the unity and edification of all the church, “the body of Christ.” The members—ministers included—have “gifts differing,” (Rom. 12:6), yet all are members of the “one body.” But it should be borne in mind that the body does not smell with its ears, taste with its eyes, nor see with its nose. Each member has its own proper work. So has every one in the church. Hence everyone should learn its own work, attend strictly to its own work, and wisely and forbearingly let every other one attend to its own work without interference or hindrance. And when this is done, those in charge of the Herald Office will be better prepared to do good work for all, and will cheerfully account for the work placed in their charge.

Sr. Betty Bardesly, who resides near Neola, Iowa, and who is one of the most devoted members of the church, renews for the HERALD of late and complains, and justly, too, that her paper had been stopped. In her letter she says:

“Do you stop the Herald as soon as the subscription expires? You have not been in the habit of doing that, and I don't know why I am not receiving it now. ... I dislike very much to miss getting the Herald.”

For the benefit of Sr. Bardesly and any others similarly situated, we state that the church papers are continued to those whom we know are desirous of having them, even though the time for which the subscription has been paid is expired. But in the case of Sr. Bardesly, this office was notified by the postmaster at Neola, that Sr. Bardesly's HERALD “remained dead” in that office, and that it was not taken out for the reason that it was “refused.” From all the facts now at hand we are inclined to think that some
THE SAINTS' HERALD.

one has been unduly officious in regard to Sr. Bertha Bardsley's. It others have suffered in a similar way, let us hear at once and we will set the matter in order.

Sr. Barzidley says further, that Bro. H. N. Hansen preaches for them occasionally, "is a real good speaker, does us good whenever he comes, and we hope we will soon have him here. We have very good attendance at our meetings when weather is fair. Please fix matters so that I will be sure to get my Herald regularly hereafter, for I am greatly disappointed when I miss getting it."

The Chicago Journal for April 7th, last, has the following to say of the late Conference at Independence, Missouri:

While it is evident that the writer of the article intends to be fair in his statements, it is also evident that he sees the work of the Reorganization "through a glass, darkly," and therefore presents the work in a somewhat faulty and perverted way. He upholds the purity of the family relations and the primitive Mormon faith uncorrupted by the filthy practical heresies that are the curse of Utah Mormonism. They are the supporters of law and order, and should receive the charitable sympathies of the American public in their efforts to drive polygamy out of existence.

A COLLEGE AT LAMONI.

SHALL we have one? That is a question now agitating the minds of many of the citizens of Lamoni and vicinity. It is not only they, but many of the solid members of the church abroad are talking favorably of it. All are confident one can be established here that will pay, financially, a fair return for money invested in it, and it certainly will pay richly in matters of education in every other worthy direction. It would benefit the town, and the country contiguous to it, largely. It would be a general benefit to society at large and a specific benefit to the church. What is needed now is to move the matter forward.

Editorial Items.

At this writing, (May 5th), Bro. Charles Jones is lying dangerously ill at home, twelve miles south-west of Lamoni. His many friends and neighbors anxiously desire and look for his speedy recovery. He is a good man, a good father, and man and beast and bird and every living thing seem happy and contented.

Bro. Isaac M. Smith wrote the 3d inst. that he had changed his address from Tunnell Hill, Johnson county, to Xenia, Clay county, Illinois.

Bro. R. J. Anthony wrote us briefly from Deer Lodge, Montana, the 30th ult. He expects to be at Willow Creek and Bozeman, after the 10th inst.

Bro. Albert Haws is now at Oakland, California, having recently returned home from Butte county. His health is rather poor at present.

Bro. David M. Strachan wrote from Younstown, Ohio, the 8th instant, and says that in April four were baptized in their branch, and that Sunday the 6th of May, ten more were baptized, also that others were near the Kingdom, and that prospects for church work were good. We are much pleased to hear this bit of good news. We passed many pleasant minutes preaching for gospel and building up the church in that region in 1866 and later, and would be delighted to meet and labor with the faithful Saints there again.

Bro. W. T. Maitland writes from Tippecanoe, Indiana, and sends for the Herald and says, "I must have the Herald any live Saint can content himself without it is unsolvable."

Bro. and Sr. Heman C. Smith are visiting relatives and friends in and about Lamoni, and Andover and Ridgeway, Missouri. He intends to start on for Western Iowa, Utah, Nevada and California, by or before the 18th instant, make calls at the above points and labor as needs and opportunities are found, and we confidently expect he will win success by wise, worthy and persistent efforts.

Bro. A. J. Cato wrote us lately from Nathan, Pike county, Arkansas. He reports that the opposition in that region is getting pretty strong and pronounced.

www.LatterDayTruth.org
Bro. Charles Derry, writing of late from his home, Magnolia, Iowa, informs us that the rains had been so heavy and incessant that preaching or out-door work had been rendered difficult, but that he is now ready and anxious to prosecute his ministerial labors so far as opportunity offers.

TWO SHORT VISIONS.

About the year 1873, a man in vision saw himself in a lifeboat with Pres. Joseph Smith and Delong, H. Smith, his son, moving out upon a troubled sea amid fierce head-winds and boisterous waves. Pres. Smith sat in the stern of the boat with his hand upon its rudder. David sat in the middle of the boat, his oars at rest and his arms folded listlessly, while the third man sat well forward, oars in hand, and, with eyes and heart lifted to God for help, pulled carefully and steadily onward, success being given in proportion to faithful reliance upon and prayer to God.

Within a few years just past, this same man, in vision, saw himself and others, Joseph Smith alone in the same life-boat, occupying the same relative positions as before, and they were crossing a wide river whose dark and troubled waters filled the mind of the beholder with a dreadful sense of danger. The boat was sunk, by the many burdens piled in and upon it, till the waters were nearly up to the top of its sides. Instantly the boat and the waters about it became transparent as the light, and the man saw that it was a wire, reaching from a distance, and from a given direction, had been fastened to the very bottom of the boat, (whether through mistake, malice, blind zeal, or officious meddlesomeness, was not shown), and the man was given to know the extreme danger of the situation, and the possible harm that might result to the boat, its contents and its managers, from that kind of wire-working.

God is a revealer of secrets; and here are some matters which the people will do well to bear in mind. We said once before, and we now say, "Don't juggle the boat." But that we are wise, and we advise all parties to keep hands off the wire, lest harm comes to the boat, its burthen, and those in it; and lest also those working the wires are exposed in their work and are thereby brought to shame and loss, here and hereafter.

One of the wisest, safest and most profitable ways is, for every person to attend strictly to their own affairs and not meddle with the affairs of others.

EXTRACTS FROM LETTERS.

Bro. George Carter, of South Hancock, Maine, has this to say of late:

"We would be glad to have the elders come and preach for us when they are passing east or west. They can change boats at Bar Harbor and take the boat for East Chopine, where I will meet them if they will let me know when they come."

Sr. Mary Coon wrote of late from Owosso, Michigan:

"This is the way I am young in the work, I am strong in the faith. Myself and husband were baptized by Bro. Delong. We thank God that he sent an elder this way to preach the true gospel. We now have thirty members, and there is a great work to be done here by the elders, for the people are getting woke up to the importance of gospel truths."

Bro. S. B. Kibler, of Woodbine, Iowa, wrote the 7th inst:

"We organized a school one week ago yesterday, (April 29th), at my house with thirty-two on the roll. Yesterday (May 6th) eight new scholars, making forty on the roll, hence we need more helpers. We need a church badly, as more would attend if our meetings and school were not in a private house. Bro's. J. W. Wright and C. A. Butterworth are expected to preach to us to-morrow night on their way to Australia. Bro. Derry will be here next Sunday, morning and evening. There are some ready for baptism now, and are waiting only for others to go with them. We are striving to let our light so shine that others may see our good works and be constrained to unite with us. We ask your united prayers that we may have the Spirit of Christ to help us in our scattered condition, that we may in the near future be able to build a church and organize a branch here into which the honest in heart may be gathered and such added to the church as shall be right for us."

Bro. E. J. Martininde, in a letter dated from Brown City, Michigan, April 30th, says:

"The work is onward here, and baptisms occur occasionally. Elder J. A. Carpenter is a zealous worker, and a good defender of this great work."

Bro. John Shields wrote us from Masonville, Ontario, the 7th inst, saying:

"I have been doing only local labor here for about three weeks past. April 22d I baptized five at this place. The branch is in excellent condition, and the Saints as a rule are striving to live their religion. There are plenty of opportunities for preaching the word in the surrounding regions, and more calls come than we can attend to."

Sr. Christie, of Akron, Iowa, in a late letter says:

"I never loved this latter day work better than now, although I have not seen the face of a Saint for months past."

MOTHERS' HOME COLUMN.

EDITED BY SISTER "FRANCES."

"No idle old nor mythic love,
Nor dream of hands and men,
Nor dead fast stranded on the shore
Of other civilizations;
But such love as the strong, brave foot
Is born to follow, and, even yet
A present help is he;
And faith has still its Olive,
And love its Galilee."

CHRONIC GRUMBLERS.

There are many who actually seem to consider it a virtue to find a flaw in everything rather than accept "the goods the gods provide." They "can't help it;" it is a fault in their character; they say their weather is never right. They see no beauty in the sunset- because, forsooth, "Dear knows how long such weather will last. It is very nice now, but likely as not it will rain to-morrow." Present good is invariably swallowed up in evil. The word sympathy is advisedly avoided and the word pity used instead. Such people are only to be pitied, for certainly they could sympathy with the persons with whom to sympathize are those daily compelled by force of circumstances to listen to their vain repinings and their puerile complaints.

If one does them a kindness they are sure to see some sinister motive behind it. If ordinary accidents happen they look wise and instancate that it was all design.

The power to notice and enjoy that which is really to be enjoyed in our lot, is as possible of cultivation as the power to learn to read, and it is quite as necessary if one would regard life in any other way than as a long, painful grind. This latter we have, for the sake of humanity, no right to do.

It is also possible to be very miserable without making of ourselves absolute nuisances to all around us.

One of our first duties to our children should be to inculcate in them a sense of gratitude, not gratitude to us, but the gratitude which is really thankful that things are no worse.

This is our duty no more to them than to mankind. It is to be done not only that they personally may be benefited, but lest society and the home circle be cursed in them with the most disagreeable of all bores—habitual grumblers.—Christian at Work.

OUR PRAYERS.

"Prayer is the soul's sincere desire, uttered or unexpressed," or the burden of the heart. It has been the earnest desire of my heart from childhood up to the present to do good in the world; that is to help the needy, relieve the pains of the suffering and comfort the sorrowing. I will give one instance for illustration. When a mere child my mother sent me a long distance shopping. When about to start she gave me a quarter; the like never occurred before nor after. I never before had had so large a sum, so could not make up my mind what to purchase with it. I called at my dear Aunt's to rest as usual. Her husband's sister, an aged cripple occupied one room of the house. Shortly after I entered, she opened her door and came into the room by resting one knee on a chair and moving it forward with her hands. The sad sight deeply pained my young, tender heart. She spoke, came forward a few feet, seated herself in the chair facing me, and seemed to be in deep thought. That shriveled form, white, bowed head and sorrowful, meditative expression are still fresh in my memory, although forty years have since passed. Something bade me arise and give her my piece of silver. The command was promptly obeyed. If the sum had been expended in confectionary, toys, or anything else, it could not have given me the happiness that was derived from her expression, and words of thankfulness. "I need some sweetening, but had nothing to get it with; this will help me wonderfully," she said, as she looked at the unexpected gift with eyes dimmed by age and moistened by emotions of gratitude.

The greatest happiness of my childhood and youth was derived from little acts of self-denial and love, to surprise my dear mother; and no other part of my life gives as pleasing recollections.

O how many, many times have I asked God to make me an instrument of doing good—doing that which would be for the good of my fellow-belongs and His glory. Am glad that the little done has been done in comparison with the amount desired! It pleased our Allwise Father to place one, even myself, in just such a situation as others must have been placed in order that I might have the advantage of doing the desired amount of good.

Were not my aspirations right? Were they not pure? Hardly; a little selfish; not intentionally selfish, but thoughtlessly so. As some one
must fill the place of the oft dependent invalid; it was truly no worse for me to be that one than some one else, only I felt it more deeply. And, besides, I had more friends than some unfortunate ones, consequently more comforts. Although, at times, when sorrows, sickness, disappointments, perplexities and vexations overshadow the mind and wrapp the spirit in darkness, have felt that earth had no friends on whom I could rely, and our heart at times has been shrunk with fears that our high and holy friends above would fail. We shudder at that have felt that earth had no friends on whom we stand by him, even though their lives were at stake. Such is the frailty of the human heart, and such has often been the lot of followers of Nazarene; and such, too, is the lot of the Nazarene later.

In some cases those for whose happiness we have made every possible sacrifice, in our necessity have left us scarcely noticed; and on the other hand many have siled us, and we are entirely unable to add them in their extremity. Oh, how unlike our plans, our desires. We feel like one lost, bewildered in a thick forest. Occasionally a glimmer of light breaks through, which gives us a little cheer. I have long since ceased to pray for benefit that tended to gratify ambition; have felt to ask for only enough of this native air, the light of day; and if such is the plan of our Father it must be for my good, so wish to be able to bow in meek submission to his will. God be my helper, I will pray for the afflicted, the tempted, the weak and for the prosperity of Zion, still my feet stand on the threshold of eternity; then and not till then shall I realize my oft repeated desires have been answered in the best way.

Prayer is the Christian's vital breath, The Christian's motive air, His watchword at the gate of death, His entire benison with prayer."

Dear Saints, God bless you all! May your every effort, both in pupil and by press, be approved of and blessed by God to the salvation of men and the glory of him and the Only Begotten. Amen.

Alma.

HOMO COLUMN MISSIONARY FUND.

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W's give belowExtracts from a private letter received some time since from a very dear friend, and do so in the hope that it may rejoice the hearts of others as it did our own to know that the band of faithful, earnest workers for the Master are increasing surely and steadily. There are many, few in number, but the majority are in the land, as you, dear Sister, you rejoice the Lord for him, those who are passing quietly along and who without ostentation or display are leaving no opportunity unimproved for "sowing beside all waters" and praying God to give the increase; and they shall reap, saith the Spirit, in due time.—Ed.

**Dear Sister Walker:—** When I sat down to write I had no thought of touching upon that subject but I intended to tell you—for the sake of telling someone—of my journey home. I had supplied myself with a dozen copies of Voice of Warning and kept one out to read. A young lady traveled with me from Lamon to Chariton, and I offered her the book to read and she accepted, saying she would do so, but maintained rather an indifferent air. I have not much doubt that she thought me a fanatic, and I did not feel much encouraged. At Chariton I took a room and spent my evening writing; caught a few moments of sleep and at one o'clock was called to the church preparatory for the service the next day. There I have my book on hand in case of opportunity to give it away, and so laid out another copy. Then before leaving my room I asked God to help me to do some good that day, and I felt that he would. I went to the waiting-room and spent two hours there, the train being late. But the time was not long for I had a pouch and spent my time to the best of my ability. When the train came I boarded it, and fixed myself as comfortably as I could for an eight hours' ride. We must have traveled about an hour when a gentleman came in from a car in the rear and after going the length of the car came and sat behind me. The other passengers were seeming asleep except one, an acquaintance of the gentleman behind me. There was considerable snooring going on. I was trying to read and the two behind me talked a little. Soon one of these took another seat, and the other gentleman turned and politely asked some simple question concerning my destination. I replied and then continued to talk, and noticing my book asked me what I was reading. I handed him the book and he looked at it carefully, and silently gave it back. By this time his companion had returned and sat looking at us, and after a few moments during which a few remarks passed concerning the book he asked me to let him see it, and so I passed it over to him. He looked at it saying, "Oh, Latter Day Saints? I asked if he had ever heard of them and he said, "My uncle belonged to your church. He went to Utah, and not liking things there came back and made his home in Illinois." That broke the ice of course, for he told me how he had always respected his uncle, and I could detect that he was not prejudiced against us. We three had become so absorbed in our subject that the second gentleman was carried by his station. He came back from the platform and laughingly declared, "That is a bad gospel," and I told him I thought I ought to give him the book to make amends. He took it readily and said he should read it. He was a Universalist. He left soon after, but his companion, whose home is in Bloomington, came within an hour's ride of home in the same car with me. He seemed deeply interested and asked many questions and told me he had heard two young men—Utah elders—preach three years ago and said he thought one had ever preached the gospel so plainly as they. He mentioned some points of their teaching that he had particularly noticed and we both agreed that they had preached truth in those cases as least. This man's name he told me is Charles Judy. I mention it because he said the older members would know his uncle, Elder David Judy, When I came home I looked through some old **Herald** and found a notice of the death of said elder.

When we reached Galesburg we went by different routes, but before bidding me "good-morning," Mr. Judy asked if I would give him a Voice of Warning, saying he wanted one and feared he should not be able to find the one his uncle had given him. So I gladly gave it to him, and did not remember for several hours after that I had felt impressed in the midnight hours that I should send a little good book to him, and think it looks like the fulfillment of a promise? And we can not tell what good my simple words may have done. How I should rejoice if through my instrumentality another soul should come to know that "truth which makes us free." I am very sorry for one thing. You know when we have made a good beginning that is not sufficient. The opening made needs to be followed up. Now after having attracted this gentleman's attention to the latter day work, if I had only followed up my advantage and secured a subscriber for **Autumn Leaves** I should feel satisfied, for I know that any one to read carefully, and honestly consider the testimonies contained in the Magazine, may gain light and guidance. I confess I feel curiously negligent, as if I had gone too far short of what might have been done. And the stronger the testimonies and the better the articles are, the more sorry I become; but we learn by experience and I shall probably be more thoughtful in the event of a similar occurrence. I have promised another copy of Voice of Warning to a neighbor here—that will make four I have thus far disposed of.

You have the love and prayer of your sister,  

**Christie.**  

**ELIZA, Ill., April 9th.**

**Dear Sister Walker:—** In the spirit of gratitude I make the attempt to write to you. I have been reading the May number of **Autumn Leaves**. I can truly say I am well pleased; and my prayer is that it may prosper. I remember hearing Father Whitehead preach the sermon that it contains, but that only adds to the interest of reading it over. I have been here over five months, and have never been without attending a meeting of the Saints. I often think of the good meetings we had at Lamon, and long for the privilege of attending again. The **Herald** is a great comfort to me—especially the Home Column. I do not see how any of the Saints can get along without the **Herald**. I am keeping house for my Uncle, who's wife died last October,

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and left him with three children. I feel that it is a great responsibility. I desire the prayers of the sisters that I may lead these little ones in the way they should go. They lost the care of a good mother and a true Saviour. May the blessings of God rest with you and all, so that when we are called to go we can freely say, "Thy will be done." Remember me, that I may be worthy to be counted one of his children, and "Thy church work and stay with my family."

Burt, Minn., April 30th.

Brother Blair:—I am in deep trouble, have just buried my wife. Her death was very sudden. She was a strong, active woman, and bid fair to live many years. I send you her obituary notice, clipped from our paper. I had planned to do much work for the church, and felt that with my boys at home, I could spare considerable time. But now it seems that I shall have to give up all church work and care of my family. I have seven children, three of them needing special care. God doeth all things well, and will show me my work. Yours in the love of Christ,

T. J. Martin.


To the Herald:—I have much pleasure in forwarding for insertion the testimony of sister Martha Morrow, which, I may say, has caused great joy in this part of the Lord's vineyard, and has directly tended to the establishment of the work. We here have been made to rejoice by reading the various testimonies of the "wonderful works of God," which have, from time to time, appeared in the Herald and I take it to be a duty, as it is indeed a pleasure, to communicate this for the edification of the Saints scattered throughout the world; for what, after all, have we to depend upon that we have "the faith once delivered to the Saints," but that the Lord is working with us and "confirming the word with signs following"? Praying that the word "working," "confirming," might prove to be progressive, and destroy ever recurring manifestations of Divine power. In connection with the fact that Jesus Christ is "the same yesterday, and to-day, and forever," (which is the end of the conversation of those who have the rule over the Saints), Hebrews 13:7, 8, be duly realized and experienced.

Your fellow-laborer in the gospel of Christ,

Joseph Ramsay.

TESTIMONY OF SISTER MARTHA MORROW, OF YARNWORTH, MANCHESTER, LAN.

CASHIER, ENGLAND.

For more than ten years I have been a great sufferer from rheumatism, having at times been confined to my bed for weeks. Last summer, for the first time, I heard of the Latter Day Saints, and having been invited by sister Coulson to the meetings, I attended, both in the open air and at No 47 Kent Street, Farnworth, near Manchester. From what I then heard I was, through the Lord's mercy, convinced of the truth, and believing that the work advocated by the Saints was the work of God, I went down into the waters of baptism for the remission of my sins on the 29th September, 1887, which I shall remember with joy and gratitude all the days of my life.

After I was baptized, I felt better than I had done for many a year; but two or three weeks afterward my complaint returned, and increased in severity until the last Sunday in November. From about a fortnight before that day I was indeed a great sufferer, and was so severely held that I really thought I was paralyzed, as I could scarcely drag my left limb after me, or raise my left arm. My knee also was swollen to an enormous size, and the pain was almost unbearable. On the day named, sister Mann wished me to go to the meeting, but I said I couldn't. She insisted, however, saying, "Thou man go, and I will link thee down." I accordingly went and suffered greatly during the meeting. In consequence of not knowing I should have called for the ordinance. At length, however, I did so, and I bear this testimony to all the world, that I was instantly healed. As soon as ever I was anointed, and the elder's hands were placed on my head, I felt a sensation going through my frame like a flash of lightning, and I was made perfectly whole, which caused great joy and rejoicing in the branch.

When I got home, my boy, about fourteen years of age, greeted me with the exclamation: "Why, mother, you can walk! Mother, where's your lame arm? Who's done that?" I says, "God has sent his healing power."

A neighbor of the Wesleyan persuasion, named William Mann, knowing what a sufferer I had been, came into the house, and I bore my testimony to him respecting my marvelous cure, who couldn't speak, as he made no answer, but went out, and on returning shortly afterward, I asked him why he went out to, which he replied:—"I couldn't speak, as I never had such a surprise in my life, but went out and told my mother about it."

One week after this I had the following vision in my own house.—I had returned from the evening meeting, and was bearing my testimony again to William Mann, brother and sister Coulson being present, when I saw on the ceiling the most beautiful light I ever saw in my life. In the middle of which there gradually appeared an angel, and he said, "I am Brother Coulson. I asked brother Coulson if he did not see the light, to which he replied:—"No; I wish I could see it; don't be feared, sister Morrow, it is a heavenly light." And sister Coulson said, "Thank God, It is a vision!"

Brother Coulson also said, "Don't be afraid; we are every one gifted, but not all alike; some see visions, and some interpret them; not all alike; but all by the same Spirit."

Prayer was then made for the interpretation, and on separating brother Coulson said, "Now Sister Morrow, pray earnestly for the interpretation, and we will pray too." I did so, and having awoke on the following morning about 4 o'clock, and had received nothing, I knelt down and prayed again, and afterward lay down to sleep, when I had given to me the following dream:—I dreamed I was going through the most beautiful fields that could be seen, and came to a dark forest which was full of all kinds of evil beasts, ready to devour me. At the entrance of the forest was a small gate, and a man came to me and said I must come that way, when, on looking, I saw a narrow way into the forest, with wild beasts on each side, which caused me to be so frightened that the sweat dropped from my face, fearing that I should fall from the path, which was indeed very narrow, and be devoured by the wild beasts. I however ventured, and as soon as I had put my foot on the narrow way, I saw a bright light before me, similar to that I saw in vision the night before, and the man came and "clapped his hand on my shoulder" and said, "I have showed thee the light and the way; walk in it. Thou'lt have great temptations and trials, but I will send thee a Comforter."

By these things I know that the work in which I am engaged is the work of God, and I ask the prayers of all the Saints that I may continue faithful to the end.

Her

Martha + Morrow.

Witness Wm. Partington.

SOUTH ARM, Mich., May 5th.

Bro. Davie.—I am still doing what I can in the Master's cause, and am now holding meetings here and am working during the week and preaching Sundays. The interest is increasing and I expect to baptize some soon. I love to present this work to others, for I know it is with some difficulty and confessions, and one preacher said I was one of the devil's angels. Another, when I gave the privilege to ask questions, began to ridicule Joseph and to tell what his followers did on Pine Lake, and we had not talked long until he got up and left. It did me good and did the cause good, for it made friends for both.

Yours,

Wm. Davis.

WILKESVILLE, Ohio, May 5th.

Editors Herald.—The gospel of Jesus Christ preached by the Latter Day Saints was first introduced in this place and vicinity in the winter of 1839 by Bro. James Moler, when the cry was "delusion! Mormonism!" etc., and that has continued to be the cry up to this present time. But notwithstanding all the prejudice of the so-called christian people, he preached a series of sermons in this place to a few attentive listeners, which resulted in the adoption of two honest souls into the kingdom of God. Since then the work has met with some opposition and three more baptisms, many honest friends won, and a few more earnest seekers. We have had preaching by Bro. Devore, Beatty and Matthews. At times we meet with many enemies to God's word. One of the principal being a Methodist preacher named Verdon, who publicly assailed and denounced the true doctrines of Jesus Christ. He claimed the ability and willingness to discuss the questions of our faith with our most able and worthy brethren. We answered his challenge in a gentlemanly manner, and stated that we would present Bro. James Moler for his opponent. But he covered down like a whipped cur, and did not answer us. Bro. Moler came afterward preached a good sermon, had a number of attentive listeners, very few of the Christian people, but the congregation was of the most intelligent and deep thinking people of our place. We had services Monday and Tuesday evenings and one was baptized.

My first hearing of this gospel was last July. At that time my wife was stricken down with that dread disease, consumption, in the last stage of it. James Moler administered to her. She
had had very severe fever during her sickness, but immediately after being administered to, the fever abated and never was so severe up to her death, the first of last August. During this time I was stricken down, and hearing a doctrine taught which explained the Scriptures, in what I conceived to be the true light, I examined myself to see if I was in the faith, and found that I had never accepted and obeyed that perfect law wherein men and women are adopted into the kingdom of God; and I began to ask of Him who giveth to all men liberally, and in due time I received the knowledge that if I was to be saved in the celestial world, I had to obey that perfect law that was taught by the Savior and the apostles of old. This I obeyed on last December, was baptized and adopted into the kingdom of God by Thomas Matthews. Since then I have received great light on the Scriptures, have improved in health, and can do a medium day's work. Your brother in the one faith, Alfred Tyler.

WABASH, Ind., May 5th.
Editors Herald: I would like that any of the Elders passing through Northern Indiana, and especially those traveling east on the Wabash, St. Louis and Pacific R. R., would stop and make me a call and I will entertain them. If they will notify me a week or more ahead I will try and get a place in which to preach at least once a week; by so doing you grieve the intelligent portion of your audience, some of whom may have unfeigned reverence for the Bible worthies; and after you only beg the question.

In the stand don't speak in a light, familiar way of, or to Deity, as, "Well Father, what are you going to do about it?" nor of, any of the ancient worthies, for by so doing you jar the reverential feelings of the thinking part of your audience and cause them to ask themselves the question, Is that man speaking by the Spirit, as he claims? and if so, how account for the ill-breeding shown?

When in the stand don't refer to any man of note, living or dead, by his slum name, and if you refer to the old ones, say, "Brother So and So," etc. You object to "Joe Smith?" then why use these? You better say, Thomas Pain, the apostle of Deism; Robert Ingersoll, the apostle of Atheism.

When in the stand don't keep crooning upon some one's bad or idea. Remember that progression is the order of the age. You can not expect people to come and sit by the hour to hear you drone over the same old threadbare, well-worn subject Sabbath after Sabbath. They finally get tired out and keep away from sheer ennui, and then you cry out, "Oh, they have rejected the gospel." Bosh! They simply object to going to hear a theological Rip Van Winkle every Sabbath.

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furnishing aid to the enemies of the book, weakening the defence, and emburring and increasing the labor of those who stand for unsullied truth, and against the animosities of the self-appointed opponents?

Among the first elders of the church, and immediately after the publication of the book, the opportunity was favorable to know the means by which it was translated from the "Reformed Egyptian" into the English language. And there was a necessity that those elders should know that they were to tell the people concerning how the "fulness of the gospel" came forth.

Orson Pratt wrote thus: "These records were engraved on plates, which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin; a part was filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, as a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found a curious shaped instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystals, set in two rings of a bow. This was in use in ancient times by persons called seers. It was an instrument, by the use of which they received revelations of things distant, or of things past or future."—Remarkable Visions, p. 6.

I have two reasons for offering the above. It is a pointed rebuke to the professed admirers of the brilliant philosopher, who now teach and publish contrary to what he taught and published to the world and was never called in question as to the means by which the Book of Mormon was translated. And again, it proves the assertion of Rev. Lamb to be unwarranted when he says the characters upon the plates "were great large, sprawling characters." It is to be supposed that Mr. Pratt, coming into the church at such an early day as he did, had knowledge of more value than those persons removed both by great distance from the time and place of the transaction. Mormon, a Nephite prophet, compiled the book which bears his name, and continued the history until the four hundred and twentieth year of the Christian era, when (by the commandant of God) he hid up both the sides in the hill Cumorah, where they remained concealed until by the ministry of an angel they were discovered to Mr. Smith, who, by the gift and power of God translated them into the English language by the means of the Urim and Thummim, as stated in the foregoing."—Remarkable Visions, p. 10.

Let Elder George Reynolds and all his associates ruminate upon this evidence of Apostle Pratt, and denounce him as untruthful and unreliable, or else revise their late attempts to mislead and misguided the distressed, distracted and honest in heart.

December 15th, 1830, the same apostle wrote thus: "The Book of Mormon claims to be the sacred history of ancient America, written by succession of ancient prophets who inhabited that vast continent. The plates of gold, containing this history, were discovered by a young man named Joseph Smith, through the ministry of a holy angel, on the evening and morning of the 22d of September, A. D. 1823. Four years after their discovery, or on the morning of the 22d of September, A. D. 1827, the angel of the Lord permitted Mr. Smith to take these sacred records from the place of deposit. The hill in which they were found buried is situated in the town of Manchester, Ontario county, State of New York. With the plates were also found a Urim and Thummim. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. Each was filled with engraved Egyptian characters; and the whole were bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through each. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. Mr. Smith, through the aid of the Urim and Thummim, and by the gift and power of God, translated this record into the English language. This translation contains about the same amount of reading as the Old Testament. A large edition of this wonderful book was first published early in 1830."—Divine Authenticity of the Book of Mormon, p. 49.

The propagandists of the hypothetic Seer stone story, would reflect credit and influence upon themselves until all the early history of the church disappears and has passed out of memory.

Apostle John Taylor, late president of the Utah church, in his redoubtable discussion held in Boulogne-sur-mer, France, in 1830, was very much incensed when Rev. Philip Carter, made a mock of the divine means God furnished, and said: "Mr. Carter made himself very merry last night, at the idea of the 'Urim and Thummim,' which he called 'peeping through two pieces of stone in a hat.'"—Public Times.

I appeal to all those who claim to be loyal to their late president, John Taylor, and ask them how it happens that the present rule of belief and teaching of their church is in perfect unison with the efforts of God in France, and Rev. Lamb, of Utah, both of whom seek the overthrow of the Book of Mormon? Why, O why ye people of Utah, have you turned away from the teaching of the early elders of the church and are now against the clear, united testimony of the whole church, of God's ancients, of Oliver Cowdery, Orson, David Whitmer, Orson Pratt and John Taylor, and are found in harmony with the most extravagant, absurd and deceptive efforts that are resorted to as a means to destroy not only the book, but the faith of those who believe in the inspiration of the same!

"The Book of Mormon is the most ancient history of America, its people and its antiquities, that is now extant. It is also the most correct and reliable. It has been discovered to the young prophet, Joseph Smith, Jr., by the angel prophet, Moroni, and was translated from the language found on the plates into English by means of the Urim and Thummim, which was given to him immediately after the record was discovered. This book has been translated from the French into the French, German, Italian, Danish, Swedish, Welsh, Spanish, and Kanaka."—Compendium, p. 312 Compiled by Apostle Franklin D. Richards and Elder James A. Little. Published by the Deseret News Company, Salt Lake City, Utah, 1882.

Moses said in his time: "For their rock is not as our rock, even our enemies themselves being the judges."—Deut. 32:21.

I accept this Scripture as true, and count all men enemies of the Book of Mormon who teach and advocate other means of translation than that pointed and provided by the Almighty; and I herewith assert my faith and confidence in said book, and my willingness to stand in defence thereof, that it was heaven-appointed, that it came forth through and by the gift and power of God, and that no man can safely reject it, for it testifies that "Jesus Christ came in the flesh," and that salvation can not be obtained in any other name. Read 1 John 2:1:3.

As the dimensions of the plates are given in this paper, and as some critics have denied that a man was capable of carrying "such a mule load"—as they put it—I will add the testimony of Wm. B. Smith, brother of the prophet, who says he saw them weighed, and that "they weighed sixty pounds,"—Visions of Joseph Smith the Seer, p. 16.

The Scriptural rule of proving a fact is by the testimony of two or more witnesses. See Matt. 18:16; Deut. 17:6; 19:15; John 8:17; 2 Cor. 13:1; Heb. 10:28. In accord with this divine law, during the latter part of June, 1829, Oliver Cowdery, David Whitmer and Martin Harris were by revelation appointed to be witnesses as follows:—Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, the rod of the breastplate, the sword of Laban, the Urim and Thummim."—Doctrine and Covenants, p. 99.

There was nothing compulsory in this, neither any enticement of a sinister nature in their giving the following certificate to the world:

"THE TESTIMONY OF THREE WITNESSES.

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which are the records of the ancient Nephites, and also of Laman and Lemuel, and also the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which
hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brough and showed unto us by the power of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens, and the honor of the blood of all men in his hands.

And we declare with words of soberness, that the translation of them which you have read, and I command you to bear record of what you now see and hear, I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desire, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment Martin Harris cried out, apparently in ecstasy of joy, 'Tis ended! all is over!' and joining up, he shouted, 'Hosannah, blessing God, and otherwise rejoiced exceedingly. Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfill the prophecies that runs may read and believe. The first quickened up, he shouted, 'Hosannah,' blessing God, and otherwise rejoiced exceedingly. Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfill the prophecies that runs may read and believe. The first quickened up, he shouted, 'Hosannah,' blessing God, and otherwise rejoiced exceedingly. Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfill the prophecies that runs may read and believe.

This certificate is found in the Book of Mormon. Rev. Lamb says that he believes Mr. Whitmer was an honest man, and that he saw what he testifies of, but that he was imposed upon, and that the whole thing was a base fraud, and a cunning deception. But while at Malad, Idaho, he told the people that the witnesses did not see with their natural eyes, but that they were in a trance, and that it was a visionary view. He also referred to a man who claimed to have received a letter from Whitmer to that effect. This is another artful dodge, and is upon a par with much of the confused trash peddled out by self-appointed expositors of what they know nothing about, ever ready to escape from the truth by evading it.

Here is how the three witnesses obtained their evidence:—"Not many days after the above commandment (D. C., 15) was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfillment of the promise given in the revelation—that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I communicated by vocal prayer to our Heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly retired, and we, and we, and we, knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us; in his hands he held the plates which we had been praying for, that we might have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord and he that keepeth his commandments.' When, immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have read, and I command you to bear record of what you now see and hear, I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desire, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment Martin Harris cried out, apparently in ecstasy of joy, 'Tis ended! all is over!' and joining up, he shouted, 'Hosannah,' blessing God, and otherwise rejoiced exceedingly. Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfill the prophecies that runs may read and believe.

This account was given by Joseph Smith, and one of the witnesses survived him many years, and they never denied its truthfulness or called any part thereof in question. To me the strongest and most convincing evidence of the validity of the testimony of the three witnesses lies in the fact that each and severally these witnesses fell in trance, and were each dealt with and expelled from the body. Had there been fraud or deception worked by conspiracy or collusion, as is charged by some, these men, while simulating under expulsion, would most likely have confessed and exposed the fraud. But, on the contrary, each of these men during ill treatment of both friend and foe, sank asleep peacefully in death, holding firm and unwaveringly to their lifelong testimony.

And now that they are all at rest, I for one do not propose to sit idly by and tamely permit their testimony to be distorted, and their conduct grossly misrepresented. To me the Book of Mormon is as leaves from the tree of life, 'for the healing of the nations.' 'The Lord has blessed me with His Spirit in my feeble endeavors to proclaim the truth and has confirmed my faith; therefore it is totally impracticable for me to keep silent upon this all-important subject.

Selections

MILLENNIUM.—No. 2.

Let us now sum up what John has said in his Revelations on this subject:

1. He has said that Christ is coming, when every eye shall see Him. This could not have been His first coming.

2. That when He comes, He will come with, or in the clouds. This He did not at His first coming.

3. That when He comes with clouds, the Son, pierced, shall reign on earth a thousand years.

4. That all the Saints which are redeemed from among men, of all tongues, kindreds, people, and nations, are to be raised from the dead, and those who were beheaded for the witness of Jesus, and for the word of God, are all to reign with Christ on earth a thousand years.

5. That the rest of the dead are not to be raised, or live again, till the thousand years are ended.

6. That during this thousand years Satan is to be bound so as not to be able to deceive the nations.

7. That the Saints are to become very numerous upon the earth.

The end of the thousand years Satan is to be loosed for a little season, to gather together Gog, and Magog, to battle, and they are to come up on the breadth of the earth, and surround the camp of the Saints, and fire is to come down from God out of heaven and devour them.

This is what John says, let him mean what he will; and if we are at liberty to believe what he says, the subject is so plain that he that runs may read and understand.

Let it here be observed, that when any of the Latter Day Saints speak of living and reigning with Christ a thousand years, they do not mean by this that they are to live a thousand years without being first quickened or changed, as some have slanderously reported that they affirm; but that they believe that they shall reign with all the Saints of every nation, people, tongue and kindred, when Christ descends with all the Saints to reign on earth a thousand years, according to the testimony of all the holy prophets since the world began. And he who does not expect this must expect to be cast down to hell, to suffer a thousand years with the rest of the dead who are not to be raised until the thousand years are ended.
Such is the point of light in which John the apostle sets forth this subject; and such the prospects he set before the Saints of God in his day; and this is the expectation he raised in them, that though they should have to suffer their entire threescore and ten in a state of mortality, yet that they should rejoice; for when the Lord will come, they will reign on this same earth a thousand years, as a reward for their sufferings.

Having ascertained the substance of what John says in the Revelations on the subject of the second coming of Christ, and that he who receives this statement was prepared for and forewarned of the same, we see what the other sacred writers have said about it; knowing this first, that as John wrote by the Spirit of inspiration, all others who have written by the same Spirit will write in accordance with him; for as they all understood the Spirit of inspiration, all must have an understanding of the second coming of the Lord, because John alludes to it, such as are found in the prophets and apostles. The prophet Isaiah says, in speaking of the glory of the last days, “The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the feeble knees. Say to them who mourn in Zion, see, your Redeemer shall come, he is come.”—Isa. 45:1-4.

Any person who will read this chapter through with care will see that the coming of the God of Israel, or of their Messiah here spoken of, has not yet taken place, nor will be fulfilled till Christ comes in the clouds of heaven to reign on the earth. In Daniel 7:13, 14, the prophet speaks of a night vision, in which he said, “I saw in a night vision, and behold one like the Son of Man come with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” The apostle Paul, in his Second Epistle to the Corinthians, says, “I charge thee therefore before God, and Christ, who also shall judge the living and the dead, by the gospel of the circumcision, whom I have received of Jesus Christ, to keep these commandments with all my strength, knowing that they shall never be destroyed.”

This is to take place when he comes to reign on the earth a thousand years; for until this time there has not a kingdom been given unto the Son of Man, on earth, in which all people, and nations, and tongues, have served him; nor will he have a kingdom till Christ comes in the clouds of heaven to reign on the earth. In 2 Thessalonians 1:10-12, the apostle Paul says, “For when He shall come to be glorified in his holy and glorious kingdom, and to deliver up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power, He shall reign in the kingdom of God over all the saints, who also reign with Jesus Christ. This is the hope of glory.”

THE SAINTS' HERALD.
Son of Man, when He came to the
valley of clay, which was interpreted to mean
contrary, the kingdoms of the world have
were represented by the ten toes of the
nations, and tongues, should serve Him.
(lom, in
or Savior of the world, when he shall
none need mistake, that the Son of man,
will receive dominion,
He unto you, The kingdom of God shall be
of heaven with power and great glory,
them on the earth a thousand years, when
would be here more
things, there is no such thing mentioned
in the mind of
will be here more
the subject of this coming, and this
reign, the Scriptures abound. In the
coming of the Savior in the clouds, relates to
His second coming to reign in mount Zion,
and in Jerusalem, and before His
anarchs gloriously; and this reign is to
continue a thousand years, or the Millennium.
On the subject of this coming, and this
reign, the Scriptures abound. In the
reigning by Daniel, He was to come to the
Ancients, of every tongue, language,

ancients, that is, all the
foretold that he would come again without sin for the salvation of those who look for him.
Having heard the prophets and the Savior
give their testimony, let us hear the
apostles give theirs. We shall begin with
Paul. He said to his Corinthian brethren:
Therefore, judge nothing before the
time, until the Lord come, which will bring to
light all things, even as it is written,
and will manifest the counsels of the hearts:
and then shall every man have praise of God.”

For from you sounded out the word of
the Lord, not only in Macedonia and
Achaia, but also to every place your faith
to God-wand is spread abroad; so that we
need not to anything. For they
each other show us of what manner of enter-
ing in we had unto you, and ye turned to
God from idols to serve the living and
true God; and to wait for His
from idols to serve the
God:—Phil. 3: 10, 11.
For from you said unto you the word of
the Lord, that which we are alive and remain
unto the coming of the Lord shall not pre-
vent them which are asleep. For
the Lord himself shall descend from heaven
with a shout, with the voice of the arch-
gel and with the trumpet of God; and
the dead in Christ shall rise first; then
which are alive and remain shall be caught
up together with them in the clouds to
meet the Lord in the air, and so shall we
ever be with the Lord.”

And to you who are troubled rest with us when the Lord Jesus shall be
revealed from heaven with his mighty
power and great glory; and to you who
believe on them that know not God and obey not
the gospel of our Lord Jesus Christ: who
shall be punished with everlasting destruc-
tion from the presence of the Lord and
from the glory of his power; when he shall
come to be glorified in his saints and
admired in them that believe.”

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Thess. 1:7-10. In 2 Thess. 2:1 the apostle thus exhorted the Saints: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him. And in the eighth verse he said: "And we that are alive and remain shall be caught up together with the clouds, to meet the Lord in the air." So the Lord, when he comes, must be in the clouds, or else the Saints who remain at his coming, would not be caught up in the clouds to meet him. This plainly shows that Paul expected that he would come in the clouds. So says John the Revelator in Revelations twentieth chapter, as before quoted; and Daniel also in Daniel 7:12, and so says the Son of Man in Daniel 12:2, that he will come in clouds. Paul says that at his coming they that sleep in Christ shall be raised, and so says John. Paul says that He will take vengeance on them that know not God, and obey not the gospel. (2 Thess. 1:8.) John says that a Train of judgments will come with the brightness of his coming.

From the complete harmony there is among these writers, there can no doubt exist in the mind of any candid person that they all understood the subject alike, and have written for the benefit of the people of the last days.

James makes mention of the coming of the Savior. He says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and latter rain: And be patient; establish your hearts; for the coming of the Lord draweth nigh."—James 5:7,8.

Peter said to the Saints of his day: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his majesty."—2 Peter 1:16.

Jude also makes mention of His coming in his epistle, verses 14,15, which is a quotation from the prophecy of Enoch, which is not extant at present; but Jude having preserved this item, shows us thereby that the coming of the Lord was understood at a very early date in the history of the world, and that Enoch also, the seventh from Adam, was made acquainted with it. "And Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with ten thousand of his Saints." Zecchabiah, as before mentioned, says that all the Saints will be here with Him. John, in the Revelations, says that all who will be redeemed from among men are written in the Lamb's book of Life; and Paul says that his mighty angels will be with Him.

All these doublets refer to the same time and to the same beings, namely, the Saints who are at that time to reign with Him on the earth, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

In what addition to what John has said in the Revelations, he has declared the same thing in 1 John 2:28, where he says, "And now, little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." In Acts 1:10,11, we have this testimony of the Lord's appearing. "And now, when they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven." In verse nine of this chapter we are told that while the apostles beheld, he was taken up and a bright cloud received Him out of their sight; and if he comes in like manner as He went (according to the sayings of the angels), He will come in a cloud.

The Prophet Malachi gives us a corresponding testimony in Malachi 3:1-3, as follows: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to His temple, even the messenger of the covenant whom ye delight in. Behold he shall come saith the Lord of hosts; but who may abide the day of His coming? and who shall stand when He appears? for He is like a refiner's fire, and like fuller's soap. And He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Some have supposed that the prophet in the above quotation referred to the first coming of the Savior; but at the first coming He did not come suddenly to His temple, neither did He appear in any sense as a refiner's fire, nor did He purge the sons of Levi that they offered unto the Lord an offering in righteousness; but all has to take place when He comes, as prophesied of by this prophet. Paul says in 2 Thess. 1:7,8, that He shall be revealed in fire, taking vengeance on them that know not God, and obey not the gospel.

David, in the 50th Psalm, doubtless had his mind fixed on the second coming of Christ when he says in the 3d verse: "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." No such occurrence has taken place yet, but will when the Lord comes with all the Saints to reign in mount Zion, and in Jerusalem, and before His ancients gloriously.

(To be continued.)

THE SAINTS' HERALD.

A CENTURY'S PROGRESS.

THEY WILL CELEBRATE IT AT CINCINNATI NEXT SUMMER.

The 7th of April, 1788, was the date of the landing of a little fleet of queer looking boats at the mouth of the Muskingum river, on the north side of the Ohio. From these boats came Gen. Rufus Putnam and many other veterans of the Revolution, with a miscellaneous assortment of young men, women and children.

They all once came to lay out a town, and the best scholars of the company were called on for an appropriate name. Just then the Americans were warmly attached to France and her young king and queen, Louis XVI and Marie Antoinette. They took it to be the last sections of the king's name and called the town Marietta.

The territory was soon legally organized, and in 1803, Ohio became a state.

And these events, with all the mighty consequences following a few years after,
with the early history and subsequent development of the northwest territory, are to be celebrated at Cincinnati this year in a grand centennial exhibition of the central region which comprised the present state of Ohio, Indiana, etc., names appropriately adopted from the aborigines instead of foreign names. The territory in the present state of Minnesota did not get into the Union till 1858. The donating state reserved small tracts for specific purposes, most noted of which are “Clarke’s grant” in Indiana and the “Clarke’s presentment” in Ohio; that part of the territory in the present state of Minnesota was ceded to the United States. Other reserves are known as the “fire lands,” “vindemienta lands,” etc.

Cincinnati is certainly the place to fitly celebrate all the events in the early history of the northwest territory, and her citizens have held that in a few days they raised $1,050,000 as a guarantee fund. The legislature of Ohio passed a joint resolution authorizing the government to appoint five commission­ers for the centennial celebration of the federal government and the states of West Virginia, Pennsylvania, Kentucky, Tennessee, Indiana, Illinois and Michigan; and those states have already named five commissioners each. The city has granted the use of Washington Park, and buildings and halls, the largest and most complete exhibition grounds on this continent.

The list of attractions is very long. There will be exhibits for foreign states, literature, local history, science and art, music and floral decorations, manufactures, minerals and agricultural products, curiosities from the old civilizations, and an immense display of woman’s handiwork of every kind. Foreigners can import for exhibition without paying duty, and commissions have been issued for the principal cities of Europe for articles, ideas and plans of arrangement. Of course the historical department will be very full, and in appointing commissioners the various governors have taken care to select some persons devoted to local history. Indeed, the story of the settlement and development of the north-west is one that never wears; it has all the solid interest of history and more than the charm of romance. Almost every country between the Muskingum and the Mississippi has its local history of interest and its story from which the remains of Indian workmanship are everywhere, and every man whose taste runs with the same passion may find something to do in that way has, or can have, his collection of flint arrow points, stone hatchets and idols, and other indices of the vanished race. It is expected that the department devoted to these subjects will be especially interesting.

The religion of the pioneers will also furnish material of abiding interest; for in the century just closing not only have the regular denominations toiled earnestly, but the great territory has been the scene of almost every possible experiment suggested by a heterodox or fertile fancy. The Mormons of Kirtland and Nauvoo, the Icarians of Nauvoo, the Rappites of Pennsylvania, the Cowpens of the Ozarks, who succeeded at the latter place, the Shakers of Ohio and many other sects furnished material for this branch of inquiry. And, saddest story of all, Gnadenhutten was founded, grew, flourished and was destroyed before the white man thrice read to their sacrifice.

They had stations from the north of Canada to Savannah, Georgia; and in the wilderness of what is now Tuscarawas county, Ohio, they established the noted mission of Gnadenhutten. Here they were attacked by the savages from the Wabash, who had lately raided Pennsylvania, had visited this town on their way; and without a particle of proof they decided that Gnadenhutten was a refuge for the hos­tiles. Before daylight of March 8th, 1782, the savage whites fell on the Christian Indians, exterminated the whole community of about one hundred persons and destroyed the town. There is no parallel in our history to this atrocity, unless it be found in the Mountain Meadow massacre or the slaughter at Camp Grant, A. T. It is related here as but one of the thousand thrilling incidents of the century which is to be celebrated.

What was the northwest territory now contains some 15,000,000 white people. It is a nation in itself; and with the energetic men at the head of the state, the centrality should be of equal interest to any in our history. The material is abundant. We may safely prophesy that the centennial of the northwest territory will attract an immense throng of visitors, and exert an educating power that will work for the development of the country, and the culture of patriotism.
ever been. I have never enjoyed such general good health, and I count myself a sound man. Do you wonder at my believing in the hot-water cure? I tell you that it has cured me of Bright's disease. I have known several cases of dyspepsia cured. It will cure asthma. It will cure anything that is caused by a bad condition of the blood, as well as any disordered liver, constipation, or indigestion. Let those who do not believe try it.”—Atlanta Constitution.

DESCRIPTION OF CHRIST.

The following beautiful description of our Savior is said to have been found in a manuscript written by Lucius Lentulus, President of Judea, to the Roman Senate, and still worthy of repetition by those who are his followers at the present time:

“There is at present a man in Judea of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the Incorruptible One. He is clothed with such unparal­leled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect mild and reserved. The hair flows in his chin and parting in the middle like a fork; his eyes are large, bright and serene. He reposes with mildness, and invites with the most persuasive language.

“His whole address, whether in words or deeds, being elegant, grave and strictly characteristic of an exalted being. No man has ever seen him laugh, but the whole world beheld him weep; and so persuasive are his tears that one can not refrain from joining in sympathy with him. He is modest, temperate and wise; and whatever the phenomenon may turn out in the end, he will refrain from laughing, but the whole world beheld him weep; and so persuasive are his tears that one can not refrain from joining in sympathy with him. He is modest, temperate and wise; and whatever the phenomenon may turn out in the end, he

Senator Stanford's Method.

The other day I asked the millionaire Senator from California, “How would you abolish beggary?”

“There is only one way,” said he. “Dry up the source—abolish the conditions that make beggars. To try to cure poverty by street char­ity is like trying to stop a hole in your roof by mopping up the puddles that gather on your floor.”

I asked him if he would specify the conditions.

“Yes,” he said, “I can vaguely indicate them. Let me say, in the first place, that it is not mill­ionaires that cause poverty. Nobody is worse off because the Vanderbilts are worth $200,000,000. If they had not the wealth it would not ex­ist at all. It is only in those communities where millionaires are possible that the average citizen has enough to eat. Now what causes poverty?

1. Ignorance of how to save money. I found beggars in California in 1859, when any man could go out with a tin pan and earn $5 before breakfast. In the same towns a day a man could make his board and clothes there, and always shiftless creatures around whom the rest had to sustain it. It was the same way now. The soil is wonderfully fruitful there. Merely 20,000 men produce all the wheat of the State and export 1,000,000 tons of it every year, and yet there are beggars. We can cut, thrash, and sack wheat at an expense of one and a half cents per 100 pounds, potatoes cost only a half a cent a pound, and flour is only $4 a barrel, and yet there is want. An important cause is unfitness. People do not understand economy or practice it as almost every rich man has had to at some time in his life. I really believe that there would be beggars in the world before night if $20, gold pieces were to be seen broadcast every morning, and so distributed that every man, woman, and child was certain to get some.

2. The sale and use of liquor. As long as there are ten times as many saloons in this coun­try as there are of both churches and schools, and they are mainly supported by the very poor, the sources of misery are pretty obvious.

3. A lack of manual training. This last need is most serious. If so many people could be taught trades that the entire product of this country were doubled, next year the wages would be doubled, either in increase of money received or in the smaller cost of the necessities of life to be bought. More capable skilled hands—that is one of our greatest needs. My great hope is in my university, which I wish to build so tall and deep and broad that the rudiments of every useful trade and occupation may be taught. When everybody knows how to do some difficult and useful thing poverty will rapidly diminish.”


THE HUGUENOTS.

The term Huguenots was one of contempt formerly applied to the followers of Luther and Calvin. The origin of the word is uncertain, but it is stated to be derived from Hugynasen (bound together by oath), a term borrowed from the motto of the Confedurate Cantons of Switzerland, certain inhabitants of Geneva, who were among the earliest to introduce reformed ideas into religion. In France the word has fallen in­to disuse, the followers of Calvin being called Reformers, while the disciples of Luther are included, together with the former, under the general name of Protestant. The history of the rise and progress of the Huguenots forms one of the noblest chapters in the annals of mankind. For some time after their establishment as a sect, the Huguenots continued to increase in numbers, although they were troubled with occasional per­secutions under the reigns of Francis I. and Henry II. until 1560, when they took part in the conspiracy of Amboise. By the edict of St. Ger­main, January 17th, 1562, the right of the free exercise of their religion was restored to them. But in truth this edict was worthless to them, and they were forced to rise en masse to save themselves from the persecutions of the government. The leaders were the Prince Louis de Conde and Admiral Coligny; and indeed they numbered among them some of the noblest and most influential houses in France. Although thus powerful, the wars of the sixteenth century soon decimated them, and they gradually lost ground under the continual aggression of the Catholic body. After the conversion or per­servation of Henry IV. most of the nobles abandoned the falling cause of the Huguenots; they man­aged to sustain two civil wars against Louis XIII. The following extract from the history of the Protestant church in France ceased to have any political bearing, and the name of Huguenot soon passed out of ordinary use. —Episcopal Record.

A Thought for Mothers.

Talking the other day with one of the most sen­sible women I know, one too whose large family is so well ordered that there never seems to be a particle of friction in its management, I deter­mined to repeat it to a wider audience than the one my friend had at the moment.

“I never fret about little faults of manner, nor ever worry about little trifles. In my children,” she said, the lady. “Children, as they are growing up, go through many temporary conditions, which if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping cough and measles in the physical life, and if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much disturbed over occasional naughtiness.”

Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes in the eager heat of play, bursts into the room like a tornado, or for­
improvement in his health. King Humbert is a man of iron will, and no one doubts that he will keep his self-made pledge."

TO THE CHURCH OF CHRIST,

GREETING.

The Quorum of the Twelve, and Bishopric, feeling that a perfect understanding should obtain between us in order to properly discharge the responsibility placed jointly upon us by the revelation of October 7th, 1861, which reads as follows:

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained be used in the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others; or for the purposes of self-aggrandizement by any one, be he whosoever he may be."

"For, live, with the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

We met at the residence of Bro. C. A. Bishop, Independence, Missouri, April 10th, 1868, to agree upon Rules of Action. These having been important changes in each quorum, since an understanding was had, it was deemed best to reconsider the joint epistle of April, 1878, signed by William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurley and Joseph R. Lambert of the Quorum of the Twelve, and Israel L. Rogers, Henry A. Stubbins and David Dancer, the Bishopric of the church. It was therefore carefully considered, and after a few unimportant changes unanimously re-affirmed, and is now placed before the church as containing the "Basis of Adjustment and Principles and Rules of Action" upon which these quorums agree to execute the important duties resting upon them. It is as follows:

BASIS OF ADJUSTMENT.

1.—The word "execute," as used in the revelation of 1861, is, in our view, to be construed to mean to "carry into effect," to set in motion legitimate forces, to put existing laws into active operation. To "execute" in this instance does, involve different offices, or the administration of different officers.

2.—The charge to the Twelve is intended to define their duty as an advisory and judicial body, with whom lies the "regulating of the affairs of the church," according to law.

3.—The part to be performed by the Twelve in carrying into effect the "Law of Tithing," is precedent and subsequent, and involves both teaching the law and administering the administration and teaching to be upon principles agreed to by the Twelve and the Bishopric.

4.—The Bishopric are the legal custodians of all the temporalities of the church, upon whom devolves the duty of gathering, safely keeping and disbursing the moneys and properties of the church, in keeping with the law, and agreeably to the rules mutually agreed to by the Twelve and the Bishopric.

5.—In the receiving and disbursing of church funds, the Bishopric be trusted therewith are, in fact, or ex-officio, agents for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by the direction of the Bishop, or in accordance with an agreement and understanding with the Bishopric; regarding the objects before determined upon; generally, in regard to objects incident to the prosecution of missionary labor, for which, in the nature of things, no specific directions can be given.

6.—The Bishopric being created by and responsible to the Church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

7.—Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the Church, according to the laws of the Church, and subject to inquiry by the Twelve and the Church, must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; but the Twelve may and should exercise such supervisory jurisdiction, according to previous arrangement and agreement with the Bishopric, as will prevent unnecessary delay and injury to the work of the ministry, and will facilitate the proper expenditure of funds in the Church Treasury for the purpose of carrying on the preaching of the gospel, and the support of the families of travelling ministers in the field; the publication and distribution of such books and tracts as may be deemed expedient, for which no other provision is made; the erection of houses of worship; purchase of lands, together with the care and uses of them in missions as signed by conferences.

8.—The Twelve being by law a traveling, spiritual, ministerial body, supposed to be in the missionary field, can not in justice be expected to act as a council exercising local and temporal control in the disbursement of church moneys, in the sense that no expenditure could be had, except upon their consent or order, first obtained; it is necessary that there be a full understanding between that Quorum and the Bishopric, as to the scope of the law, and the handling of their attention to the temporal affairs of the Church; also as to the rules which may govern both parties; which rules once agreed upon shall obtain until modified by mutual agreement and understanding; no power being given to either party to dictate these rules.

PRINCIPLES AND RULES OF ACTION.

1.—We believe the duty of the Twelve to be to teach the law of tithing, viz: Explaning to the church the necessity, and the mode of complying therewith, in order that the financial interests of the Church shall be properly supported, and that they may receive tithing and forward the same to the Bishop, who is the acknowledged Treasurer of the Church, or to his appointed Agent.

2.—That it is devolvent upon the Bishopric and their authorized Agents, to travel among the churches from time to time, to teach the law of, and collect tithing and free-will offerings, and see that the financial interests of the Church are duly cared for; and the wants of the poor duly administered to, and use their best and earnest endeavors to keep the ministry in the field, as appointed by General Conference, especially the members of the Quorum of the Twelve and of the Seventy, and to see to it that the families of such receive proper support.

3.—That officers in charge of Missions appointed by General Conference, receive necessary support in the prosecution thereof, from the Agents of the Bishop in said missions, and that said Agents in the discharge of their duties must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; but the Twelve may and should exercise such supervisory jurisdiction, according to previous arrangement and agreement with the Bishopric, as will prevent unnecessary delay and injury to the work of the ministry, and will facilitate the proper expenditure of funds in the Church Treasury for the purpose of carrying on the preaching of the gospel, and the support of the families of travelling ministers in the field; the publication and distribution of such books and tracts as may be deemed expedient, for which no other provision is made; the erection of houses of worship; purchase of lands, together with the care and uses of them in missions as signed by conferences.

4.—And that in all Missions where there is no Agent to represent the Bishop, the officer in charge of said mission may receive tithing and free-will offerings, and use such sums as shall be considered necessary for said mission, keeping an account thereof, together with the names of persons from whom received, and forward a quarterly account thereof, together with whatever moneys may remain in his hands as a residue, and not needed by him, to the Bishop; and upon receipt thereof, the Bishop should entrust his books, crediting and debiting the church with said amounts, received and paid out, together with the names of those from whom received and to whom paid; and that all such itemized reports be published by the Bishop from time to time with his regular reports.

5.—In all missions where the officer in charge can not consult with the Agent, (though one may have been appointed thereto,) he may receive tithings and free-will offerings and use the same, (as herein provided for the Bishopric, Basis of Adjustment,) or only part thereof for said mission, accounting therefore to the Agent and to the Bishop in his quarterly reports.

6.—We advise the utmost care and economy in the expenditure of moneys; that the first of all objects to be attained by the church is the promulgation of the gospel, and all other interests are but secondary compared with it, which object must ever demand our first attention; next to which is the support of the poor. And believing that moneys have been extravagantly expended in the publication of books, and unnecessarily so, we advise the utmost care in that direction, and the
strictest economy. And we recommend that the Bishopric encourage so far as seems wise and is practicable, the building of church-houses in all places where they take an advisory oversight thereof; and also the erection of store-houses in such localities where the interests of the Church do now or may hereafter demand it; believing that through these channels the families of traveling Elders have now a ready support, and which means does not now come into the Church Treasury.

7. Members should be taught the moral obligation that rests upon them, to put forth an effort to do something of some moment, during the year, either in tithings, free-will offerings, or donations, according to their financial abilities.

8. Where branches, districts or individuals wish labor in any special locality, the needed funds to sustain such effort should not be taken from the means designed for, or belonging to the General Treasury.

9. When means are given to ministers of the Church for their benefit, by persons in and out of the church, such "means" should be reported to the Bishop, that he may be cognizant of the help that each receives, and that said report be made to the Bishop on the first of March, annually.

Your brethren in the covenant of peace,

EMMOND C. BRIGGS,
WILLIAM H. KELLEY,
JAMES JAPPAH,
JOHN H. LAKE,
ALEXANDER H. SMITH,
JOSEPH R. LAMBERT,
JAMES W. GILLEN,
HEMAN A. SMITH,
JOSEPH GRIFFITHS,
GOMER T. GRIFFITHS,
GEORGE A. BLAKESLEE,
EDWARD L. KELLEY,
ELIJAH BANTA,
The Bishopric of the Church.

PASTORAL LETTER.

Having been appointed to take charge of the Virginias and West Virginia districts for the present year, I desire and invite the hearty cooperation of all the officers and members therein, so that we may move the church through our incessant and faithful labors. Dear Saints, let us try, by the help of God's Holy Spirit, to have clean hearts, clean bodies, and clean mouths, and lips untouched by poisonous intoxicants and unainted by the filthy weed, so that we will be fit temples for the Indwelling of the Holy Ghost.

It is expected that the ministry will endeavor to set a proper example before all men in all things. If any of you have habits that impair your influence, I trust you will dispense with those evils, and be worthy representatives of the mock and lovely Christ.

Let not jealousy have any place in your hearts.

If the Lord of the harvest has blst some of our brethren with greater eloquence and ability than others, we should rejoice and praise God that he has thus abounded in his grace and associated with us in the ministry. Let every man stand in his own office and labor in his own calling, and all will be well.

We sometimes come in contact with persons who call themselves Saints, who are given to the evil gift of fault finding, and make it a serious business to criticize the acts and to speak disparagingly of the brethren who have preceded us. Whatever you may hear, do not allow it to bias your minds against them. If some of the brethren have acted unwisely, report them to the proper authorities. Also remember that those who talk so freely about others to you, may in like manner talk about you when you are gone.

Let us love one another and work together in union.

I sincerely believe that if we are diligent, wise and faithful servants, we will experience transcendent clearness of perception and power of speech in preaching the gospel, and that great success will result.

3. B. V. Springer, Thomas Matthews, and James Moler have been appointed to labor in the Missouri, Iowa, and Cincinnati districts, and J. Beatty and James Brown will spend part of their time in West Virginia, hence it will require considerable means to keep these brethren continually in the field. It is hoped that none will be backward in paying in their tithes and offerings. I am confident that those who will honor and obey the commandments of God and his servants will be blessed in the present and the future.

May the Lord bless and prosper you.

H. A. STEBBINS,
Church Secretary.

CONFERENCE NOTICES.

The quarterly conference of the String Prairie and Nauvoo district will be held at Montrose, Thursday next, and the following day. The purpose is to elect a president and clerk. A full representation of the branches is requested.

JAMES MCKEARN,
Pres.

THERE BORN.

ANTONY.—At Wilber, Nebraska, October 14th, 1887, to Bro. Isaac and Sr. Mary Antony, a son and daughter. Blessed at the house of their grandfather, at Wilber, May 6th, by Elder Robt. M. Elivin, and assisted by Levi Anthony, and named Clarance and Clara. The funeral will be held on the 15th.


MARRIED.

FAUCHE.—FORSCUTT.—On Monday evening, April 23d, 1888, at the residence of J. W. Waldsmith, on Ferry street, Nebraska City, Nebraska, Mr. Lee Faunce and Elvisa Ruby Forscutt, Elder J. W. Waldsmith officiating. Mr. and Mrs. Faunce are now visiting friends and relatives at Omaha for a few days. They will return home soon to make their home at least for the present, and probably for all time.—Nebraska City Paper.

DIED.

LA RUE.—At Buffalo, Iowa, August 23d, 1887, Mrs. J. B. LaRue, wife of Elder Joseph La Rue. Susie was born July 26th, 1881, and was blessed by Elder M. T. Short, at Millersburg, Illinois. The funeral was conducted by Elder Jerome Ruby.

LA RUE.—At Buffalo, Iowa, March 18th, 1888, Charlie, infant son of Elder and Sister J. B. La Rue. The child was born October 25th, 1887, and was blessed by Elder C. C. Reynolds, at Buffalo, Iowa, March 12th, 1888. Funeral by Elder Jerome Ruby.

HEDDLE.—In Mission Branch, La Saline county, Illinois, May 34d, 1888, of inflammation of the brain, Burton E., youngest son of Bro. Joseph and Sister E. C. Heddle, aged 28 days. Funeral services at the Church, by Bro. John Walters, of Seneca, Text, "Suffer little Children to come unto me, and forbid them not: for of such is the kingdom of heaven." His hands folded across his breast.

MERCHANT.—George E. Merchant, born December 18th, 1887, died April 13th, 1888, son of Joseph W., and Maggie M. Merchant. Funeral service by J. F. Minturn.

"Dear brother, than hast left us. Thy love we deeply felt. But God is peace, and He can fill all our sorrowing heart."

MARVIN.—In Lake Bunke, Becker County, Minnesota. Wednesday, December 23th, 1888, Julia D., wife of Elder Thomas J. Marvin. Cause of death Peritonitis. She was a member of a Congregational Church, and the services were conducted by a minister of that faith, assisted by Elder H. W. A very large company assembled in the church and funeral house, and great kindness will long be remembered by her family. She leaves a husband and seven children to mourn her loss. A true wife, a faithful mother, a virtuous woman.

Foreign Money Orders.

Born in mind the fact that the order for Lamoni is now a Foreign Money Order Office. Therefore, those in foreign countries sending money to this office should draw them on Lamoni, Iowa, U. S. A.
CHRIST THE LIFEGIVER.

A GENTLEMAN who has been taking the Herald writes us of late and says:—"I believe the Saints are right in many things, but I believe that man has life now only through Christ the life-giver,—that is, eternal life. And I see that the wicked will die—the second death, and that this means death and not misery. The Bible teaches that the way to heaven is death—and not misery—and that the soul that sins will die."

We perceive that this gentleman has learned to apply the terms life, and death, after the soul-sleeping philosophers methods.

The Saints believe that man has life now and hereafter only in and through Christ the Lifegiver, for "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men;" (John 1:4); "Who being in the form of God, thought it not robbery to be equal with God?" (Phil. 2:6); "Whom he [God] hath appointed heir of all things, by whom also he made the worlds;" (Heb. 1:23); and of whom the Father saith, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

This "Lifegiver," in the Book of Mormon, has this to say: "Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all that are in them. I was with the Father from the beginning. I am in the Father, and the Father is in me. And the Father glorified his name. I came unto my own, and my own received me not. And the Scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I do unto many as many shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end." —Book of Neph. 41:8. To this we add the following from the Book of Commandments, 38:1: "Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the world was made, and all things came by me." Again: "And he [John] bore record saying, I saw his glory, that he was in the beginning before the world was; therefore, in the beginning the World was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him." —Doc. Cov. 90:1.

And the Saints believe also, that a man may be "dead" spiritually—"in trespasses and sins"—and still live, physically, in the flesh. And they believe further, that the spirit or soul of man lives—exists—when the physical, corporeal body has returned to dust. They also believe that the persistently wicked will at last die—the second death, and that death will be spiritual, the wicked then becoming dead in sin—"in trespasses and sins"—or "twice dead," as the holy Scriptures teach, (Judg. 15), and yet be alive physically.

The Saints believe what all holy Scriptures teach, that when a living man dies physically, his spirit—soul—returns to God who gave it; and that, if the man dies a sinner, then his conscious spirit—soul will be "turned into hell," the "pit," or "prison." and that, if the man be righteous, or innocent, then his spirit—soul will go to Paradise, among the spirits of just men, and into the immediate society of the pure and the good, to joyfully wait and become fully prepared for the glorious resurrection; while the wicked will remain in "hell," or "the prison," under reformatory punishment, reformatory teachings, and reformatory influences, until "the resurrection of the unjust," to "shame and everlasting contempt," because he knowingly, negligently and wilfully failed and refused to be governed by the truth and righteousness of our God and his Christ.

The Saints believe that the Spirit—soul—of man, will never cease to exist, but will always and forever have being, whether "twice dead," "dead in trespasses and sins," or alive in Christ to all the fullness of his power, glory, bliss and dominion for such measures as are shown forth in the "glory of the moon," or the varying and diversified "glory of the stars" as taught by Paul in 1 Cor. 15:41, 42, all being judged and rewarded according to their works by Jesus Christ the Lifegiver.

The Saints believe that man is the "offspring of God," (Acts 17:29), and that as Christ was, so were they with God before the world began; and that God in his love and wisdom made his "offspring"—"children"—"partakers of flesh and blood" in this earthly pilgrimage and probation, and that because the "children are partakers of flesh and blood," he [Christ] also himself likewise took part of the same, [flesh and blood], and that, too, for a wonderful and glorious purpose pertaining to time and eternity, also to the world and endless ages to come, namely, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage."

—Heb. 2:14, 15.

The Saints believe that this great deliverance through Christ the Lifegiver, works complete deliverance from sin, error, evil, pain and death, and effects the salvation and exaltation of the faithful in Christ Jesus to all the heavenly light and knowledge and wisdom and power and dominion and glory and immortal joys, possessed by the angels, by Christ and his Father, and by all the sanctified and exalted ones in the eternal worlds, and for endless ages to come.

Yes; the Saints believe that Christ is the Lifegiver in the highest and most glorious sense conceivable, or possible. And they believe that the work of creation was founded in the matchless wisdom, love and power of God; that there were no mistakes made in it, and that the work of redemption, exaltation and eternal progression of the faithful ones of earth's children was not an afterthought on the part of God, but that both the work of creation and redemption in Christ were and are parts of the all-gloriou
ous plan devised by divine wisdom "before the world was," for the present and eternal happiness of man and the glory of God, and that all mankind, except the sons of perdition, is destined to inherit immortal life through Christ in having lived this present life of tribulation, trial, development and progression.

Jesus said of Judas, his betrayer, a son of perdition, "But woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." (Matt. 26:24) He even in their blindness said as did one of Job's "miserable comforters," that men are "born as wild ass's colt's;" and some have thought and said as did Job when under the clouds of trial and affliction, "Let the day perish wherein I was born," not understanding the high purposes of God. But the Infinite One, whose wisdom and love ordained the worlds, in their times and in their order, to be the eternal inheritances of his intelligent creatures, has a higher, nobler estimate of affliction, osses, "the world," (1 Peter 4:3) so far as relates to their design and purpose,—we say a glance at Christ's redemptive work plainly exhibits God's marvelous love for man, and his wise and carefully designed provisions for man's salvation from error and evil of every kind and name, both here and hereafter, and for his final elevation and exaltation to a fulness of salvation and eternal happiness.

God's creation is not a thing of naught, but God loves the world, the workmanship of his hands! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. And the importance and magnitude of this blessed gift can only be measured by a clear understanding and a full appreciation of the importance of man's salvation and happiness on the one hand, and the wonderful, matchless price paid to procure them on the other. Christ had unspeakable glory with the Father before the world was,—"(1 John 17:5. "God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17. "This is a faithful saying, and worthy of all acceptation, [all should ever keep this in mind.—1 Tim. 1:15. "For ye know the grace of our Lord Jesus Christ, that he was rich, yet for your sakes he became poor that ye through his poverty might be rich."—2 Cor. 8:9.

These are a few of the many testimonies found in holy writ revealing the purposes of God in the creation of man, and the rich provisions foreordained of God for his present and eternal welfare in and through Christ the Lifegiver.

The Saints believe all this; and they also believe, in harmony with these things, that God has meant and will mean of Christ's redemptive work for man, and that if they fail to learn it in this life, they will learn in the world of spirits as is contemplated in 1 Peter 3:18, 19; 45:6; John 11:25; Zech. 9:11, 12; Isa. 24:21, 22; Ezek. 32:21; Jonah 2:2, etc., etc; for God "will have all men to be saved and come unto the knowledge of the truth," (1 Tim. 2:4); so that "every creature is in heaven, and on the earth, and under the earth, and such as are in the sea," may be qualified to say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever," (Rev. 5:13), and, "that at the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10, 11.

Thus can the way be prepared, and the Scriptures be fulfilled which everywhere teach that God will finally and fully judge all men according to their works, as may be seen in Ps. 62:12; Prov. 24:12; 1 Th. 17:10; Matt. 16:27; Rom. 2:6-11; 2 Cor. 5:10; Rev. 20:12, 13; 22:12, etc., etc. And how can all men confess that Christ is Lord until they learn of him and know of him? And how can unnumbered millions in the world, who have lived and died without even the least opportunity to hear of the Lifegiver—how can they confess that Jesus Christ is Lord, to the glory of God the Father, unless they learn of him after this present life? And how can God judge all men and reward them according to their deeds, if death ends all with the wicked in this life? But thanks be to God, the redemptive work of the Lifegiver will be made known to all the living and the dead, in God's good time.

DECORUM IN CHURCH.

There is need for reform among the Saints in regard to decorum at church service. If there is any one place where the injunction, "Let everything be done decently and in order," should be observed more closely than in others, it is in the place to which the Saints are accustomed to gather to sing, to pray, and to hear the preaching of the word.

One does not retire to his closet to pray with a feeling of levity in his mind; no more should be attend divine worship in the assembly of the Saints in such mood. It seems to be almost the first requisite condition of mind that we be sober in worship. The topics of conversation among the worshipers before and after the services should be calculated to incite to levity. There is always enough to talk about among the Saints without recourse to that which is ribald and coarse. Neither should the character and failings of their neighbors be the subject of their Sabbath conversation. "Godly walk and conversation," certainly means such as would be becoming in Saints were the Lord present to hear in person as He is in power.

It is important to the devoted worshiper that he reaches the place of worship in time to hear the opening song if not to join in singing it. He should be in a frame of mind to enter into the sentiment of both song and prayer; and a hearty man should exist in his heart to the "sweent, effusive prayer of the one who offers that service to God.

True etiquette and the polite requirements of the house of worship declare that the men should remove their hats when entering within the doors, and to remain uncovered while in the building. Some foreign nations, trained by courtesy and long custom, take the hat off on entering public rooms, such as art rooms, parlors of hotels, dining rooms, and other places of indoor public resort, and more especially all places of worship. It is a beautiful custom to watch hospitality to guests as it originated, and Saints would do well to cultivate the gentle grace and courtesy of which it is the mark. Men of the present time raise the hat to lady friends in the streets, promenades and places where they publicly meet, and some are even so polite as to remain uncovered with hat in hand while conversing with a lady, unless she bids him to resume it. Is it not meet that we treat Him in whose service we engage in our houses of worship, as courteously as we treat those creatures whom he hath made, though they be but a little lower than the angels.

Many persons are restless and uneasy by nature and are seldom at rest; but while in the assembly room where worship is being held all should avoid shuffling the feet upon the floor, moving the chairs, or seats which they occupy, with the fingers; and, especially, beating time with the feet on the floor when singing. It may be well enough for the ball room fiddler to emphasize the time of the music he is playing for noisy dancers; but it is not highly decorous in the house of worship, and in the children of God, but it is very annoying and disturbing to those who may be fond of music and singing whose nervous system makes them sensitive to inharmony and discord. Not confessing for others, we can assert safely that we have had many an otherwise excellent song service spoiled by the thump, thump, of some thoughtless brother's foot beating time to the singing—if it is necessary for any one but the leader to beat the time, it is better that it be done with the hand and without noise. Another distressing interruption to worship is the habit of coughing, hack, hack, that many indulge in. It is in many instances positively hurtful to the one who coughs, and is by no means essential to their health, or their ease, as some imagine. It is a bad habit, and a bad one at that. One person will throw his head back and give a loud cough; and sooner than we can write it there are twenty at work, cough, cough; some trying hard to suppress it and others just indulging in it to their own

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hurt and the distress of nearly all who hear them. Were it a matter of necessity we should not write one word about it, but it is not. A very few moments of keeping the mouth closed after coming in and sitting down, with the exercise of a little will power that says, "I will not cough," will relieve the throat and the cough will be repressed. We once suggested to a young lady that she was doing an unnecessary amount of coughing and cupping to suppress it, and upon her stating that she could not help it, asked her to try; and in a few minutes she said with surprise: "Why, I can stop coughing!" Of course she could, and so can many of those who are troubled by the desire to cough because they hear some one else do it.

Try it.

Some church goers are found at their posts on Sunday, providing that the elder whom they like best to hear is to speak; if not they stop at home. These people, sometimes, find fault openly with the effeminacy of the elders not so richly endowed. Should they be the best, and disparage them. With some elders such disparagement and finally drives them out of the pulpit and thus entail disappointment and loss in the relationship of the transaction to dishonesty is much closer.

"Owe no man anything, but to love one another," is the eleventh commandment. This is putting the matter pretty strong, yet in some cases it is not far from the correct act. For it would be better for some persons, and better for business generally, if some persons were never accommodated with credit. And certain it is that when one runs into debt and has no good grounds to believe he can pay as he contracts, then that smacks of dishonesty. And whether it is with a fixed determination to pay, he is as vile as a common thief, and should be proclaimed and treated as such.

Covenant breaking, (contract breaking), is denounced in all the Scriptures as a grievous sin. If any one will reflect upon the disappointment, loss, and discouragement resulting from violated contracts and unkept covenants, he will readily perceive that these evils are to be avoided and strongly condemned.

The person who fails to fulfill his contracts, disappoints and vexes others, and may cause them to sin in thought, in word, and deed. It is the eleventh commandment. (D. C. 1:13.) If the seller kept these commands, they could never be ranked with those denounced by the Presbyterian and the writer we have quoted.

Indeed, the Saints, generally, including the Utah Mormons, have a most excellent reputation in respect to honestly paying their debts. This is true of them probably in all places, except a few unworthy persons here and there.

Business men frequently remark that they lose little or nothing by trusting the Saints. This should be exactly the truth of all Saints; and the officers of the church should see to it that all the membership are both honest, prompt, diligent and industrious in this respect.

An unfaithful, unjust, slothful debtor should not be known among the Saints; and if any such be found among them, they should be dealt with for their sins as the law directs, and, if they do not repent, they should have no place among the Saints; for such persons disgrace the Church of God, offend, and wrongfully obtain marks from confiding, accommodating creditors, besides ruining their own reputation, blasting their own happiness, and heaping upon themselves condemnation for both this life and the life to come.

For Jesus says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

The idler and the dishonest person should find no place in the Church of God except they bring forth fruit meet for the ministry and, if they do not repent, the Lord says to the ministry, "Suffer out the iniquity that is among you."

The Lord demands that the Saints shall be "the light of the world" by keeping all his commandments, thereby walking in the light of Christ, "do justly, love mercy, and walk humbly with God." Pay your debts, and pay them honestly and promptly, and thus save yourselves and others from trouble.

**PAY YOUR DEBTS.**

There is considerable truth in the following little bit from the Associate Reformed Presbyterian:

"Just at this time our country needs a religion that will make us pay our debts. Shouldn't we not settle old notes or accounts, with God or man. We pounce down on fellow and put him to more study, and finally drives them out of the pulpit and thus entail disappointment and loss in the relationship of the transaction to dishonesty is much closer."

The Book of Mormon says: "Whosoever among you that borroweth of his neighbor, should return the thing that he borrowed, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also."—Mosiah 21:5. This being true of those who borrow, it is equally true of those who owe just debts; they should pay them, or arrange with their creditors in a proper manner for their payment.

The voice of the Lord to the Saints is, "Pay the debt thou hast contracted." (D. C. 18:5.) Again, "Behold, it is my will that you shall pay all your debts." (D. C. 101:13.) If the seller kept these commands, they could never be ranked with those denounced by the Presbyterian and the writer we have quoted.

Indeed, the Saints, generally, including the Utah Mormons, have a most excellent reputation in respect to honestly paying their debts. This is true of them probably in all places, except a few unworthy persons here and there.

Business men frequently remark that they lose little or nothing by trusting the Saints. This should be exactly the truth of all Saints; and the officers of the church should see to it that all the membership are both honest, prompt, diligent and industrious in this respect.

An unfaithful, unjust, slothful debtor should not be known among the Saints; and if any such be found among them, they should be dealt with for their sins as the law directs, and, if they do not repent, they should have no place among the Saints; for such persons disgrace the Church of God, offend, and wrongfully obtain marks from confiding, accommodating creditors, besides ruining their own reputation, blasting their own happiness, and heaping upon themselves condemnation for both this life and the life to come.

For Jesus says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

The idler and the dishonest person should find no place in the Church of God except they bring forth fruit meet for the ministry and, if they do not repent, the Lord says to the ministry, "Suffer out the iniquity that is among you."

The Lord demands that the Saints shall be "the light of the world" by keeping all his commandments, thereby walking in the light of Christ, "do justly, love mercy, and walk humbly with God." Pay your debts, and pay them honestly and promptly, and thus save yourselves and others from trouble.

**EDITORIAL ITEMS.**

We again notify all parties writing articles for the Herald to sign their proper names to such articles, otherwise they will not be printed. Some send no name, others give initials, and others sign fictitious names. Parties writing should sign their proper names and then, if they choose, ask that their initials, or a fictitious signature, take the place of their name. We further notify all to use only one side of the sheet when they write for publication; also that they do not write on the same sheet matters of business and what they wish published. Careful attention to this advice would secure respect for the communications sent us, and will facilitate the labor of editors, printers and the office clerks.

Bro. R. S. Salyards reached Lamoni Sunday morning the 13th inst., and entered upon his new and untried duties in the Editorial department the morning of the 15th instant. His zeal for missionary labor has not abated one jot, and we have promised him all the aid at our command in finding him opportunities for preaching in "the regions round about." We trust he will find this new field a fruitful field of labor, both in the Herald Office and in preaching and building up the gospel as an active minister in the church.

Bro. Ebenezer Miller writes from Scammonville, Cherokee county, Kansas, and asks: "Arts this my Saint false or near here?" Yes; there is a branch at Columbus, also not far from Weir City, and there are many Saints throughout that region.


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President Joseph Smith reached home from Independence, Missouri, 16th inst., and is in excellent spirits.

Bro. Joseph Flanders, of Horton, Kansas, expresses heartfelt gratitude that Rome and the Romish Church have lost their power to persecute and destroy the children of God, and he feels joyful that he found and investigated the faith of the Saints and thereby secured the knowledge of gospel truth.

Bro. James Allen and family, formerly of Coolville and Van Meter, Iowa, have recently located in Lamoni. Bro. Allen has purchased the steam mill property of Bro. George Adams and intends to add other machinery. We welcome him and bid him good speed.

Mrs. John Stewart, now of Pittston, Luzerne county, Pennsylvania, formerly Mary Gillispie, of New Cummock, Pofarshire, Scotland, is anxious to learn if there is any one of the Saints who formerly knew her. If so she will be pleased to correspond with them. Address Mrs. Mary Stewart, Pittston, Luzerne county, Pennsylvania.

Bro. Bradbury Robinson, of Humboldt county, California, has been spending a few days of late among the Saints at Lamoni. He expresses gratification at what he sees and hears among them, and also in the prospects for the future development of the interests of the church in this region, including the material interests of the country. It is among the probabilities that he will, at no distant time, locate himself and family here.

QUESTIONS AND ANSWERS.

Ques.—It is right and proper for any believer in the gospel, male or female, to lay hands on the sick when they pray for their recovery?

Ans.—We know of no Scriptural evidence authorizing it. The Scripture evidences in respect to administering to the sick are these: “Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the church shall pray for him.”—James 5:14, 15.

—and whatsoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon him in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.”—Doc. Cov. 42:12.

These passages point to those who have authority, under the law of the Lord, to administer to the sick according to these ordinances of the church, and they are “the elders.” In Doc. Cov. 17:11, it is clearly stated that, “neither teachers nor deacons have authority to baptize, administer the sacrament, or ordain ministers.” And as much as “neither teachers nor deacons have authority to * * * lay on hands, then it is certain that a mere member has not “authority” to do so.

Q.—What kingdom is that spoken of in Daniel 2:44 and when was it to be set up?

A.—It is the kingdom of God, “set up” by “the God of heaven,” and that, too, in “the days of these kings” (or kingdoms) mentioned in verses 41-44, which were evidently the ten subdivisions of the Roman Empire, which empire was symbolized by “the fourth kingdom” of verse 40. And we understand the prophecy to mean that some of the other kingdoms would be in existence in the latter days, when “the God of heaven” would “set up” a kingdom, which shall never be destroyed. And we further understand that that kingdom was “set up” by “the God of heaven” in founding and organizing the Church of Jesus Christ of Latter Day Saints.

EXTRACTS FROM LETTERS.

Bro. J. W. Wright wrote a card from Salt Lake City, and said: “As per appointment we left Omaha the 16th inst., arriving here last night. In contemplating our mission, I feel a peaceful assurance never felt before. Last night, Bro. Thomas Bradshaw of 48 Repton street, Limehouse, London, England, sends for church publications and says: “I want them as I am engaged preaching in the open air to the people in this vicinity of the River Thames, and am loaning my books to some who are enquiring after the work of the Lord. I hope before long to be able to give a good report of my labors.”

Bro. E. D. Bennett, of Santa Clara, Dakota, under date of the 7th inst., says: “We had two more additions to our branch yesterday; one a young man of considerable ability, a son of a Methodist minister. He was baptized April 5th by Bro. Oehlerking. The other was received by letter. Others are about ready to come into the fold. We have excellent meetings. The Spirit of the Lord is with us in tongues, prophecy and healing.”

Bro. C. P. Bennett wrote us further, that in the report of the organization of the “Second Quorum of Priests,” his name should read “E. D. Bennett,” instead of “Edward D. Bennett.”

Sr. Ruth A. Turner wrote us from Montrose, Iowa, of late, saying: “The Saints in this place are standing to do the will of God, although some are being sorely tried. Our much beloved sisters Simpson and Thordal are now very near the end of their life’s journey. Pray for them that God may give them grace and patience to abide his life’s journey.”

With a great deal of pleasure we print elsewhere in this issue an excellent sermon delivered by Elder John Nicholson, in the Tabernacle in Salt Lake City, April 29th, which we take from the Deseret News of this date. The sermon is an excellent exposition of this most timely, its proof-texts well chosen, and the manner of presentation entertaining and instructive.

The sermon gives evidence that the leading Mormon ministers in these times when their people are doing the same things, are observing the teachings of the sacred books and teaching them to others. In other words, they are getting back to the teachings of the church from 1830 to 1844—perhaps as late as 1852. It also shows that they see the need of the Saints being guided by the accepted word of the Lord which requires them to “Judge all things pertaining to Zion,” and to prove the “liars and hypocrites” among them, and examine and prove them who are not “Apostles and Prophets.” Besides this, it proves that they perceive and admit the fact that the people of God are not “always maltreated because of their righteousness,” but that, on the contrary, “when they have kept His commandments, they have been prospered and protected, who are harmless, in exceptional instances,” all of which is true, and we are delighted to know these men see and teach these truths.

Mothers’ Home Column,

EDITED BY SISTER “FRANCES” FRANCIS.

TEACH MR.

“Teach me to live! ’Tis easier far to die—
Gently and silently to pass away—
On earth’s long上岗 to close the heavy eye,
And wake in the glorious realms of day.
Teach me that harder lesson—how to live,
To serve thee in the dickest paths of life;
Am me for conflict, now fresh vigor give,
And make me more than conqueror in thine strife.”

PRAYER.

We give place to another article from the pen of sister Eleanor, in which will be found a fuller explanation of her Ideas with reference to the formation of a band for prayer, or “The Prayer League,” as she terms it. It remains for the sisters to think of the matter seriously and then write the Home Column with reference to it. The prayer of Christ for his disciples was, that they might be one, even as he and the Father were one; and if this uniting of our faith and prayers will tend to such a unity, then it will be working in harmony with the earnest desire of our Redeemer. That it will have this effect if faithfully carried on by only believers; and if an indispensable element of strength is unity, we shall be gaining in the strength needful to fight the good fight of faith and lay hold on eternal life. “Teach me that harder lesson, how to live.” Who does not feel the need of studying this lesson each day of life? How many are the conflicts within the heart of each Christian, day after day, and how many times they suffer defeat when had they only been prayerful and watchful, victory would have been theirs. If this should prove a constant reminder of duty, like the ringing of the bell calling us to the house of worship, would it not be thus far, if no further, beneficial? Could we from day to day, from week to week, and from month to month pray for the same things, knowing that we were doing this, without feeling drawn more closely together? Could we read the same page or pages from day to day, knowing that hundreds of our sisters were reading them the same day, without this feeling of unity and nearness growing upon us? We think it would be impossible. We shall be glad to have the sisters respond to Sr. Eleanor, giving their views; and when prepared to take action, send in their names—not for publication, but for the purpose of having them recorded as belonging to the “Prayer League.”
Of one's name for such a purpose, we have many instances in all the Sabbath Schools, and we know who propose, to gain an endowment of spiritual light and knowledge. We pray, by means of ascertaining the progress of the League; and, in order that these objects be obtained, we have not to be published). For, there is a great deal of information therewith. Some of the letters seem to be kind, and tell you something there that is quite easy for me to see; but when oh! I often feel burdened with the cares of this life, for I have a large family to provide for, and I have not myself, to say the least, never had any thing happen to mar its fair appearance.

The good news to the Saints for the more general public is, that each member shall devote reading each week to the study of the gospel law provided in the Home Column for the many kind and encouraging letters which we receive through the Herald. I also thank God for this latter day work. I am glad that it was preached here in this place, and that I was led to obey it, for it has brought that peace and comfort which I never enjoyed while in the Methodist Church. I often feel burdened with the cares of this life, for I have a large family to provide for, and I have not myself, to say the least, never had any thing happen to mar its fair appearance.

The rehearse! of these sad facts brings the thought to my mind, "it is not all of life to live, nor all of death to die." Our religion is a practical one. We must bear in mind the Saints must come up through much tribulation, notwithstanding the promises of the gospel. Why? Because if God would always prosper us in every selfish undertaking, always grant our desires, as we have seen in our present pretensions, what would it be to serve God? We would grow more selfish than Godlike. When we are visited with trials and privations, do we ever think of the sacrifice God made for the salvation of the human family? I trust we may all take these solemn facts to heart and labor to show ourselves approved of God. Everything with which we have to do here is transitory, and perishes with the using. Then how needful while laboring for these things we do not forget the more important matter, our souls are interested in. Let us take up life with our minds firmly fixed, if we can't have things as we would like, to make the best of them as they are, ever trusting in God for guidance.

Mrs. G. S. Hyde.

HOME COLUMN MISERONARY FUND.

Sr. Anna Buchanan, Cameron, Mo. ................ 8
Sr. G. C. Simons, Cameron, Mo. ................ 47
Sr. Uel Simmons, Cameron, Mo. ................ 9
Sr. E. B. Simons, Cameron, Mo. ................ 11
Sr. Ellen Johnson and daughter Bertha, Dan.

A sister, Union, Utah ......................... 100
Sr. Margaret Griffith, Mo. ....................... 53
Sr. Anna Ehlers, Stewardsville, Mo. ................ 50
Sr. Ellen Dutcher, Bay Port, Mich. ................ 50
A sister, Lamoni, Iowa ......................... 100
Sr. M. E. Fairfield, Douglas, Mass. .............. 50
Bro. Joseph Seaton, Sandwick, Ill. .............. 50
Bro. T. R. Williams, Flagler, Iowa .............. 100
Rea Coats, Dorchester, Neb ...................... 25
Av Coats, Dorchester, Neb ...................... 25
Robert White, Wilber, Neb. ..................... 10
Sarah J. White, Wilber, Neb. .................... 35
George W. White, Wilber, Neb. ................... 10
Bertha B. White, Wilber, Neb. ................... 5
Lamoni, Iowa, May 16th.

Send all money to David Dancer, Box 82.

TAWAS CITY, Mich., May 6th.

Dear Herald—I have often thought that I would like to thank the sisters of the Mothers' Home Column for the many kind and encouraging letters which we receive through the Herald. I also thank God for this latter day work. I am glad that it was preached here in this place, and that I was led to obey it, for it has brought that peace and comfort which I never enjoyed while in the Methodist Church. I often feel burdened with the cares of this life, for I have a large family to care for, but still I know that we can at the same time enjoy the blessing of God; for while our hands are busily engaged we can be ascending to the higher land of rest. I have been expecting some home, and think that should one come there could good be done. It would do the Saints good, if nothing else. I
am young in the work and have many things to learn, yet I know that the gospel as taught by the Latter Day Saints is true—although I have never heard the gifts of tongues or the words of prophecy, yet I believe they are in the church, for we read in the Herald of other branches enjoying them. I have seen the sick healed almost instantly, when the elder laid his hands on them; also saw my husband healed of a lame shoulder after the doctor told him that he would never be able to use it again. When Elder W. J. Smith administered to him, in a little while he could use it. I have seen signs of the gifts of tongues, and am anxious to hear of these things in our church at the General Conference.

Let this be sufficient for the time being to those that expect to hear from us. In bonds, 

J. T. DAVIS.

CORRESPONDENCE.

WILBER, Neb., May 14th.
Bro. Blair:—Emma and I arrived here on the 5th inst., at midnight, expecting to visit for two or three days. The railroad company lost our trunk, which we did not obtain until yesterday, Monday, the 7th. Bro. Levi Anthony and I answered an urgent call, going to York to administer to Mrs. Carpenter, the mother of Sister Bray. We found her low, remained over night, and three times did we administer, and she was of the opinion that some benefit was obtained. God alone can raise this one up to health.

At the request of the branch president I have spoken here nine times; congregations good, considering the excessive rains. Had light frost last night. We have enjoyed this visit with kind and true friends of other days. God bless the Saints of this place.

In bonds,

ROBT. M. ELVIN.

ST. JOHN'S CITY, Utah, May 9th.
Bro. Blair:—I have just arrived from Chase. Weather is cold and backward in these parts. It is snowing to-day. Everything moves on nicely in church affairs. The officers in this district have baptized about thirty people since the General conference.

Bro. Blair, we are blessed and encouraged day by day. Our Father in heaven is blessing us with his Spirit, the word is preached in power, and the honest are obeying the truth. Pray for us.

J. J. CORMICK.

SAN JACINTO, Cal., May 7th.
Bro. David Dancer:—My wife and I are counting the days for our church publications to arrive, and so you can imagine our disappointment if they fail to come. There is nothing like them, where the voice of truth is heard, to cheer, strengthen and comfort. I am sure that neither you nor any body alive can fully realize the amount of good these messengers of glad tidings do us. All do not know how many downhearted Saints there are who, many of them, are almost ready to give up in despair, when all at once comes the Herald with its glad tidings; and it seems to suit our condition each and every time just exactly, and gives us new strength and courage to battle on until we go home rejoicing, knowing we have fought the good fight of faith. Please tell Bro. Joseph and Blair to give us some more like that of April 14th. It was a most excellent one. I have read it over about half a dozen times, and also friends of mine, and they are not done yet. I may read it over again. I am now very well. The asthma has left me entirely, and I am enjoying first rate health.

Your brother in Christ,

WILLIAM SCHAEDE.

WHEELOCK, Texas, May 11th.
Dear Herald:—I write to inform you that I am getting along fairly well, all things considered, and that I am in better health and am also actively engaged in the discharge of my duties as an ambassador of the Lord. I have been praying for the way to open in this section for me to preach to the people that I had formerly ministered to while a Baptist preacher, and I thank the Lord that my prayers have been answered. I now have an opening to preach when I please without a single objector. I have been using the opportunity; the people turn out well and give good attention and some are investigating our claims; that too in the community where they formerly turned me out of the Baptist church for denying my baptism, as they called it, when I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints.

It seems that they have seen that they did not know what they were doing when they persecute and the "Mormons," that they said I had joined. I am glad that none of them take issue with me now, nor have I seen time. I hope to have the pleasure of baptizing a number of them.

I still have more calls for preaching than I can fill at present; but perhaps when the missionaries come to Texas that were appointed by General Conference they will fill some of the calls in this section. Taking all things into consideration, prospects are very favorable and I am thankful for it. May the good Lord help you all now and evermore.

Yours in Gospel bonds,

E. W. NUNLEY.

SANTA ANA, Cal., May 4th.
Bro. Joseph:—As many of the brethren are anxious to know what we did while east in regard to buying land, I write through the Herald. When Bro. Golf and myself left California to attend the conference we went not only to do that, but to see the country; the chances of buying land; the prices and the chance of getting in some place where there could be a settlement from this part of the country established. Many here were waiting to see what the result of our visit would be.

We were in Independence the brethren all seemed very anxious to show us land; and all we talked with on the subject wanted us to buy in the part of the country they lived. Of course they all have a good way in telling all of the good qualities of the country; that is natural; but we thought if they were all right it must be the best country in the world. We found that the town was full of real estate men, the same as here. We were constantly invited to look at the land they had for sale; for they all had the choice land of the state for sale. All these things bothered us some, and we were thrown on our own judgment.

We finally decided to go into the neighborhood of St. Joseph, and had bought our tickets for Kansas City; but when we were about to step on the cars, we changed our minds and took the train going south. We bought tickets for Nebraska, Missouri, one hundred miles south of Independence, and twenty miles east of Ft. Scott. We found the best looking country that we saw on our trip. Plenty of good farming land, plenty of timber and coal. We bought two hundred and thirty acres, two hundred and thirty crop, fifty timber. It is five miles from the county seat of Vernon county, a city of eight thousand inhabitants. Land can be bought there from ten to twenty-five dollars an acre, on easy payments.

The country is prosperous; the farmers are mostly from the north and east, and there is a rush in there to buy land. There were one hundred houses building in Nebraska when we were there, and none to rent which speaks well for it. We intend to move there in September.

One word in regard to what I think of Independence. There is a splendid chance to make a lovely place, where Independence now stands; that is, the city is on a very nice piece of ground, and there could be a very nice place built there. I have no doubt the Saints are doing all they can, but they have a very hard element to contend with, or make any thing of; and I should think, it would be better for the Saints living in town, working by the day to support a family, if they would sell out and buy, if only a small piece of land in the country, where they could be their own bosses, working for themselves. There are
many living there who have a house and lot they
could sell for enough to buy twenty to forty
acres in the country; then they could raise their
own living and be independent.

Your brother,

A. W. THOMPSON.

RICHVILLE, Indiana, May 13th.

Bro. Blair.—I love to read the Herald and hear
how the great work is gaining in spite of the
united efforts of sectarism to overthrow it.
The cause has gained many friends throughout
Southern Indiana by the persistent efforts of the
Elders in the past year. Bro. V. D. Bagggerly
has labored mostly in Perry county and has
shown himself to be an efficient workman. As
a result of his labors, he has been ten in the Hope
branch during the past winter, and four in the
West Fork branch. I was with him all winter
assisting him in song service. The Saints here
are striving to live the faith. Bro. M. R. Scott
has done a good work here. Though we are few
in number and many are young in the cause,
still our meetings are kept up and enjoyed by all.

Yours,

CHAR BARMORE.

CUBA, Kansas, May 14th.

Dear Herald:—It is more under a sense of
duty than pleasure that I pen this communication
to your readers. There is within me a continual
yearning for the progress of the work, an earnest
desire that it may prosper and become truly
known and accepted by the children of men—not
to save them from the burning torments of the
damned, but to make them heirs and joint-heirs
with Christ of the promises of the Father—kings and
priests unto God in the glorious thousand years, which
is so close at hand. Our banner has for some
time past been hanging at half-mast, and although
though an effort is sometimes made to elevate it
to the masthead there is a combination of condi-
tions that prevent it. In consequence of these
and other preventing causes, the ministry have
not been able to push the battle to the gates of
that energy and effectiveness of which its capa-
cilities have given, and still manifest the assur-
ance of. But thanks to the prudential workings
of the late conference, with other prospects in
view, the probabilities favor a change for the
better which I pray God to grant speedily.

Although Emanuel’s banner has not trailed in the
dust, but whetted the author of confusion, has
not been idle, but is marshalling his forces in
every conceivable way for decoying the people,
and has set his hand (and imps) “again the second
time” to the overturning of the last vestige of
Christianity by a renewal of the “philosophy” of
the second century, asserting that religious truth
is to be found in all sects, who only differ from
each other in their method of expressing them
and in opinions of little or no importance, and
that by a proper interpretation of their respective
sentiments, all may be united into one body;
fully corroborating the statement of Paul, to wit:
“They will not endure sound doctrine, but will
be turned unto fables.”

The latter day delusion differs from that of
earlier times by adopting modern fables, having
a “form of godliness” without the power of the
the apostolic age; rejecting the counsel to preach
the word “with longsuffering and doctrine.”

Any profession standing with outward arms
crying “lool here!” having for its basis a vaufkat-

THE SAINTS’ HERALD.

BALK, Missouri, May 5th.

Dear Herald:—Your pages are near and dear
to me. As I read the many testimonies contain-
thal in them, my eyes often fills with tears. May
our heavenly Father ever bless the writers to the
Home Column, for in it is contained each excel-

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ious words of the Master for three years and a half, and who had witnessed the transfiguration of Christ upon the mount where Moses and Elias were seen in glorified form, and the scene wherein the Lord in the brightness of His Glory said, ‘This is my beloved Son, in whom I am well pleased; hear ye him,’ (Matt. 17:5), who witnessed also Christ's marvelous power when "the wind and the waves obeyed" His voice, and when Lazarus, and the widow's son, and the nobleman's daughter were raised from the dead and restored to their weeping friends at His command. Yes, Peter was so favored of God that he was able to say in truth: "Thou art the Christ, the Son of the living God," (Matt. 16:16), and without a doubt he thought he was converted and could follow His Master even unto death; yet the Lord Jesus knew full well that Peter's strength and boasting were vain, that he trusted too much in his own strength, and therefore He said to him: "Simon, Simon, the devil hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."—Luke 22:31,32.

Peter's conversion after this seems to have been very gradual. But after the risen Redeemer had been seen by the apostles and they had received the promised enduement of the Holy Spirit on the day of Pentecost, we find Peter one of the most fearless of Christ's servants, ready to declare in the face of death itself as it were, "We ought to obey God rather than man."—Acts 5:29.

What a wonderful change had taken place in his heart since the night when he thrice denied his Lord because of the fear of men! On this point, at least, he was converted and prepared to strengthen his brethren. And yet, strange as it may seem, there was another lesson of vast importance for him to learn; for although the last instruction the Lord had given him was to "go out into all the world, and preach the gospel to every creature," yet he was laboring under the belief that salvation was for the Jews only, and that a misleading construction upon Christ's words and misconceived his authority and duty. How long and patiently Jesus labored with Peter to convince him that God was no respecter of persons? And how his heart must have overflowed with joy when the truth dawned upon his mind and he was enabled to say: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him."—Acts 10:34,35.

From the foregoing we learn that, although the minister of Christ may study the revelations contained in the word of God, and may study them for weeks and months and years, yet he needs the inspiring voice of the Almighty to enable the Holy Ghost to relieve him of his personal notions and enable him to understand the Lord's word and work and fully qualify him to teach the same and understand his own authority and calling.

Ministers who are but partially converted can have but poor success in converting others. For instead of inspiring their hearers with the truths of the gospel law which should be spoken in words of faith and confidence, and enabling them to realize their own lives, their unbelief and lack of the Spirit will manifest itself both in their lives and in their teachings, chilling the very heart of the thoroughly converted child of God.

Listen how Christ taught these early ministers:—"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:25,27.

Gospel conversion means that we discovered we were in a lost and fallen condition; that we had not power to save ourselves; that we have heard of and do believe in the goodness and power of God to save; and that we have been convinced that Jesus of Nazareth is the Son of God sent forth in the power and love of the Father to redeem and save the world. It means also that we have heard the gospel of Christ, and that our hearts have been touched and subdued by the warning, enlightening influence of the Holy Ghost, who enabled us to put our whole trust in God and rely with childlike simplicity and unyielding faith on the teachings of His holy word.

Who has not noticed with what confidence little children listen to the teachings of a consistent and truthful father or mother? When such parents tell their dear ones the goodness of God, how He provides for all their wants, who are their dear ones of the household, in and out of the world, for Him who worketh everything after the counsel of His own will, to allure us from the path of duty, bringing upon ourselves "swift destruction," and great calamity upon the Church of God? I think there is.

I hope the reader will not think me egotistical if I refer to an experience of my own in order to illustrate what I mean by conversion, as it does so better than anything else I think of at present: I was baptized, I think, in 1861, when a boy of about fourteen years of age, and I had a very peculiar experience with the powers of darkness shortly thereafter, which I shall never forget so long as life shall last. As time passed I grew negligent of Christian duties, until the fall of 1864, when my father was drafted to serve in the Union army, and I took his place and went with others from Galland's Grove, Iowa, as far as Nashville, Tennessee, where I was taken sick and remained so nearly all winter. When I became too sick and weak to write, I requested a friend to write for me and to request the prayers of the Saints in my behalf. Before my letter had time to reach home I grew so much worse that the physician of my ward called in the physician in charge of the hospital, and five or six others of the same profession, to hold a council with reference to my case. After all the others had left, the physician in charge of the hospital remained by me for about thirty minutes, and just before he went away he said: "Well, my boy, what do you think about dying?" To which I replied, "I am going home before I die." And he said: "Well, that is good luck; may be you will."
It was because the ancient disciples possessed the power of the Holy Ghost that they would rather lay down their lives than deny their Lord. They obtained that spirit by obedience to divine laws. The possession of this influence is the great distinguishing mark of the Latter Day Saints and the world. The latter believe the former are deluded, but the Saints are assured they are not, but are identified with a work of divine origin. This is the reason why the Saints are able to remain unmoved in the face of opposition; were it not for that power they would be vanquished.

Among the revelations that came through the Prophet Joseph was that we were living in the generation when Christ would come and reign on earth and establish His kingdom to remain forever; and that the restoration of His gospel and the conferring of authority to act in His name were preparatory processes, that He might find faith on the earth when He should come. When His disciples asked for the signs that would precede His second coming, one of them asked which of the signs referred, as recorded in the 24th chapter of Matthew, was that “this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come.” The Latter Day Saints claim to be preaching this gospel preparatory to the end of the rule of the spirit of the world and the ushering in of the reign of righteousness. There had come more light on this subject through Joseph Smith, to whom the Lord gave revelations relating to the coming of the Son of Man. The Lord explains more fully what He said to His disciples, and His words are contained in the Book of Doctrine and Covenants of the church, section 44, verses 16 to 30, as follows:

“And I will show it plainly: I showed it unto Mine apostles before they were translated, in the flesh, and spoke unto them, saying, as ye have asked of me concerning the signs of my coming in the day when I shall come in my glory in the clouds of heaven, to fulfill the promises that I have made unto your fathers; for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel. And now ye behold this temple which is in Jerusalem, which ye have come together to build; and my enemies say that this house shall never fall. But, verily, I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them shall come to pass; and ye know that ye know also that ye know that the heavens and the earth shall pass away; and in this ye say truly, so for it is; but these things which I have told you shall not pass away until all shall be fulfilled; and this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations; but they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled. And in the midst of wars, and the whole earth shall be in commotion, and men’s hearts shall fail them, and they shall say that Christ delayeth His coming until the end of the earth. And the love of men shall wax cold; and there shall be scattered among the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel. But they receive it not, for they perceive not the light and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled.”

Nearly all Christians believe that a time will come when Christ will reign personally on the earth. Therefore there is no dispute between them and the Saints in regard to that. As the angels said to Joseph Smith, in his [ascension, Ed.] of Christ, in like manner as He ascended, so He should in the latter days descend. But there is this distinction between the Saints and the Christian world—the latter believe Christ’s coming to be afar off, while the Saints believe it to be near at hand. The prophecies regarding this event are not new, but through Joseph Smith they were made more easily understood. In the twenty-fourth chapter of Matthew Jesus spoke of two great historical epochs of the future. One of these was the destruction of Jerusalem and the scattering of the Jews, a remnant of whom would be gathered in the latter days. The temple, then in its magnificence, was to be destroyed and the Jews to be dispersed and become a hiss and a byword in all nations. Could a prediction be more faithfully fulfilled than this has been? If that part of the Savior’s prophecy has been so clearly verified, should it not increase in the hearts of men a faith that the remainder will transpire as precisely? Jesus revealed to Joseph Smith that in the latter times, preparatory to His coming a light should break forth among them that sit in darkness—that it should be the light of the gospel. He said the same thing to His ancient apostles. He told them the gospel should be preached in all the world for a witness before the end should come.

It is also stated in the revelation to Joseph Smith, that the dispensation of the fulness of times should be ushered in by the proclamation of that gospel, which is now being taught to the Gentiles, and when it shall be fulfilled the Gentiles, and if they come in after that season it will be on their application, not upon entreaty. Then will be ushered in the day of Israel; for that is a labor of this dispensation, the carrying of the good

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pel to Judah. Not many years hence and their ears will be saluted with the sound of the gospel. This generation will witness the marvelous phenomenon of the realization of the sacred promise made to Israel and the gathering of the remnant of Judah, who shall rebuild the waste places of the Holy Land. Many believe this will not occur, but it will transpire before long, and in the eyes of all nations, for the Lord has declared that it should be in this dispensation.

We are living in the days of the coming of the Son of Man in His glory, and His appearing is not far distant. It is for the true disciple to understand the signs of His coming, which are multiplying on every hand. The good book says they shall be earthquakes in divers places. Do we hear anything of such events at the present time? We have heard during the last few years of numerous instances of the earth opening and engulphing thousands of her inhabitants. Those destructive disturbances of our globe have even visited our own beloved country as well as distant lands.

In the latter days there were to be great disturbances in society, great perplexities of nations, wars and rumors of wars, etc. At the present time there is not much actual war, but the rumors are so frequent as to be without precedent in history; as are also combinations between nations for offensive and defensive purposes. Witness for instance the condition in this regard of the most powerful empires of Europe. There never was a time when warlike encirclements were so completely and rapidly spread over the world as now. Indeed there never were such facilities before for the news of warlike demonstrations to be flashed over the earth almost momentarily.

Not only are the nations perplexed by threatening international questions, but there are social conditions of a singular and terrorizing character. There are tendencies toward popularization of power. There is an element hastyly harnessing the nations, through the organization of all kinds of order and government. In many respects men’s hearts fail them for fear of these things. This fear is exhibited by the fact that in some of the nations it is impossible for a ruler to go safely a short distance from his abode without being protected by the military. Those who take a leading part in the affairs of nations are in a like position and sometimes such men are assassinated notwithstanding all their caution. An element among people of the world is manifesting a spirit that will not brook the restraint of the governments under which they live.

The Prince of the power of the air is abroad in the earth, seeking whom he may devour. He is also seeking the destruction of the Church of Christ as an organization. Jesus says that during this degenerate condition of affairs when He should come, that those who profess to take upon them His name, as we do here to-day, would be divided into two distinct divisions—that one-half of the virgins only were wise, and the foolish ones could not enter into the presence of the Savior, not having a wedding garment, in other words, not being clothed with the power of righteousness, they will have no oil in their lamps.

We are to keep the oil in our lamps that we may be ready when the cry goes forth, Behold the Bridegroom cometh; go ye out to meet Him? We will have no oil unless we take the Holy Spirit for our guide and follow in the path pointed out by Jesus. It has been predicted that the hypocrites in Zion shall tremble—those who have the name of the Lord on their lips, yet seek first their own advancement. They seek to promote their own welfare and those objects that relate to their personal comfort. They seek the things of the world first, thinking perchance they will obtain the kingdom of God and His righteousness as a secondary consideration. This reversal of the order embodied in the divine injunction will not stand. The kingdom will be delivered to a people prepared in their own time will come when the hyporite shall be afraid; his knees will weaken and his cheeks blanch when his hypocrisy can no longer be hidden. The voice of revelation, through Joseph the prophet, declares that the pure in heart who constitute Zion, shall judge all things pertaining to it. The words of the Lord in that respect are:

“For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to it; and all liars and hypocrites shall be proved by them, and who they are apostles and prophets shall be known. And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardship, shall be condemned, and others shall be planted in their stead; for behold I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her.”

We are placed upon the threshing floor of the Lord to see whether we are wheat to be garnered into the store-house of the Lord, or chaff to be blown away by the wind. It shall be demonstrated whether or not we can pass through the crucible of temple and altar to the assembly as it unto him who is exalted, either to be consumed or evolve from it as dross. The Saints are surrounded by temptation. Their duty is to examine the effects of every contemplated act and if it would be detrimental to the cause of truth, or injurious to the community, the individual should refrain from its performance. The Saints are enjoined from following after evil, and if they have the Spirit of God they will have the light to behold the truth clearly. When they are in circumstances of temptation, by that spirit they can cast the temptation aside, and say to the evil one, “Get thee behind me Satan.” But sometimes, to obtain the satisfaction of questionable desires, we say in effect, “Get Thee behind me Lord, for a little while, till I consume my present object, and then I will come around to Thee.” The Lord shall slow to hear the cry of those who thus seek to temporarily thrust Him and His laws aside to suit their convenience.

We sometimes lay the flattering allusion to our souls that the people of God are always maltreated because of their righteousness. When they have kept His commandments they have been prospered and protected. Such is the history of Israel times in exceptional instances. There is an invincible power, a principle that leads to victory within those who serve the Lord. Truth is mighty and will prevail, and no power can prevent its blessings following those who conform to it in their lives, for God’s throne is based on justice and righteousness.

What is needed to-day is that the Saints should observe the second principle of the gospel; they should repent fully and completely of their sins, and call on the name of the Lord with pure hearts and clean hands. Those who think they are too righteous to need repentance are generally and simply self-righteous. If we are righteous, we have no need to repent, but I think there is some necessity to turn from our evil ways that the Lord may execute His judgments justly. We are the people of the Lord’s army, and He will deliver His people by His own power, and He will have the glory for that great work, for it is not the prerogative of man to exalt himself; that power is retained by the Almighty. He that exalts himself shall be abased, and he who is humble shall be exalted. This is an eternal principle. There is everything to cause the righteous to rejoice. God will manifest Himself in behalf of His people, and will bring about their deliverance when they show themselves worthy. May He bless us, and enable us to place ourselves in unison with Him and with the powers of heaven.

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scene but the second coming of Christ, Isaiah, in Isa. 64:1-3 uses very similar language, at least sufficiently so to show that both had the same thing in view: "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name to be known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountain flowed down at thy presence.

It is necessary to observe that the prophets speak of things to be accomplished long after their day, as though they had been accomplished at the time they wrote, because they saw them accomplished in the vision of heaven.

The same subject, the second coming of Christ, is set forth by the sacred writers in another form.

For instance, Peter, in Acts 3:19-25 had the same subject in view, calling it "the times of the restitution of all things." He says:

"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people.'"

The prophet, Joel calls it the great and terrible day of the Lord. Joel 2:28-32 reads thus:

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come; and it shall come to pass, that whoever shall call upon the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

This same passage is quoted by Peter in Acts 2:14, with a little variation, such as notable instead of terrible and saved instead of deliver, &c.

John, in Revelations, calls it the great day of the wrath of the Lamb. He says:

"I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the captains, and the mighty men, and every bond-man and every free-man hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:12-17.

A close reader of the Scriptures will see that the writers in the preceding quotations had in view the second coming of Christ and the things attendant on that advent. In the quotation from the Acts the apostle says he will send Jesus Christ who was before preached unto you. He also says that Moses had previously spoken of this, that is, that the time was coming when every soul should be cut off from among the people who would not hear that prophet, just like unto himself, which prophet was Christ: but the time when every soul would not hear that prophet should be cut off has not come yet; but it will come when Christ comes: for this is the uniform testimony of all the prophets that have written of these things. Paul says when He comes He will take vengeance on them that know not God and obey not the gospel. Daniel says that he will break in pieces and destroy all the kingdoms of the world, John says that the kings of the earth sought a covert under the mountains to hide themselves in thedens and in the rocks of the mountains; and in another part of his Revelations "all kinds of the earth shall fall because of Him;" that is, when He comes in the clouds of heaven with power and great glory to "reign" on the earth a thousand years.

It must be plain to every thinking man, that these writers, in the foregoing passages, referred to the second coming of Christ, and that the great and marvelous things spoken of to be accomplished, are to take place in connection with His second advent, and that the great and terrible, or notable day of the Lord, mentioned by Joel, and afterward by Peter, and the times of the restitution of all things spoken of by Peter, as well as the great day of the wrath of the Lamb, all refer to the second coming of the Savior, when He comes to "reign in mount Zion, and in Jerusalem, and before His ancients gloriously."

Every candid reader of the Bible, who is not so completely bewildered by the prejudice of education and in the greatest possible darkness by reason of false teaching, must see that the second coming of Christ to reign on the earth, is by far the most important period in human existence—all the remaining days of his life, and the life of every servant of God on earth, heaven, earth, and hell are to be effected with it—saints and sinners are deeply interested in it—all the righteous who are sleeping in their graves, fell asleep in Christ in the view of that glorious and awful day of His appearing. Paul says, "serving the living and the dead." The spirits of the Saints in the paradise of God are waiting the arrival of that period to receive their glorified bodies and commence the time of Christ's second coming. In the quotation from Revelations 6:14, the similarity is as visible. John mentions the sun becoming as sackcloth of hair, the moon turning to blood and the stars of heaven falling as a fig tree casteth her untimely figs when she is shaken of a mighty wind. The Savior says, when speaking of his second coming, "immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29. It is also in the preceding quotation from Rev. 6:12, that the island and mountain was moved out of their place. Isaiah, in the 64th chapter, as before quoted, speaking of the Lord rending the heavens and coming down, says that the mountains flowed down at his presence, &c. One more coincidence is, that John says: "And the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bond-man and every free-man hid themselves in the dens and in the rocks of the mountains, and Fall on us and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb; for the great day of His wrath is come and who shall be able to stand?"—John 6:15-17. This is the same as others have said. Paul says that he will take vengeance on them that know not God and obey not the gospel. Daniel says that he will break in pieces and destroy all the kingdoms of the world, John says that the kings of the earth sought a covert under the mountains to hide themselves in the dens and in the rocks of the mountains; and in another part of his Revelations "all kinds of the earth shall fall because of Him," that is, when He comes in the clouds of heaven with power and great glory to "reign" on the earth a thousand years.
their never ceasing age of glory, by reigning with Christ a thousand years on earth. The prophets, the apostles, Jesus, Moses, Abel, Enoch and Abraham, all beheld it afar off and rejoiced in it. The Saints above, on earth, in the ether, and in the heavens, and longing for that time when they shall all be gathered together, both the things on earth and the things in heaven which are in Christ Jesus; those in heaven to reign with Him a thousand years on earth. And it will be with Christ a thousand years; and all the inspired men have said that Christ shall reign over the earth literally; for literally the kingdoms of this world will become the kingdoms of our God and His Christ, and He shall reign on the earth, and He will literally break in pieces and destroy all the kingdoms of the world, as ever one kingdom destroyed and broke down the kingdom of another. Never did Cyrus the Great (as he is called) more literally break down and destroy the kingdom of ancient Babylon, than will Christ, the Great King, break in pieces and destroy all the kingdom of the world; and so completely will He do it that there will not, from one end of the earth to the other, be an individual found whose word or edict will be obeyed but His own; so that He will completely break in pieces and destroy all kingdoms. See Daniel 2: 44.

But before we enter particularly into an examination of Christ's reign, let us see the situation of the world in relation to the government of heaven at the time when Christ was to begin to make preparation for His great and last advent. That world, previous to this time, was to wander far from God, and righteousness was so far to depart from the earth, and the true principles of the religion of heaven to be so neglected as to leave the world in a state of apostasy, is pretty generally acknowledged by all who profess much confidence in the Bible. This is the testimony of the Savior himself, and I presume all will agree that his testimony is sufficient to establish any point. I mean all who believe Him to be the Savior of the world. He says:—"But as the days of Noah were, so shall also the coming of the Son of Man be." For in as the days were that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."—Matt. 24: 37-39.

### Conference Minutes

**SOUTHEASTERN OHIO AND WEST VIRGINIA**

A conference of the above named district met March 17th and 18th at Limerick, Jackson county, Ohio. A. B. Kirkendale secretary. Branch reports: Fairview, West Virginia, 20. Hocking Valley, 12. Zihol (Vol. II). In The above named new branches presented petitions and were admitted into the district. Daniel C. M. with ten, was re-elected; Zihol, 1; removed by letter. Vinton, Ohio, last report 46; present 64; 3 expelled, 1 died. Morgan, Ohio, 27; 1 baptized, 1 removed by letter, 1 expelled. Muskingum, Ohio, 25; 13 baptized, 1 removed by letter. Washington, Ohio, 12; 1 baptized, 1 removed by letter. Tippin, Ohio, last report 58; present 64; 3 expelled, 1 died. Morgan, Ohio, 27; 1 baptized, 1 removed by letter, 1 expelled. Miami County, Ohio, 30; 13 baptized. Union Grove, West Virginia, 29; 3 baptized, 2 expelled.
eating wine. Before handing the water round, Bro. Gibbs engaged in prayer, and a hymn was sung. Mr. Thomas Griffiths then spoke. Mrs. Jones, an old woman from Marble Hall, spoke as to the comfort derived from making their peace with the Almighty.

Mrs. Jones, an old woman from Marble Hall, spoke as to the comfort derived from making their peace with the Almighty. She bore testimony to the benefits she had received from the cause of Christ.

Mr. Joseph Howell, Swannsea, said he had received a communication with the Almighty, and hoped to continue in the good work of Christ, and that some day, with God's help, he hoped to be a vessel of righteousness. He begged of their prayers on his behalf.

Mr. David Lewis (Dewi) said it was thirteen years since he had received a change of heart, a feeling of tenderness for the divine, and that God had called him to preach to others who are now in darkness, and he earnestly entreated them to seek strength of the Almighty and to hold the line.

Mrs. Davie's, an old woman from Treasarn, spoke of the comfort of religion, and was followed by Mr. Williams.

The most telling address was that by a young lady of about eighteen years of age, who rose full of confidence, and Horace the benediction of the audience as she most earnestly entreated those present to embrace the truth of the gospel before it was too late, asking the old members to pray for the young. The testimony was Miss Rachel Gibbs, Missor, who appeared as if moved by the Spirit. She directed the thoughts to the congregation to the Maker of heaven and earth.

In the evening Mr. Thomas Jenkins preached from Acts xii. 4, in the presence of a crowded Sabbath. The services were conducted with great earnestness by the members.

ADDRESSES.

W. G. Gillett, 1120 Caroline street, St. Louis, Missouri.


PASTORAL LETTER.

'To the Saints and friends residing in Nebraska, Colorado, Wyoming, and New Mexico, Greeting:

As per action of General Conference of April, 1885, Kansas is detached from my previously assigned mission, and New Mexico added. I therefore write a farewell address to the Saints in Kansas, wishing that peace and righteous progress may be theirs.

In entering upon the important duties of a new conference year I have no special promise to make, but hope by God's grace to perform whatever it may be necessary for the well-being of the church, receiving no pay for the work. I am still disposed to consider the service an individual one, and as such have the right to independence in all localities, so far as by them a realising sense of the right and importance of the work is to be had. The assignment of so extensive a mission will hardly raise the expectation to the same extent as the limits of a conference year; but rather, that all interested within the prescribed limits should know to whom to apply for information or missionary labor, etc., with the understanding that visits and labor by the one in charge shall be as extensive as possible, for the acceptance of a mission is tantamount to a covenant to this end. Nor should the fact be overlooked that the acceptance of a position as an extension of the Kingdom of God's power the gentleman, yet positive injunction was “See thou do all things according to the pattern shown thee, for fear lest, being otherwise, thou shouldst be found unlearned, and the words of the Imperativeness of His word, which if perverted hath rendered more formidable in the declaration of Christ, and embazoned as the fire of inspiration, viz: The word I speak shall judge you at the last day.”

And while man whose towering conception of liberty looks upon the word must with horror, Christ used it without hesitation or apology; read it, and you will see. The cause is immense in its magnitude. "I say unto you, ye must be born again." When Saul of Tarsus was astounded and stood trembling, he received a response to his interrogation that: "Saul, why persecutest thou me? I knew thee not, thou art a man of God, a man of Israel, and a persecutor of me." He begged of their prayers on his behalf.

Mr. David Lewis (Dewi) said it was thirteen years since he had received a change of heart, a feeling of tenderness for the divine, and that God had called him to preach to others who are now in darkness, and he earnestly entreated them to seek strength of the Almighty and to hold the line.

There is, can be no liberty but that which is regulated or restricted by law; which is said to be the rule of action originating with a superior authority. The minister's force was increased over less by the incomparable exposition of divine law, since the demise of the apostles, by Joseph Smith, (see sect. 86, Doc. Cov.), disputations as to the Imperativeness of law, among Latter-day Saints is difficult to account for, but may be construed to mean an effort with a view to a better understanding.

Elder G. De Vries addressed the conference year I have no special promise to the importance of such facilities. We must do the best we can, patiently waiting for the best to come.

The gentleman, yet positive injunction was more formidable in the declaration of Christ, and embazoned as the fire of inspiration, viz: The word I speak shall judge you at the last day.”

The visiting system by officials should not be neglected, or so prosecuted as to make it obnoxious, or create the thought that the visiting is more for the gratification of the official than the Saints. Members, especially officers, will do well to learn that the motion to amend the 13th chapter of the Book of Rules passed, and that the question last vote (e) on pages 107 and 108 in the present form of the Book of Rules was disposed of, and by act of conference the right of a negative vote granted to members in the presentation of decisions of elders courts; therefore if controversy has been had on this question, it should not be so interpreted as to hamper, or facilitate the work of vindicating the innocent and punishing the guilty, when we are called upon to act for the church, than a babe would be competent to fill the place of a thousand in the congregations of God's people. Members should not be too exacting, or something that the literality or authorship of the gospel be not that the Spirit of God is no theoty or error, but that we should thirst for the beautiful and the good. The true philosophy of life is, or should be, contentment in our various stations, never failing to make room for a man's improvement.

But what of the Almighty, the Judge? The true philosophy of life is, or should be, contentment in our various stations, never failing to make room for a man's improvement.

Therefore the execution of the law of tithing is rendered more formidable in the declaration of Christ, and embazoned as the fire of inspiration, viz: The word I speak shall judge you at the last day.”

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unde bias in favor of long cherished theories often stands in the way of proper rendition of that revealed and made imperative by law.

In gospel bonds.

JAN. CAPPALL.

My permanent address is 137 Benton street, Council Bluffs, Iowa.

SUNDAY SCHOOLS.

The following rules and suggestions for the organization and government of the different Sunday Schools of the Reorganized Church of Jesus Christ of Latter Day Saints within the district, were adopted by the Southern California district conference, March 3d, 1880:

Sec. 1. Wherever there are a sufficient number of Saints in any neighborhood a Sabbath School should be organized.

Sec. 2. The several schools shall be under the general supervision of an association called, The Southern California Sabbath School Association of the Reorganized Church of Jesus Christ of Latter Day Saints.

ARTICLE II

Sec. 1. The officers of said Association shall consist of a General Superintendent: whose duties shall be to assist the Superintendent in all meetings of the Association; to prepare, if necessary, a uniform course of lessons for the different schools in addition to the church lesson sheets; to have the general oversight of the district; to organize new schools; to instruct in the best methods of conducting schools and classes; to impart information and to produce unity of purpose and concerted action.

Sec. 2. Of an Assistant Superintendent: whose duty shall be to assist the Superintendent in all of his duties as occasion may require, and to take his place in his absence.

Sec. 3. Of a Secretary: who shall hold the financial accounts, receive, pay, and pay them out upon the order of the Superintendent, as well as to perform all the duties usually required of an officer of that kind.

Sec. 4. The above officers, who may be either male or female, shall be annually elected by the Association at the annual meeting of the Southern California district conference, and shall take their places on the first day of the January following; provided that the conference assembled at the time of the adoption of these rules shall hold, or major fraction thereof, that he represents. In all other business a majority of the members present shall rule.

Sec. 5. The Association shall hold an open session at the meeting of each conference in this district, and the minutes thereof shall be reported to the Sunday School organ of the church.

Sec. 6. All needful expenses of the Association shall be defrayed by the Treasurers of the different schools proportionately.

Sec. 1. The officers of each Sunday School shall consist of a Superintendent: whose duties shall be to preside over and conduct each session of the Sunday School; to appoint the lessons as provided by the General Superintendent; to select questions and words as his judgment may determine for the use of the Sabbath Schools and the various classes to meet for the instruction of the children; to see that the rules and orders of the school are observed; to have the school in his charge during his absence.

Sec. 2. Of a Treasurer: who shall take charge and keep account of all sums received, and pay out the same upon the order of the School.

Sec. 3. Of a Chorister: whose duties shall be to lead in song, to call the roll of pupils, and to assist the Superintendent in all his duties as occasion may require, and to take his place in his absence.

Sec. 4. Of an Organist, if possible.

Sec. 5. Of a Librarian: whose duties shall be to keep an accurate record of books purchased, borrowed, and distributed.

Sec. 6. Of a Librarian: whose duties shall be to assist the Superintendent in all reading and to report to the General Association.

Sec. 7. The Superintendent shall be responsible for the instruction of his school, and be prepared to distribute sheets, cards, rewards, library books and songs as the lesson may require.

Sec. 8. Of a Janitor, if necessary: whose duties shall be to assist in the care of the School, and be prepared to distribute sheets, cards, rewards, library books, etc., of defraying incidental and Association expenses.

Sec. 9. That the Superintendent be prompt in opening and closing each session of the school.

Sec. 10. That the Association "Rules of Order" be used as a standard of government in all business meetings of the schools or Association.

Sec. 11. That in the Theological Class free discussion be permitted of the various subjects of Study, but that all points of Scripture and doctrine may be brought out.

Sec. 12. That the church "Rules of Order" be used as a standard of government in all business meetings of the schools or Association.

Sec. 13. That in the Theological Class free discussion be permitted of the various subjects of study, but that all points of Scripture and doctrine may be brought out.

Sec. 14. That the Inspired Translation of the Bible be used as a standard of reference on all doctrinal points.

Sec. 15. That all persons five or more years of age refusing to become members of a Sabbath School may do so by presenting themselves in a class for enrollment.

Sec. 16. Membership in the school shall be forfeited for improper conduct during the session, or by absence from class for consecutive Sundays without good cause.

Sec. 17. The Superintendent shall appoint a standing committee of three, whose duties shall be to visit absent members and solicit their attendance, as well as to solicit the attendance of non-attending Saints and friends.

Sec. 18. The officers and teachers of each school, together with the standing committees, shall meet for consultation once in three months, or oftener if occasion shall require.

Sec. 19. On the last Sunday prior to each meeting of the District Conference, each school shall choose one delegate to represent them at the General Association, and shall instruct him, if necessary, as to the election of officers, or propose amendments to rules.

Sec. 20. Every proposed amendment, or addition to, or alteration in these rules shall be submitted to the General Association at a regular meeting prior to the one in which it is voted upon; and two thirds of the votes cast by delegates shall be required to adopt the same.

Suggestions.

In addition to the foregoing, the following suggestions were proposed:

1. That every Latter Day Saint, whether young or old, be a member of the Sunday School.

2. That the greatest care be taken to select Superintendents and teachers who are apt in teaching, administration, and whose hearts are in the work.

3. That Superintendents do not have charge of a Sunday School in a distant locality.

4. That reference Bibles, Concordances, Ancient and Modern Church Histories, Dictionaries, and all good and reliable books be placed in the libraries as funds will allow.

5. That a standing treasury be formed in each school by regular contributions, for the purpose of providing the school library, rewards, library books, and any other necessary expenses.

6. That the Superintendents be prompt in opening and closing each session of the school.

7. That three-fourths of the time for recreation be given to teachers, and the remainder be used by the Superintendent as he may think best.

8. That the recitation of verses from the Scriptures be encouraged by rewards for labor done.

9. That all rewards be presented as soon as the required labor is accomplished. If completed within the Sabbath School year; and that the number of rewards to be presented in any term be limited to not more than twelve each week.

10. That appropriate songs, readings, essays and recitations are commendable for evening gatherings, and that they be encouraged by the schools.

11. That in the Theological Class free discussion be permitted of the various subjects of study, but that all points of Scripture and doctrine may be brought out.

12. That the church "Rules of Order" be used as a standard of government in all business meetings of the schools or Association.

13. That if these rules be adopted by the meeting of the Southern California Conference, the General Sabbath School Association be then organized; and that the rules and suggestions be submitted to the Superintendents, and are to be brought to each Latter Day Saint Sabbath School with in the district.

14. That the General Superintendent be then authorized to visit each school in this district, for the purpose of interpreting the rules and giving instructions as to the manner of their execution.

J. R. BRIAM, Gen. Sup.,
V. H. GOPE, Asst.,
J. B. MORRIS, Sec'y.

CONFERENCE NOTICES.

To the Saints of the Northern Minnesota District of the Saints of the Latter Day Saints—The Conference will be held at Pelican Lake, Ottertail county, commencing June 16th and continue as long as the interest shall exist. At the meeting for the 14th, we will have prayer meeting that evening. Bro. J. C. Foss will be with us, and it is hoped Bro. A. H. Smith will also. Saints and friends living on the line of the Northern Pacific can write to Bro. Way, and he will arrange to take them from Audubon to the lake. All Saints and friends of the truth are cordially invited to come. We want this to be the best Conference ever held here; so make due preparation by seeking for the Spirit. "They that wait upon the LORD shall inherit the earth."—T. J. MARTIN, Dist. Pres.

The Western Wisconsin district conference will convene at the Wheatville branch, Crawford county, June 2d and 3d, 1888. All are cordially invited to attend. We also invite the traveling missionaries to come and visit here. We would say for the officials to be sure and come and bring your reports also branch reports. Come with the whole shield of faith, praying for God's Holy Spirit to be with us and good will be done.


The conference of the Southern Michigan and Northern Indiana district will convene at the Fowler School-house, five miles south-east of the city of Coldwater. The conference will be held at Michigan, Saturday, June 16th, 1888, at 10 a. m. Saints, come praying that the conference be a success. Make an effort all worthy of the Lord's cause.

Elders E. L. Kelley, John J. Cortin, H. Raitt.

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May their happiness be complete, and their future be one of prosperity.

SARGENT—GRIFFITH.—At Vincennes, Iowa, May 8th, 1888, Mary E. Sargent, daughter of Mr. and Mrs. B. Sargent, and Ellen I. Griffith, Elder B. F. Durfee officiating.

DIED.

HUBBARD.—At Lincoln, Nebraska, April 11th, 1888, Harriet Lavenhis, beloved wife of Mr. H. A. Hubbard, Bishop, of the Baptist Church. She was born Dec. 31st, 1825. Her remains are now resting in Plum Hollow Cemetery, Nebraska City. Her husband died in 1883. They had one child. Her age was 63 years.

BROOKS.—Near Wilber, Nebraska, April 16th, 1888, Harriet B. Brooks, daughter of Mr. and Mrs. H. F. Brooks, of Willow Grove, Nebraska. She was born in 1863. She was a member of the Baptist Church. She was a member of the First Baptist Church, Nebraska City. Her age was 25 years.

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THE SAIN T S' HERALD.

The consequences of truth may be subversive of systems of superstition, but they may also contribute to the annual income of theological seminaries, more of which represent a money value of $25,000,000, and then contributes $1,000,000 annually to foreign missions. It is a great and growing church organization.

AUTUMN LEAVES.
Published monthly for the Youth of the Reorganized Church of Jesus Christ of Latter Day Saints.
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M. Walker, Editor and Publisher.

The following are the contents of the May number of Autumn Leaves:—Frontispiece, Elder Edwin Stafford, Lamoni—Alice Cary, the Sweet Singer from the Western Woods—Incidents in the Life of one of Earth's Pilgrims—June Cluster of Memory Gems—Letters to Young Men—The Women who Fight the Battle of Memory—The Little Shepherd Dog-Mother—The Hills of Amethyst—Editor's Corner—Round Table.

TAKE NOTICE.
Having made arrangements with the Board of Publication to have our books kept at the Herald Office, we wish to notify our friends that hereafter all orders of book and periodicals connected with Autumn Leaves, "Home Column," or Hope, must be addressed to David Dancer, box 82, Lamoni, Iowa.
This will include remittances for every purpose, whether subscription money, birth offerings, for Home Column Missionary Fund, birth offerings for Hope, or Christmas offerings from the children. Please remember and in the future send all money to David Dancer.

All applications for change of address on either Autumn Leaves or Hope, or for missing numbers of either papers, must be sent to David Dancer in order to secure attention. These regulations cannot be departed from.

Send to M. Walker, Lamoni, Iowa, all articles intended for publication, either in Autumn Leaves, Hope or Mother's Home Column.
It is desirable at all times that letters and articles for publication as above specified be sent to M. Walker, but to accommodate our friends and lesson expense, such articles or letters if sent to Herald Office will be handed to us, always provided they be written entirely separate from any matter or copy for the Herald.

Parties not connected with the work of the Herald Office can form no just estimate of the absolute necessity existing for a strict conformity to the above notice. It is not for our own convenience merely, but in order that all mistakes be prevented and patrons have their requests promptly and correctly attended to. Let us repeat, SEND ALL MONEY TO DAVID DANCER, BOX 82, LAMONI, IOWA.

M. Walker.

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There can be no plainer statement and proposition than the foregoing; and how it is that any man, whether he may have been Brighamite, Brewsterite, Strangite, or Josephite can expect the Reorganization to recognize him as a member of the old church, holding authority to act in the name of the church and accept his labors, baptisms, confirmations and other official acts, when he refuses to recognize in the Reorganization church and denies its succession to that church into which he was originally baptized is not easily comprehended.

We have been inquired of in regard to such individuals and the question has been asked, what will you do with those baptized by such men? The answer may be found in acts, 18th and 19th chapters. It certainly is not reasonable for the church to recognize the official acts of a man who does not recognize the official character of the church; who denies the validity of its organization and the righteousness of its claims as an organization. The organic law of the church provides "that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church." In this there is both a law and a common sense, for no body of men could long exist together in unity where such mutual recognition was lacking. If it must be known unto the church the men attempting to represent the church are authorized to act, they have just claim for standing in the old church the man may have, unless he chooses to submit that claim to the church and secure its recognition, he can not in either reason or justice ask that the church recognize him, or his labors.

What the Master may do in the hereafter does not govern in the matter. He has ordered a certain work to be done and has ordained means to carry out that order, and given rules to guide those called into the ranks of the workers. Whoever is not contented to observe those rules is not in harmony with the order and can not be in fellowship with his fellow workmen. Which is arbirter in the case, the body itself, or the man who refuses to recognize the body. There must be a submission to the church organized in 1830. If there has been a departure from the faith, there has been an adherence to the faith. This adherence to the faith has found and is finding expression in the Reorganized Church. It has done and is doing more than the loss of the church and can not but be glad that it is done; and the work of the church go on to a glorious termination.
We write this in my own language, so that your brethren and sisters in all parts of the world may hear of your good deeds and the good name you have obtained thereby, from the Europeans of Papeete. My love for you was great before I came to you over three years ago, and it is much greater now than it was then. I did not leave you willingly, but because it was my duty to come here for awhile; and I shall be glad when some one can come and take my place that I may return to you. I hope that peace, love, union, and every gift of the Holy Spirit will dwell with you all in the name of Jesus Christ. I have not forgotten as yet what I have learned of the Tahiti tongue, as you will see by the epistles that I have written to you, which I hope you have received ere this.

In much love we are your brother and sister in Christ.

THOMAS W. AND HOLLIE P. SMITH.

Addressed to Elders John Hawkins and Herman Johnson and Tehopea. my assistants in the Tahiti tongue, as you will see by the epistles that I have written to you, which I hope you have received ere this.

In much love we are your brother and sister in Christ.

THOMAS W. AND HOLLIE P. SMITH.
end of his discourse, as his "one word more" would lead them to conclude, he continues for another "Just one word more," and continues ten minutes, giving the average number of words spoken by a speaker is about one hundred and fifty per minute; hence, if a preacher says two minutes, the latter one has given them fifteen hundred words, if for twenty minutes three thousand. Under such circumstances the best of elders are liable to tire their audiences, and should not complain if they are not listened to patiently to the end. Printers have a proverb: "A line if good, is never too short; if bad, it is always too long." This may be applied.

We give below the text of the test oath provided by the election laws of Idaho. It is pretty severe, and shows the determination upon the part of the citizen law-makers of Idaho to prevent polygamists from voting or holding office in the Territory.

It is significant that in a land in which the Lord said "he who keepeth the law of God, hath no need to break the law of the land," there should be found a people professing to be the people of God against whom such law as the above should be made.

IDAHO TEST OATH.

"You do solemnly swear (or affirm) that you are a male citizen of the United States, over the age of twenty-one years; that you have actually resided in this Territory for four months last past, and in this country thirty days; that you are not a bigamist or a polygamist; that you are not a member of any order, sect, organization, or association which teaches, advises, counsels or encourages its members, devotees, or any other persons, to commit the crime of bigamy, or polygamy or any other crime defined by law, as a duty arising or resulting from membership in such order, organization or association, or which practices bigamy or polygamy, or plural or celestial marriages as a doctrinal rite of such organization; that you do not either publicly, or privately, or in any other manner whatever, teach, advise, counsel or encourage any person to commit the crime of bigamy, or polygamy, or any other crime defined by law, either as a religious duty or otherwise; that you regard the Constitution of the United States and the laws thereof, and of this Territory, as interpreted by the courts, as the supreme laws of the land, the teachings of any order, organization, or association to the contrary, notwithstanding, and that you have not voted previously, at this election, so help me God."

THE SAINTS' HERALD.

H. J. Grant & Co., C. C. Amsden and others.

Mr. Webster's testimony was opened. Mr. Douglass was called and examined in relation to over $20,000 worth of Desert Telegraph Company's stock, transferred on March 2d, 1887, to the different Stake Associations.

EXTRACTS FROM LETTERS.

Bro. W. H. Bridgeaman writes from Fontanelle, Adair county, Iowa, May 21st:

"Our little body of Saints at this place is easily satisfied at the enjoyment of God's blessings to a far extent. 'Grandpa' Alden is still in the front rank, and some of the rest of us here. We met Monday night in his house every Sunday, and though but few of us are present, we do as well as we can and hope for something better in the future."

Bro. James McKiernan wrote from Keokuk, Iowa, May 23d:

"Bro. Holt and I have been preaching in sister Sally's neighborhood, near Blandinsville, Illinois; but the roads got too bad there, so we came back, but remain a few days preaching as long as the interest will justify."

EDITORIAL ITEMS.

The efforts of the Lamoni Board of Trade are likely to secure the location of a Bank in their town in the near future. We learn from reliable sources that competent business men, of ample means, are now arranging to that end, and they are heartily interested in the welfare of Lamoni and its surroundings and will work for its promotion. This accomplished, the Board should not relax its labors, till a fine college graces its beautiful location.

The associate editor intends to spend the next few weeks preaching in Missouri, Iowa and Nebraska, and prospects are good that all the preaching force of the Herald Office will be actively engaged in pulpit services so far as they can accomplish it at all practicable. The field is wide and whitening.

Bro. Peter Anderson wrote from Council Bluffs, Iowa, the 16th inst., that until further notice his address will be box 288, Logan, for he wishes both him and his good wife a happy and very prosperous mission in that field.

Bro. W. H. Kelley wrote from Kirtland, Ohio, of late that two more were baptized at New Philadelphia, Ohio, on the 4th inst.

Sr. Melissa Green sends money and orders the Voice of Warning sent to twelve different persons of her acquaintance in Montana. Sister Green says: "Oh, how I wish this field was properly attended to."

Sr. Jennie Scott, of Ponca, Nebraska, reports that she has both him and his good wife on a happy and very prosperous mission in that field.

Bro. George H. Graves has located in Butte, Montana, and he hopes to soon be able to afford it and express the hope that some capable, faithful elders will go there at an early day and preach the word of life. She thinks they would meet with success.

Bro. George H. Graves has located in Ypsilanti, Michigan, and he hopes to soon be able to afford it and express the hope that some capable, faithful elders will go there at an early day and preach the word of life. She thinks they would meet with success.


The Bessemer, (Wis.), Times, of the 12th inst., contains a timely correction by Elder Frank Hackett of some misstatements made by that paper touching the faith and practices of the Saints. The editor supplements it with kind words of acknowledgement and notifies his readers that the Times will publish the epistle so that the people can judge for themselves as to the faith of the Saints. This is just and generous.

Bro. Walter Bailey wrote of late from 217 South Main street, Elmina, New York. He desires to hear from Elder W. H. Kelley, and thinks some people there would listen to gospel preaching and obey it.

By the Wilber, (Neb.), Opposition we learn that Elder H. C. Bronson, of St. Joseph, Michigan, has been engaged as orator on decoration day at Wilber, and we do not doubt his proving equal to the occasion.

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Bro. Geo. E. McConley, of C. Asmussen and others.

The Bessemer, (Wis.), Times, of the 12th inst., contains a timely correction by Elder Frank Hackett of some misstatements made by that paper touching the faith and practices of the Saints. The editor supplements it with kind words of acknowledgement and notifies his readers that the Times will publish the epistle so that the people can judge for themselves as to the faith of the Saints. This is just and generous.

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Bro. Geo. E. McConley, of Sterling, Colorado, writes: "Bro. D. Danforth and remitting for church publications, says:—"I am highly pleased with the Herald, and want you to consider me a life-long subscriber."

Bro. Joseph R. Lambert started May 24th to attend conference at Pleasant Grove, near Clarkdale, Missouri.

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We learn that many of the missionaries appointed at the Spring Conference have entered promptly and energetically upon their mission work, and that others are about ready for the field.

Bro. Charles Jones, of Lone Rock, Missouri, who has lately been near the dark river, paid the office a visit on May 25th, looking worn and thin from his illness, but convalescent. Bro. Charlie will be kept all day to get a house to sleep in, but had fallen up to three in the afternoon. Pella is settled by the Hollanders, countrymen of Bro. Stamm, and it is likely that their conservative religion objects to anything new.

QUESTIONS AND ANSWERS.

Q.1. — Is it a rule of the church that the elders shall interrogate applicants for baptism before they proceed to baptize them?
A. 1. — There is no such rule that we will enter promptly and energetically upon the temple to which the Lord saith new; for he saith, The old is sanguinary wars will occur which has taken place since the days of Alexander the Great.

In addition to this we add the following from one of our late exchanges:

"Long anterior to the date of the earliest records of profane history, a people having their origin in Central Asia, migrated westward, and subjugated certain portions of Europe. In the days of Ancient Rome, this people, then long resident in Europe, had their settlements in the Carpathian mountains, which are now embraced in the eastern part of Austria. From this people expanded the Slavonic population age. The original stock was aggressive and prolific, and spread from the region of which Eastern Austria may be assumed to be the center, northward to the Baltic sea, westward to the Elbe and Stale rivers, southward beyond the Danube, and over the whole peninsula between the Adriatic and Black Sea.

The territorial aggregations and migrations of the original Slav race nearly or entirely ceased in the seventh century of the Christian era, from which time its division into distinct branches began to become marked. These branches began to assume the character of independent states, and out of the transmutations which the latter have experienced during the last two hundred years, are the minor states of Europe as they exist to-day. Thus, the bulk of the population of Roumania, Bulgaria, Servia, Montenegro, etc., are Slavs, and the same race predominates in Eastern Prussia, Eastern Austria, and other sections of Europe which are embraced in other governments. Russia is, of course, the great Slav state, the mass of her population being of that race, and it is in the court of the Czar that the Slavonic spirit seems to have its radiating center.

The Slavic people are connected by such sympathies as spring from a common language and religion, and a common race origin. True, the language has been broken up into dialects, but it is still so far common among a number of European states and provinces as to constitute a tie between them. But a stronger bond than this is their religion, and the position of the Czar in the head of the Government, and predominant states among them, gives him, in the nature of things, an influence which might naturally be expected to greatly augment his political power, in connection with the growth of Panslavism. In both Austria and Germany there are populous communities which reverence the Czar as Roman Catholics do the Pope, which is a cause of embarrassment to these two governments in their efforts to withstand his aggressive policy.
 could prevent signs to the rest of Germany, that an extended trade and commerce of the East, will show her might. The Balkan Peninsula, it is said, contains the key to the commerce of the East, and will give the world as much as the British. It is known in his family, but not so with her, for he gives no sign of suffering. But it gives no sign of suffering. It is unsunned by any but myself, and asphalt. A woman who had long had an earnest desire to see one, just one, of those blossoms. The little gleaner did not know this, but she remembered that this one had tried to clean many a flowered thought, and said, "I will send her some sweet blossoms, just to let her know that I love her." So the mail service was brought into requisition, and a whole box of sweetness and beauty started upon its long journey towards the setting sun. We will not tell you of the surprise and gladness which this act of little Ruth —this embodiment of a loving thought—brought to the heart of one struggling against dispensity, nor how it cheered and comforted her for a renewal of her labors; but we will tell you that it did not stop here. Residing in the same village, was another toiler, one whose heart gave many a long beating, and whose soul went out in aspirations high and holy. Physical infirmity had laid a heavy hand upon her; and not this alone, but she had been called upon to surrender her only stay and support in life at the Father's behest, and for long and weary years her frail life-barque had been tossed on the prairies of the distant west, was one whose energy and endurance were but a slender reed upon its long journey to the far-off goal. The little gleaner, her noble spirit, and the beautiful flowers that she had gathered from the depths of its sadness, is locked so far away in the secret drawers of my own heart that I am sure their existence is unannounced by any but myself, and I feel that they are the only treasures I can call my own.

What a heart beat was this! Neither was it unknown, but when the box of sweet spring flowers —the pink tinted trailing arbutus—was opened, the thought came to the heart of her who received them; to send a spray to this weary one, and she said: "Perhaps she like myself has never seen any, and she will appreciate them as I do." But the thought became an act, and met its full reward when the story began to clear. When her surprise was cleared, that in the woods of Ohio, long years ago, this weary one had gathered many a cluster of the same flowers, in the company of a dearly beloved sister long since gathered to her rest in the paradise of God. "I have never seen any slice my sister died," she said, and "I never expected to see any on earth again." There was the mist of unshed tears in her eyes, and the undertone of a sigh dropped upon the crushed roses of memory in the tender of her voice; yet all this was the result of just a sweet loving thought which had taken form in a kind.
ly act, and what mortal can say where the ripples of that one act shall be staid! Vast is the sea of human need. Hearts throb and beat on lost, which the shining hand has prompted to cast upon its waves. (To be continued).

Sister Frances.—While listening, a few Sundays ago to Mr. Burton’s sermon as he set forth the different divisions of the law as contained in the gospel, it all took the shape in my mind of a large ware-house. The church is the building and the gifts and blessings are the goods. When people are made aware of the existence of this great ware-house and the different assortment of goods there contained, many think to enter is all that is necessary to be made partaker of all. They enter by baptism and at first sight there seems to be all that heart could wish right where they are. One becomes almost dazed on first entering, with the brilliancy of that spacious building, lined as it is on all sides with its precious goods, and feel that they have no need to go any farther than the first floor, (which is fifth), requiring no new effort on their part. Their hunger and desires known to the clerk—perhaps a little inclined to find fault for not having these things set before them. They are informed that those articles are on the second floor, and all who wish them must present themselves on the second floor—just step in the “lift” or elevator, and go up (keep the word of wisdom). “Oh,” says one, “I can not go up on that, my head is not level and I shall get dizzy!” Then you must needs climb the stairs. “No,” say they, “I will beseech the proprietor that I may have them, and still remain where I am. The clerk simply answers, “The Master never breaks the laws of his own establishment,” and moves on. And now the peace and contentment once enjoyed by the first throng surprised seem to have vanished away, and a discontented murmer arises, even against those who have put their fears behind them and made whatever effort was required to secure the precious goods. Presently they see others passing about, holding in their hand, a deed to a rich inheritance in a beautiful city. This deed is stamped with the Master’s signature and can not fail, while others are known to the clerk perhaps a little inclined to find fault that these things are not on the ground floor. “Father not my will but thine be done,” but I am glad to say that I was able to trust her in His hands. May God bless our beloved elder and family for their labor of love and kindness. In the one faith, Sister Emily.

KINGSLAND, IOWA. May 10th.
Dear Sisters of the Home Column:—I have often wished that I could do something to encourage some one, for I know often I have needed encouragement; and when I read and re-read Sister Campbell’s letter with tears and prayers in her behalf, I felt to say, “Dear sisters, be faithful, for I know by experience the Lord will bless you.” I have always from my youth, wanted to do something for the poor and needy. I was not led to bear my trouble alone, for I had the help of the dear saints at Forster, who nobly ministered to me and my little ones with their help and substance. My heart is filled with love and overflowing with gratitude to them, and I thank my God for sparing me my child. It seems hard sometimes when we see little ones suffering, to say, “Father not my will but thine be done,” but I am glad to say that I was able to trust her in his hands. May God bless our beloved elder and family for their labor of love and kindness. In the one faith, Sister Emily.

I will never forget the day my daughters were led into the waters of baptism by our worthy brother, J. W. Wight, who is now on his way to the far off Continent of Australia to bear the tidings of salvation. Our prayers go with him, and we know he will be an instrument in the hands of the Lord in doing much good. It was with sad, sad hearts we all bade him adieu; but we must not be selfish; others need his labors as much as we do. We have no minister here at present; but have our little prayer meetings and Sunday School, although we have no branch organized as yet. O what a comfort the Herald and Autumn Leaves are to me; I can hardly wait until the weekly mail comes. If I could not have them any other way, I would do without part of my daily food to get them. Dear Sister Campbell, we will remember you at the throne of grace.

Your sister in Christ,
Nancy Jordan.

CAROILN, MO. May 6th.
Sister Frances.—We are in a constant warfare with evil, but we have chosen the way of truth, and if we believe and follow the testimonies of the Lord he will give us an understanding to keep his laws. Those who are blessed with the companionship of the Saints and their meetings should be happy. All the meetings I have are the church publications; I can not tell what a great pleasure they are to me; they are looked for each week as eagerly as if they were gold. Dear sisters and mothers, let us all do right, keeping our tongues under subjection, that it can not be said, “What shall be done unto thee, thou false tongue, sharp arrows of the mighty with coals of Juniper.” Praying for unity and faith, in gospel bonds,
M. A. Atwell.

EXTRACTS FROM LETTERS.
Sister Amanda M. Ochering, Newark, Dakota, writes,—I am thankful that God has called me to know and accept his great work of the latter day. I have many times been blessed in answer to prayer, and I know that though we do not escape trials, God will give us grace to bear them. Let us above all things strive to train our children in the fear of the Lord, that they may respect us in our old age as God intended they should. My children are small, but in our family prayers those who are old enough join with us in asking God for the things which they need.

Sister Arinnda Bishy, Luther, Iowa, writes,—I have had many testimonials of the truth of this work. In times of trial and trouble I have never been turned away empty. It rejoices my heart to hear of these evidences of the truth, and I pray, that it may continue to spread until all his righteous purposes are accomplished in the earth.

HOMEE GOLDEN MISSIONARY FUND.
A Friend, Lorain, Ohio,—50
Sr. Sarah Phelps, Beaver Falls, Pennsylvania,—1.00
Sr. Ellis, Eagle Grove, Iowa,—30
Sr. M. A. Lewis, Council Bluffs, Iowa,—75
Anna C. Anderson, Wint., Iowa,—3.00
LaMont, Iowa, May 20th.
Send all money to David Dancer, Box 81.

ADDRESSES.
B. R. Salyards, Lomah, Decatur county Iowa.
Geo. C. Hendon, Columbia, Missouri.
G. A. Blissbros, providing Bishop, Galax, Michigan.
A. J. Otiy, Salem, Pine Box, Arkansas.

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Sign of Christ—Luke 3:1–3. He considered himself insulted here, but continuing we quoted the third instance. The Scribes and Pharisees, (whom Christ called hypocrites), sought a sign. The Master answered: “An evil and adulterous generation seeketh after a sign and there shall no sign be given unto it.”—Matt. 12: 38, 39; he then changed the subject. Later on, I remarked, “If Jesus Christ should come to-day preaching as he did anciently, you would not let him into your churches.” He answered “We would not.” Again; he denied that the church had ever departed from the faith as taught by Christ. We asserted it could be proved from Scripture and history, reading from Wesley’s own writings: “The gifts of the gospel were lost because the world had turned heathen again and had only a dead form left.” Apostles and prophets were not found because no longer needed, etc. (Marshall’s Eccl. Hist., p. 170, Vol. 2, Wesley’s Sermons, No. 93). He replied, “Worthy is the Wesley’s opinion, consequently amounts to nothing.” Of consistency, thy name is not Baldwin. The next morning Bro. Eaton obtained consent to use the Congregationalist Vestry. That night he received the following letter from the one who let it: Wednesday, March 20th.—Capt. Eaton:—I shall have to withdraw from the consent to use the Vestry, for your meetings you wished to hold, as there is a strong feeling against letting the Vestry,

M. N. Amott.

It is not surprising that infidelity is so prevalent in the land; thinking men revolt from such narrow creeds, and no wonder! We left there to attend conference at Greene’s Landing, which proved one of the best for many years. One was baptized by Bro. Whiting; who left the next morning for home, his boy being sick; his labor was much appreciated by the Saints, who trust he will return at some future time.

April 16th I visited the Bray’s Mountain Saints and by a judicious change of branch officers, meetings are revived again. Bro. S. S. Eaton is now in charge. The next morning, Bro. William Perl, our district president, brought me to a telegram summoning me to Jonesport by next boat; obeying, I learned that Sr. Sarah Smith, a mother in Israel, had been called home; she was zealous in Church and Sabbath School, but our loss is her gain. Some people were trying with Lamb’s “Golden Bible” to convert the Saints. Having examined it carefully in the past few months in two discourses I showed that it can be proved from Scripture and history.

Hastings, Victoria, Aus., Mar. 29th.

Dear Herald:—My earnest desire is to do the will of God at all times, not leaving anything undone that ought to be done, but be up and doing, always ready to do something to spread the gospel of the Kingdom in every clime; so may God bless each one of the Saints, that they may have His Spirit at all times, that it may lead them to do that which is pleasing to Christ while here below, that when He cometh to make up His Jewels, that we all may be there, not one wanting, for Christ says: “My sheep hear my voice and they follow me.” May it be our desire and prayer at all times to follow Christ’s footsteps and be the true sheep of the fold, for we know we are his sheep, because He has confirmed it to us by the Holy Spirit, when we obeyed Him, and received the laying on of hands for the gift of the Holy Spirit, for we know God will hear us when we cry unto Him in our secret places. Christ says, “Ask and ye shall receive,” and when we asked God in Christ’s name for His Spirit to guide us and lead us into the truth, He heard our prayer in that He led us to obey the command set forth in the gospel plan of salvation. That we may be saved in the kingdom of God with all the Saints, and always remain faithful followers of the meek and lowly Jesus, is my prayer.

There is not one of us knows the length of our time in this world, but what we have let us devote it to Christ and to the spread of the gospel. May this be our only aim in this life, to keep the commandments and show an example to others, that they seeing our good works may glorify our Father in heaven.

We must not forget that we are apt to do those things that are not pleasing unto Him, but if we

Sunday, May 6th, I led four into the waters in baptism.

Thursday, the 10th, at Jonesboro, two more put on Christ; one, a young man of promise. Others are near. In my experience, I have never seen so many openings with such a demand for labor; many are at the door waiting for opportunity to enter, while everywhere people are investigating. I am more confirmed than ever in the ultimate triumph of the work; and pray the Lord may give me greater knowledge and wisdom, to present the truth so plainly, that we may reap the harvest of souls, and at last be gathered with the church triumphant.

In bonds yours,

ULYSSUS W. GREENE

Plano, Ill., May 23d.

Bro. Blair:—We are having some very good meetings, and some not so good. But on the whole the Lord is blessing us, and that causes us to rejoice. When passing through this way, can you give Plano a call? Four have been baptized here since March 29th. I feel happy in God and this latter day work. I remember now you once told me I should have an inheritance with the Saints. I am praying that I may overcome and so receive of the Lord. I want to serve Him in this life and do all the good I can. I have felt for the last few weeks as though the Lord had something in store for me, which I will shortly make known. Pray for me, and remember me to Bro. Joseph and all in the office. Yours in bonds,

W. VICKERY.
are earnestly desirous of doing good to others, we will not fail to ask Him for His Spirit to guide us into truth and show us things to come.

May we ever be ready to give a reason of the hope that is in us, to all who may question us. I am firmly convinced that the reader will readily understand why we published your letter, and earnestly hope that is in us, to all who may question us. There is no doubt in my mind that you will publish in the Herald the letter which you received from your friends, and that the people will like to see Bro. Lambert here again; the seed that he has sown here is not in vain. I believe there will be a great work done here in time, if the Saints continue faithful. The Saints are very kind to me, and God will work for all well in the work. I hope that the time is not for off that the Lord will finally bless me with my hearing. I ask an interest in your prayers.

**Nicholas Stamm**

**Medina City, Texas, May 12th.**

**Bro. Blair:**—We have been constant readers of the Saints' Herald ever since we joined the church. It has brought to us comfort and enjoyment; by it we have been spiritually strengthened ed. Of the many subjects I have read and thought about, I desire to pen a few lines on the use of tobacco. Not on the evil, for that is too plain; but, who will and how shall we quit its use.

If a man never takes the first dram, he will never get drunk. If you have drank heretofore, drink no more. A man cannot preach, then shalt not swear, and swear himself; then how can you preach: thou shalt not get drunk, with your breath perfumed with whiskey. A word of explanation: After a thorough conviction of sin and a change of purpose, I never got drunk in the use of tobacco. Not on the evil, for that is too plain; but, who will and how shall we quit its use. But as this is not all the evil I wish to see me before I go away. I have to go from here to Des Moines, as the Des Moines river is out of its banks. Here I am within ten miles of Pella, but have to go to Des Moines, for there is no other way. I then shall preach my way down on the other side of the river. The people would like to see Bro. Lambert here again; the seed that he has sown here is not in vain. I believe there will be a great work done here in time, if the Saints continue faithful. The Saints are very kind to me, and God will work well in the work. I hope that the time is not for off that the Lord will finally bless me with my hearing. I ask an interest in your prayers.

**H. L. Flagler**

**Iowa, May 21st.**

**Bro. J. Smith:**—I preached here five times up to date, house full last evening, those here blest with the Holy Spirit; for which I thank my heavenly Father. How a man can forsake this work, after he has testified that he knows that it is the work of God; there is but one way that I can see; (Matt. 17:20-22). This gives the exposition in full. No man having put his hand to

the plough, and looking back, is fit for the kingdom of God.—Luke 9:62. Little branch here is alive-in the work; they have a nice hall. They have Sunday School, seventy in attendance. They have testimony meeting on Sunday afternoon and preaching in the evening. Last Sunday, I spoke by request of the president. One lady, of the Adventist Church, asked me to administer to her, she being a cripple. I was greatly blest with the Spirit in so doing. She wished to me before I go away. I have to go to Des Moines, as the Des Moines river is out of its banks. Here I am within ten miles of Pella, but have to go to Des Moines, for there is no other way. I then shall preach my way down on the other side of the river. The people would like to see Bro. Lambert here again; the seed that he has sown here is not in vain. I believe there will be a great work done here in time, if the Saints continue faithful. The Saints are very kind to me, and God will work well in the work. I hope that the time is not for off that the Lord will finally bless me with my hearing. I ask an interest in your prayers.

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for a person to stand on, with not any room to spare, and long enough for a dozen men to occupy. I saw myself, and my brethren of the Quo- rum of the Twelve, standing on this ledge, and having to lean our back against the building in order to keep our position on the ledge. I ventured to look down into the abyss, but, O, what a sight met my gaze! I felt myself growing dizzy, and had to straighten up immediately to keep from falling. In straightening up against the wall, I chanced to look up, and there I saw the First Presidency standing on the extreme top of the wall, with nothing about them to support them, and I involuntarily exclaimed: 'God have mercy on those men; we have something to support our backs, while they have not anything; and if either should fall, destruction was our portion.' I have since that ever prayed for the First Presidency, that God would support, strengthen and preserve them; for only on His arm could they lean. And we also had to trust to Him for support, yet we had them as our back; while they had nothing but the Grand Quorum in the heavens to lean upon—the Father, Son and Holy Ghost. May God help all who have received an ordination to the holy order of the Aaronic, to have a realizing sense of the responsibility they are under to faithfully labor in their own calling and preach the word of life to their fellow men so as to receive the welcome plaudit of the Master: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

E. STAFFORD.

Wilkes, Neb., May 16th.

Dear Herald—I hope a line or two from this part of God's vineyard may be no intrusion to your valuable columns. The opening up of the present conference year seems to be more favorable in this district than heretofore. We have just received a visit from our much esteemed brother R. M. Elvin and wife, who expected to remain with us three days; but thanks to the Missouri Pacific Railroad for carrying their trunks to Omaha instead of Lincoln, they were required to remain five days longer. In the meantime Bro. Elvin improved the time in preaching to the Saints and people, with interest and large congregations. We would be glad to have him call often.

In gospel bonds,

L. ANTHONY.

Queenstown, Victoria, Aus.,
August 11th, 1887.

Brother Joseph Smith, New Sire.—Elder Burton has often hinted to me that it would be a good thing for all concerned if I would write to you occasionally, so as to bear testimony to the progress of the work in this land. Bro. Burton has done and is doing a good work here and we shall all be sorry when he leaves us. Till then you may rest assured the faith is nobly upheld. Bro. Burton, I do not doubt that we shall all like him, for I have noticed one characteristic of the elders is that they improve on acquaintance. We have held two conferences already since Bro. T. W. Smith's arrival at which we have been edified and instructed. I think the work will increase surely, if not rapidly, providing the mission is represented by competent men, such as we have had. The Saints would very much like you to pay them a visit and when we get financially strong we will send you an invitation card.

I wish to add my testimony to the good your- quaint, courtious treatment of debatable matters does both to Saints and others. I read with avidity all your writings and would be pleased to see a sermon more often from you in the Herald.

I know well enough that if it were deemed wise it would be done, and so content myself with whatever crumbs may fall.

Antwan Leaver gives great promise of good. His manner, style and matter are superior, and I am sure his publication will increase as it becomes more known.

With kind regards, your brother in the faith,

J. A. READ.

Woodbine, Iowa, May 17th.

Bro. Decuer.—I have been working for some time to get some to take the Herald. There are others I expect to call on the members soon. I think each Latter Day Saint should consider himself a committee of one to work for the church publications and the cause of our Master, so dear to every true Saint. The Interest of our Sabbath School is increasing, as do all our meet- ings.

Bro. Derry preached at my house Sunday morning and evening, also at Bro. Hall's Tuesday evening to all that could get into the house. New interest is awakened and inquiry seems to be widening; but, O, how we need a church! And my daily prayer to God is that he may open the way that we may erect a suitable place to worship him in. I know my beloved Bro. Derry has sown the seed here that can never be crushed out. All that come to hear him once come again. My daily prayer is that we may have, ere winter closes in, a church to worship in and a good, live, working branch. Pray for us.

S. B. KIBLER.

Chatham, Ohio, May 19th.

Bro. Joseph.—I went home to Pittsburgh to rest for a few days; but duty called and I responded. I preached in the branch whenever I was called on to do so. I baptized four, Mr. Noble and his wife and two young ladies. By invitation I talked with some who are inquiring after the faith. I have felt well in presenting the gospel of Christ to the hungry ones, and I trust ere long they will obey and enjoy the full light thereof. I left home on the 15th inst., arrived here the next morning and reported myself to the officers of the branch. They thought it would be well to have some meetings, so bills were circulated for meetings on the 17th and 18th, at 7:30 p.m.; also on the 19th at 7:30 a.m. Two of these appointments have been met, and I enjoyed good liberty in presenting the word of life to the Saints and friends who were out to hear.

I received a letter from Bro. R. C. Evans, who is preaching in a new place—Waterford. He states that he has crowded houses, that the town is wild and the preachers angry. There is talk of their sending for Mr. Wilkinson of Toronto. He is the one Mr. Willard J. Smith and James A. McIntosh have had to meet in debate. I pre- sume it will be well for the truth if they send for him. It will give the honest a chance to see the difference between truth and fiction. May God help his servants in defending his truth.

I expect to leave here for St. Thomas on the 22d, and remain there until the 29th; then on to Corinth to meet with the Saints of London district in conference, on the 3d and 3d of June. From there I shall go as duty and wisdom may direct. Respects to Bro. Blair and all friends in the office.

Your brother and fellow laborer in the one faith,

J. H. LAKE.

BUFFALO, Iowa, May 18th.

Dear Herald.—Although there is seldom any communication in your columns from this part of the rapidly ripening field we do not wish your readers to infer that Saints in this vicinity have lost interest in the great latter day work. The local forces of the district—Eastern Iowa—keep up their branch meetings as a rule, and by their efforts the love for the truth is kept alive and there is an occasional gain in the way of additions to the church. Just now we of Buffalo and Dav- enport are rejoicing over a recent visit from Elder Roth. Coming as he did fresh from the conference at Independence, he gladdened our hearts by the cheering report he brought us of the work done by our brethren and the harmony that characterizes every sitting.

Elder Roth preached a stirring discourse on the signs of the times, at Buffalo, Friday evening, May 11th and on Sunday, the 13th, he preached in the Saints Hall at Davenport. In both instances the Saints who heard him were edified, instructed and encouraged, while others expressed interest that promises future good.

During Elder Roth's stay among us, the Saints of Davenport, Rock Island and Moline arranged what might be termed reunion meetings. A good time was had and enjoyed by all.

On Tuesday evening Elder Roth was joined by Elder Short, who was en route for the Wisconsin field of labor, and on Wednesday afternoon the two soldiers of the cross bade their brethren, sisters and friends good by and boarded the steamer "Vernon Swain" for Clinton, Iowa. God bless them in their labors, and may their sheaves be many.

With best wishes for all, and ever praying for the triumph of all, I am yours in faith,

JOSEPH RUBY.

Falls of Schuykill, Philadelphia, Pa., May 19th.

Bro. Joseph.—I write you a few lines to acquaint you with the condition of the work in this part of the Lord's vineyard. The many cares of life, business, etc., have caused some to take a rest, as it were, for a little season. I myself have not written an article for the Herald, for a long time, but the work is in the charge of a little corps of workers, who are zealously laboring and waiting for a more prosperous season; and they are truly faithful who labor and wait.

What was the basis of the Philadelphia branch was I do not know; but I do know that it has had a good shaking up of those who could be shaken. However, I hope and trust that the prayers of the Saints that ascended in the branch's behalf may be watered by the dews of heaven, that all the faithful Saints may reap an hundred fold.

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A DREAM.

On the 7th of January, 1888, I listened to a discourse preached by William H. Kelley on a funeral occasion, he choosing for his text a portion of scripture found in 2 Corinthians 12: 2-4.

In the evening Mr. Kelley called on us. We talked on different subjects, but all the time I could not keep from my mind the man that Paul knew “about fourteen years ago” in Christ.

I did not retire until about ten o’clock. Sometimes in the night I had a dream or vision,—call it what you choose. It appeared to me that I was standing near the Town Hall south of the Mormon temple, and that I was blind, by a bandage that had been suddenly placed or bound over my eyes, and while I was standing there thinking of my sad condition, I heard the tread of some one approaching me. The person came up to me laying his hand on my shoulder, saying: “My friend, what can I do for you? I see that you appear to be in a bad fix, and it strikes me that this time that you needed help of God.” “Yes,” said I, and will you please remove this bandage from my eyes. It came upon me all at once; neither can I tell by what means or how it came there.” He then said, “My friend, I think perhaps it has always been this way with you. It has made you blind, and made more so by education. You have suddenly become aware of the fact that you are blind.” “But,” said I, “I do insist that you do something to relieve me.” “That I am willing to do,” said he, “but I wish you to take a walk with me and I will show you something that will both please and entertain you.” He then took me by the hand and said, “Now, my friend, please come with me.” I asked “how far?” He replied, “Only a short distance.” It appeared to me that we were in a large, long, arched room with a hard, firm floor, for I could distinctly hear the heavy tread of my feet, while that of my friend was so light, so soft and cat-like that I could not hear the least noise from his feet. I seemed to get the impression that his feet were very finely slipped with some very soft material, and on the top were the initials of his name. I turned my eyes downward, thinking perhaps I might see his feet so that I could get his name. I could not; all was darkness. I then said to my friend, “How far do we go?” “Not far.” Presently we came to a stop. “Now,” said he, “we are about to pass through a great door?” I then heard him call some one. The person called came forward and a few words passed between them in language I could not understand. “Now,” said my friend, “I shall be obliged to leave your body here with my friend; it will be perfectly safe here with him.” To this I objected, “Why,” said he, “remember you are mortal; you belong to the earth; you are something very different from my friend, you are mortal; you belong to the earth.” I replied, “as you wish.” He then stepped up to me, placing one hand upon my head, the other on the back part of my head, and removed the bandage; yet I could not see. There appeared to be a great amount of light, but I could not discern any object. “Now,” said my friend, “I will unlock the door.” I think he took the key from his side pocket; he then put the key into the lock, I heard the click of the two metals as they came in contact with each other, then came the heavy bang of the bolt as it was driven back into its place. He then took me by the hand and said, “Come with me.” We then passed through the great doorway, the door swung around itself and shut, I think, with a spring lock. “Now,” said he, “look.” I raised my eyes and behold—I could see. The first thing that I saw was a great possession of mountains and the great wall that separated me from the outer world. I could not see the top of the wall. “Now,” said my friend, “perhaps you would like to see the key that unlocks that great door.” I signified my wish that I did. He then took the key from the door. It was in the shape of a key, some twelve or fifteen inches in length. Said he, “Take it if you wish.” I replied, “No, thank you.” “Very well then,” said he, “I will give it to you. You see it is a fixed, do you not?” He then placed it in several places. It was printed in the English language; then closing the book, or key, he turned the back of the key to me saying, “Read for yourself.” The first I saw was, “Record, Book of Mormon.” “Have you ever read the book?” he enquired. I answered that I had. He then asked, “What was your opinion of the book?” I answered that I did not wholly disbelieve it, although there were many things in it that I did not understand. He smiled and said, “There might be some things in the Record that would appear so to you until it was explained.” “Now,” said he, “please walk with me.” We then turned around and commenced our walk together.

My vision seemed to extend to a great distance; I could not judge how far. The face of the country was rather broken; there was vegetation, trees, brush and rubbish had been taken away. There were no fences in sight; they were all gone. I saw horses, cattle and sheep quietly grazing. I also saw owls and birds of the air. I asked my friend who those animals belonged to and he said, “To different individuals.” I then asked, “How do they control them?” He answered, “God has so ordered in his wise economy that the atmospheric influences that pervade the vegetable and animal kingdom, begets a spirit of quiet contentment whereby animal and plant is permitted to continue here”—both man and beast—“knows the bounds of their habitation.” I then enquired, “And are we yet on the earth?” He answered, “Yes!” then raising his hand, said, “Here you see Lake Erie,” and sure enough there was Lake Erie, very calm and as smooth as a mirror; not a ripple upon its beautiful surface. I could see small towns and large cities—some near and others afar off. I then and there saw many people moving about back and forth, many that I knew. Not one of them recognized me in the least, while every one of them as they passed bowed, smiled, and spoke something in a language that I did not understand, I saw that many of them wore a very peculiar shaped cap. I made some remark in regard to the cap. Said he, “You call it cap; we call it Doo.” It is a cap supposed by some to be a cap once worn by the ancient Egyptians. I then said to my friend, “here on this road going south, there was a barbed wire fence on the right hand side, and on the left there was orange or green fence what has become of them?” he answered, “There is no use for them now; since man and beast have been delivered from the curse of the land, not a barb, brier, thorn or thistle is left upon the face of the earth.” I then asked, “Why can you not abide there where you always have?” He answered, “I do, I only replied, “Not yet, you owe allegiance to your body and world in which you live yet awhile.”

Standing by the side of my friend I noticed a group of people, men, women and
children, occupying a beautiful court or lawn, with flowers, shrubs and walks, running in different directions. The grounds appeared to be surrounded by a beautiful evergreen fence which appeared to have been very nicely cared for, rather low, the prunings seemed to have been very nicely done. I said to my escort, "What can be the center of attraction out there?" pointing to the south-west. He answered, "Let us go and see." We walked along until we came to the passage where they passed in and out; he stopped, and stepping aside, said to me, "Now child." I obeyed, my friend following closely behind me, and said, "Now behold, here is where justice is meted out to every one, man, woman and child." I looked and saw a very fine looking gentleman standing by a pair of scales upon which people were stepping on and off. The first that came to my notice was a gentleman plainly clad; I should judge of about forty years of age. He stepped upon the platform, and as he did so my friend said to me, "That man will balance well," and at that moment the bar went up very quickly. My friend looked at the weigher, and said, "What said the man at the scales?" He replied, "He said, 'enter.'" The next that came on was a gentleman and lady very nicely attired, with a proud, haughty aristocratic bearing and both stepped on together. The bar poised for a moment, then slowly fell back to its resting place. I saw the weighman look up to my friend and shake his head, also spoke a few words in a language that I did not understand. Again I enquired of my escort, "What said the man at the scales?" He replied, "Pound wanting." There were several passage ways out of this beautiful court which I am not able to describe. We walked out and took a look at the face of a beautiful and well-kept garden. I confess I am not able to give a description. I saw ladies working in their flower gardens, all appearing to be happy and contented. I also saw many people that appeared to be going and returning from church. All seemed to be busy, each and every one attending to his or her duties, whatever they might have been. I said to my friend, "What manner of people are those yonder wearing that peculiar looking cap?" He said, "They are Saints that have been delivered from the curse and bondage of the earth, and also from the prison of sin. They have caps worn upon their heads, the Saints were three square; and on each square were characters which of course I could not decipher. I then said to my friend, "Will you be so kind as to explain the meaning of those characters?" He replied, "Not all, but one on the front signifies the time of the gathering in of the Saints, the time which is not far distant; the others are not to be explained yet." I saw large fields of waving grain ready for the sickle; also fruit, many kinds that I had never seen before. I asked my friend to explain to me some things concerning the grain and fruit, which he did, but I am unable to give you his answer. "Now," said my friend, "I think we had better return," saying, "I think I have shown you enough for this time. I make the request only, that you write what I have shown you, and give or send it to some one of my brethren in the Lord." Then looking up, said to me, "Come." We walked back to the place where we entered; he then took his key from his pocket and unlocked the door, took me by the hand and led me out, saying, "I shall be obliged to replace the bandage." Then stepping up to me he put the bandage over my eyes, then taking me by the hand, said, "Receive my blessing; peace be with you; adieu!" He then turned and left me. I awoke finding myself at home and in bed.

J. W. CLARK.

Selections.

MILLENNIUM.—No. 4.

ISAIAH says in Isa. 60: 22: "For behold, the darkness shall cover the earth and gross darkness the people: but the Lord shall rise upon thee and his glory shall be seen upon thee." Any man who will read this passage carefully will find that he was speaking of the last days, even the days of the coming of the Son of man, the time of the gathering, or the dispensation of the fulness of times in which all things are to be gathered that are in Christ Jesus, whether they be on earth or in heaven: and before Christ's coming darkness was to cover the earth and gross darkness the people.

In 1 Tim. 4: 1-3 we read that "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving giving of them which believe and know the truth." Paul set forth this apostasy in words so plain as not to be easily misunderstood, as follows:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God: having a form of godliness but denying the power thereof: from such turn away."—2 Tim. 3: 1-5.

We can see by the last verse in this quotation that he was speaking of the religious schism, for others have made it a form of godliness. The apostle earnestly exhorted Timothy as follows:

"I charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. 4: 1, 2.

After he had given this charge, he gave the reason why he was so strict, and said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—3 v.

Who can read these declarations of the apostle and not see that at this time, in the last days when it begins to draw near to the coming of the Son of man, will be in a deplorable condition, led by teachers whom God never sent, and themselves full of all corruption and vileness? The apostle does not say that their teachers will not be very learned men, and that we will not an age when science will be greatly studied, as men call it, nor yet an age of politeness and of great worldly refinement; but on the contrary we may fairly infer from what he says about their being found boasters, that they will be all this, and a great deal more; but he says that they will not be a people of God. Jesus says that they will be just such people as lived in the days of Noah. Isaiah says that gross darkness will cover them.

There are some thoughts that force themselves on the mind when reflecting on what the Savior said about the people in the last days being as the people were in the days of Noah. Paul showed that the people in the last days would be false religiousists, and that their great corruption would arise from their condition. Now as we are told that they are just such a people as were in the days of Noah, would it be hazarding much to draw the conclusion that the people in the days of Noah were false religiousists, also that their forefathers understood the true religion of heaven as perfectly as the forefathers of this generation? Do not like causes produce like effects.

Another thing of great importance to those who believe in the second coming of the Savior is, that if the testimony of their own eyes is not reliable, their attempts to convert this generation will be vain; for he says as it was in the days of Noah, so shall it be at the coming of the Son of man. Now if we can find how it was in the days of Noah we need not be at loss to tell how it will be in this generation. Let us ask, What advantage would it have been in the days of Noah to have gone through the land and built up churches which should reject the teachings of Noah? If the people thus built up had believed that they had embraced the religion of Noah, they would have exceptionally enriched them in blindness and to the day of their destruction!

There was but one way for them to escape, and that was to hear the preaching of Noah and be gathered as God might direct it. "And so shall it be at the coming of the Son of man." The Scriptures abound in warnings and admonitions to the people of the last days, lest they should be taken in an hour that they expect not, and the Son of man should come and find them sleeping; but nothing which the sacred writers have left on record for their use, they well knew that they would be overtaken at last as by
a thief in the night. Even when they would be crying peace and safety, lo, sudden destruction should come upon them; for so great was to be their darkness that they were not to be able to discern the signs of the times. And coming of the Son of Man were to pass before their eyes, and still they were not to be able to discern them, nor yet know them to be such, because they were the children of darkness and not the children of light.

No man who believes can read the prophetic history of the last days without marveling greatly. We are told that before this marvelous advent of the Savior, and as testimony to the world that his coming draws nigh, the sun was to be darkened, the moon turn to blood, and the stars fall from heaven; that there are to be wars, with earthquakes in divers places, famines and pestilences: and all this declared by our Savior as well as the apostles to be to the world for signs that His coming was at hand; and still, with all this, God has left us to be bewitched so that we believe that they would be in such great darkness that all these might pass by and the world be overtaken by the coming of the Son of Man as a thief in the night; and what could produce this effect? One thing, and one only, that God has given them over to strong delusions that they might believe lies in order that they might be damned; because they did not receive the truth in the love of it.


Paul prophesied in 2 Tim. 4:3, 4 as follows: "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers who shall make merchandise of them that are weaned from the milk, and drawn from the precept must be upon precept, precept upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people, to whom he said, This is the rest wherewith ye may cause the house to rest: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and an agreement with the depths of hell; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under false-hood have we hid ourselves; therefore thus saith the Lord God, Behold, I lay in Zion for a foundation one stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuse of lies, and the waters shall overflow the hiding place. And their covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take for a morrow: and the morning shall pass over, and the night shall remain. Why will the information of this testimony, the sacred writers testify, as to this time, would be darkened, the moon turned into blood, and the stars fall from heaven? Why will the scheme of the heavens be of old, and the earth standing in the heavens and the earth? For the heavens were of old, and the earth overflowed with water, and the heavens were of old, and the earth stood, and the waters shall overflow the promise of his coming, and the perdition of ungodly men."—2 Pet. 3:7-12.

This testimony of the apostle is very decisive: he says that the people of the last days are to be mockers and scoffers; they are to scoff at the idea of the Savior's coming, saying, "Where is the promise of his coming," &c.

The apostle, by this expression, seemed to suppose that the subject of his coming to burn the world with fire, or to be revealed in fire, as Paul says, would be so plainly written that it would be wilful ignorance not to be acquainted with it. This is a hard saying for those who have been for years trying to find out something about the second coming of Christ, or Millennial reign, and yet say they dare not approach it. Paul says they are willingly ignorant of it, the same as to say that they are unwilling to believe what the scriptures say about it, and want to spiritualize them, or interpret them according to their own meaning, and so to differ from what they say, and are, in consequence of this, in great ignorance, which ignorance is wilful. Isaiah gives us a similar account of the last days, the time when God should begin to give revelations to a people of stammering lips and of another tongue. For the benefit of Israel he says: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people, to whom he said, This is the rest wherewith ye may cause the house to rest: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and
They are to be mockers and scoffers; mocking at the idea of the coming of the Son of man; mocking and scoffing at the revelations, even the "line upon line," the "precept upon precept," which the Lord is to give to Israel to "cause them to rest," by "a people of stammering lips and another tongue."

6. They were to have a form of Godliness, denying the power thereof.

7. To crow all, they are to be a people just as God had provided for Noah in the days of Noah, marrying and giving in marriage, being proud, boastiers, inventors of evil things, haey, high minded, lovers of pleasure more than lovers of God, with an innumerable train of other evils.

Thus the sacred writers describe the people of the last days, and no doubt that people themselves will say they are enlightened, very learned, exceedingly polite, remarkably genteel, peculiarly scientific, the greatest of statesmen, the profoundest of politiciams, and the best of generations. Truly God seeth not as man seeth; for the estate of man is not in the state of God; men have privileges which belong to none other. This was the case with the Jews before their great apostasy; they were distinguished from all other people. When the Jews were first organized, they were all under the same order of things; their worship the same; the same priest or prophet was to bring forth the fruits of the kingdom; the same prophet prophesied to them all; they worshipped at the same temple; offered sacrifices at the same altar; the same Lawgiver directed them all; they all prayed for the same things, with every man's face toward the same temple. At the time of their great feasts, they all met at the same place, and enjoyed their festivities together.

Among them there was one prophet, one priest, one temple, one altar, one Lawgiver, one hope of their calling, one God and one Father of them all, who was through them all, and over them all, and in them all, and round about them all; whose glory shone in the temple; whose grace guided them, and their hearts were as one heart and one mind, seeing eye to eye, having but one desire; in a word, it would make them one. Such was the real tendency of the kingdom of heaven as established among the Jews; and as long as they continued in this order, the fruits of the kingdom were manifest. It brought forth prophets and prophetesses, and a host of people round about them, who received revelation upon revelation, instruction after instruction. The angels of heaven ministered unto them, and the power of God was exerted in their behalf. Their prophets could tell what their enemies would do, and bring their plans to naught.

All things were revealed unto them that they were willing to receive. And there was nothing withheld from them that they were willing to receive. Such were the fruits of the kingdom as established among the Jews; and may we not ask, "Where is she that these fruits are taken away? Or were not these the fruits of the kingdom of heaven?"

Surely every person in the least degree acquainted with the kingdom of heaven as revealed in the scriptures, knows that these fruits are found nowhere else but in the kingdom of heaven. And who does not know, that if these fruits had continued with the Jews, that they would have continued until this day as the people of God? For who could have overthrown them? For if God was for them, who could be against them? God could not fight against himself. His power was pledged to them while they obeyed His voice and kept his covenant. It was only therefore their ceasing to bring forth the fruits of the kingdom that could overthrow them; for where the power, the wisdom, and the presence of God is, there is safety, there is salvation, and there is deliverance. The kings of the earth may set themselves, and the rulers take counsel together. The heathen may rage, and the people imagine a vain thing, but it is all vanishing, for where the fruits of the kingdom of heaven are, there no power, no combination of powers can prevail, for God is there. Had the Jews therefore continued to bring forth the fruits of the kingdom of heaven, it never would have been said to them, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." But when they ceased to bring forth the fruits of the kingdom, God said it should be taken from them.

We quote the following from the Cincinnati, Ohio, Telegram, of May 18th, sent us by Bro. E. L. Kelly.

**ORIGINAL MORMON WANTS SPACE IN CINCINNATI’S EXPOSITION.**

Elder E. L. Kelly, counsellor of the Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, is in the city seeking to obtain space at the Centennial Exposition for a historical exhibit of the Mormon Church. Elder Kelly, seen at the St. James Hotel by a Telegram reporter, talked freely. He said: "I represent the Latter Day Saints. The headquarters are at LaMoni, Iowa. I live at Kirtland, Ohio. We differ from the Mormons of Utah on church organization and the place of the parties that grew out of the church. We claim that but a faction of the original church, and that they have incorporated things that didn't belong to the original church, one of which things is polygamy. We don't accept the doctrine of polygamy. This is the organization of the original church. We brought suit for the possession of the Lake county property before Judge Sherman, of the Common Pleas Court. The other parties didn't come into court to defend, though we gave them notice. But Judge Sherman finally gave a decree, declaring we were the successors of the original body, and so we took charge of the Tem-
ple and land, and have repaired the Temple. It is about twenty-two miles east of Cleveland.

"There had been notices in the papers prior to our conference at Independence, Missouri, that space would be given for an exhibition of the Latter Day Saints of the Western Reserve. A committee of five was appointed to wait on the Commissioners and arrange to place the means of historical knowledge within their reach. The headquarters were of Joseph Smith, chairman, Lamoni, Iowa, eldest son of the original prophet; W. W. Blair, Lamoni; G. A. Blakeslee, Bishop of the church, Galien, Michigan; E. C. Briggs, missionary having charge of Ohio, Pittsburgh, Pennsylvania; and E. L. Kelley, Kirland, Ohio.

"The Temple at Kirtland was built in 1834 and cost about $60,000. There are about two and a half acres of ground with it. The building has been put in good condition. We have a small community at Kirtland—about twenty-five members and we have an organization there only two years. We have twelve churches in the Kirtland and Pittsburgh district. Then we have some society in Jackson county; we have a society in Licking county; one near Middleton and another at New Ironton. We have been working only a few years in Ohio on the reorganization, which began in 1852. It consists of the elements that refused to follow Brigham Young, Rigdon, Strang and others at Nauvoo. After the death of the two Smiths the church numbered about 150,000. Brigham Young took 10,000 to Utah, Strang took about 1,000 to Beaver Island, Lake Michigan, and Sidney Rigdon about the same number to Pennsylvania, and he had one hundred and forty-five elders in his church the following year. The headquarters was in Beaver Island, Michigan; E. C. Briggs, missionary having charge of Ohio, Pittsburgh, Pennsylvania; and E. L. Kelley, Kirland, Ohio.

We have a Nauvoo property. The preserving elder of the reorganized society is Joseph Smith, eldest son of the prophet, and his two brothers are also in the organization. None of the family went to Utah till 1879, and died there. The prophet's sons own the original property, which was the church of the prophet's individually. The temple at Nauvoo was destroyed by fire, nobody knows how. Young's faction says it was done by their enemies; others that it was by their own people to get more to go to Utah.

"Our largest membership is in Iowa; next in Illinois, Missouri, Nebraska and Kansas. We have about one thousand in Michigan and about that number in Ohio. We have quite a membership in the North-eastern States, and churches in all the States except Carolina and Georgia. The Mormon agitation in these States is to keep up the Young party in Utah. Our "Temple at Kirtland" was formerly at Plano, Illinois, fifty-three miles from Chicago. There we had our publishing department. There are good church buildings there. We repaired the Temple at Kirtland to preserve it as a relic. The heads of the church were located therein in 1831, and the buildings were erected. The Nauvoo Temple was begun in 1844. Most of the Kirkland people went to Nauvoo. Nauvoo had about 3,000 in the church; now it has only about 250 people. Our church originated the Edmonds law against polygamy in the Territories of the United States. I made the oral argument before the Sub Judicatory Committee in answer to the argument of George Q. Cannon. Written arguments were presented to every member of the Forty-Seventh Congress. We took a record in regard to our opposition, as proudly as any church in the country. We moved in this matter as early as 1856. Joseph Smith in that year gave evidence showing that polygamy was no part of our faith and never had been. In 1852 he was invited to and did make a speech on the subject in Farewell Hall, Chicago. That was during the great effort to work up public sentiment in favor of a law against polygamy.

Miscellaneous.

PASTORAL LETTER.

To the Saints of the Rocky Mountain Mission, Greeting:—Another year has passed; its record is made up, and must remain. In looking back, the places where we have come short of duty, or where we have been free of the responsibility resting upon us, we can see the mistakes of past years. We have some reorganization this year we will make the weak places strengthen the defences. If we continue the working of our combined efforts that will be under heaven's blessing we have appeal for help and have received. Under the laws of Illinois, many of the facts concerning Young's society were submitted to the Council of the church, and must so remain. If we accept the liberty of the gospel, he felt in heaven's blessing we have necessity, and was sure of his haven of rest. And as we kneel around hearthstone and offerings we ask, and we would return an affectionate and revered father, an excellent citizen and neighbor of noble, generous impulses; a benevolent, fond in Netz, and longings for humanity, a devoted brother. He forgot little to do to live and continue faithful in the service of God that they might all inherit the

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SHARING THE SPIRITUALISTS.

Of all impostors, all of all gross deceptions and villainous humbugs practiced in the world. those by Spiritualistic mediums are the foulest and worst.

The bunco steerer, the confidence man, the green-goods merchant and the Monte sharp only rob their customers of money by false pretense; while these swindlers, seeming upon the face of things to do good, rob of all the blessings of the world. those by Spiritualistic mediums are the foulest and worst.

We will, in the course of this number, refer to several instances where persons have been robbed of property and fees of weak flesh, trifling with the grief of the widow and the stricken mother, and employing as their agent the agony of every anguished heart whose treasure is in the grave, not only extort money by vile trickery, but often drive their deluded victims from health and wealth into poverty and illness, and finally rob them of their reason and drive them to the mad-house.

This is not exaggeration, but simple fact.

Our wise legislators have provided means for the punishment of other swindlers, but these miscreants are allowed to practice under the protection of the law. Again and again they have been exposed, again and again the whole fabric of Spiritualistic manifestation has been shown to be deception and trickery. homes have been ruined, fortunes lost, evil innumerable wronged in families upon which the curse of credulity has fallen, and still not one step taken towards the protection of the community from the gang of charlatans invading it."—New York World.

One Hour Each Day

Every woman, no matter how situated, if able to leave her bed, ought to get one hour if not more, in the open air each day, walking if possible. And in the winter season every living room should have a strong draught of fresh air through it for five or ten minutes two or three times a day, even if the weather is below zero. It was the custom of the ancients to keep themselves and a blessing to their families, and all by the exercise of a little common sense, which, after all, is a twin sister to wisdom.—Arkanwau Traveller.

WHAT SMOKING DOES FOR BOYS.

A medical man, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to enquire into the effect the habit had upon the general health. He took for his purpose thirty eight, aged from nine to fifteen, and carefully examined them. In twenty-seven he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and fears of weak flesh, trifling with the grief of the widow and the stricken mother, and employing as their agent the agony of every anguished heart whose treasure is in the grave, not only extort money by vile trickery, but often drive their deluded victims from health and wealth into poverty and illness, and finally rob them of their reason and drive them to the mad-house.

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We have on hand about 100 copies of a book, entitled "Lyrical Hymns at Wannamethe Ridgey Iowa Grist, by Ad-Rev. and Sweden Seabright, D. D. price. Sent 7.00 in Welsh and 3.00 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

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INDEPENDENCE AND THE CORNER STONE.

On the 6th of April last, it was the fortune of the Saints visiting Independence for the purpose of being present during conference, to assist in the service of laying the corner stone of the new church, now being erected by the branch there. There was a good many present and much good feeling prevailed. There is no formula laid down in the church works to be observed on such occasions other than the precedents of the laying the corner stones of the temples at Kirtland and Nauvoo, and these not being applicable to the occasion, we were under the necessity of proceeding upon the present dictation of propriety and circumstance.

The choir of the branch, under the charge of Bro. F. W. Barbee, leader of the choir, and Bro. John T. Kinneman, of Stewiattsville, Missouri, sung an anthem after which a number of speeches were made by brethren E. C. Brown, E. L. Kelley, A. H. Smith, L. N. White, R. V. Palmore, of the M. E. Church, of Independence, C. Derry, Pres. Joseph Smith, and the prayer was offered by Bro. W. W. Blair. The choir sang several excellent songs during the intervals between the speeches.

The mechanical work of laying the stone was superintended by brethren A. Jessiman, J. A. Kennedy and John Earnshaw. The stone when lowered to its bed contained a cavity in which a metal box was placed containing in deposit the following articles:

CONTENTS OF BOX DEPOSITED IN CORNER STONE:


The scene was impressive and suggestive. Many years ago a little handful of men bailing from the cast and far east gathered around a stone designed to mark the resting place of an altar to be erected in dedication to the worship of God, and there in the midst of dangers, similar to those once pending where the Hugenots sung and prayed, dedicated the labor of their hands to God. How changed—a half century later, such efforts, and with others whose fathers were made exiles on America's free soil for religion's sake and many who believed on Christ through their words, gathered in hundreds to place in its bed a stone marking a spot where Israel's wandering and waiting children propose to raise an altar whereon the son of Jacob might offer an offering in righteousness. The Lord had promised the men who had laid the first stone with their comrades, on Fishing river, fifty years ago, that if they would hearken to him, and do as he commanded them they should find grace and favor with the people. The men to whom the promise was made failed in even trying to keep those last words of counsel given them on Zion's borders. Their children, taking these words as if addressed to them, have essayed to keep the counsel of the Lord, and the Lord is mindful of the words that had "gone out of his mouth" has blessed them as he had covenanted to bless their fathers, and the assembly gathered on that April day near the skies that rise over the city "beautiful for situation," hear witness to the keeping of God's word. In peace, by the common consent of the entire community where the Saints are dwelling, with the active cooperation of many, and the outspoken sympathy of many more, the people of the church once driven from the state, in open day, when the watchful guardians of the public safety careful that they were not disturbed and the spirit of American liberty again outraged, set up the stone designed to show where the "sanctuary and the true tabernacle" had been "pitched."

Devoted to the idea, almost, as grand as that of the creation itself, that God had designed from the fall, to grant to the race a means of redemption, which was to result in the gathering "into one" all that was good and noble and grand in the universe, those whose labor on that day was to crown with success if prayer and toil and sacrifice could avail them, could see in the present event and the completion of their wishes an evidence that God had neither forgotten nor was neglectful of his design; and that in the gospel, the preaching, influence and spirit of which had brought them together was testifed of as the means under Christ to accomplish the work.

Elder Palmore, of the M. E. Church in charge at Independence, was present and was invited to speak, which he did. In his remarks he paid a tribute to the good character of the Saints, in regard to the position taken by them as a body on the liquor question, it being understood by him that the church was standing firmly against the use and sale of intoxicating drink as a beverage. What other ground can a people claiming (and aspiring to be worthy of the claim) to be the people of God take in regard to that question? It is plainly written that "no drunkard can inherit the kingdom of God." No matter what the righteousness of the church as a body may be, that man who carelessly, or willfully cultivates and indulges the habit of drinking, deliberately puts his title to eternal life into jeopardy. He is fostering an appetite of the flesh that will sooner or later deliver his soul into the grasp of the Devil beyond hope of redemption. The Saints at Independence do well then, when they by voice, and by vote when opportunity is given put the seal of their condemnation upon that which so endangers the fabric of human salvation. No more pitiable sight is to be seen upon the streets of Independence than a man, young in years, whose face shows to the passer by that he is a visitor in the places where he can and does buy and use the beverage that despoils and depraves. No Saint whose eyes are open to see, because he has received of the Spirit by which he is able to cry "Abba Father," can meet, converse and associate with one of like profession of faith as himself who is addicted to the intoxicating cup, without feeling troubled and shame faced that his brother should be so weak, so foolish. We are commanded to "condescend to men of low degree," but we are also commanded to "do nothing against the truth, no matter what he doth." No drunkard can inherit the Kingdom of God. Why men who have been baptized unto newness of life will persist in putting the blash of shame upon the faces of their fellow worshipers, and tamper with their own hope and certainty of salvation? Why do not those who do this may seek to excuse themselves by urging human weakness, social customs,
the indifference of others, or any other excuse; but there is not one of any, or all of the excuses they may use that they will think to have the courage to urge when standing before the final judgment seat of Christ—It is written, "Thou shalt not tempt the Lord thy God." The Saints can not afford to compromise the good name of the church and throw discredit upon the power of the gospel to save, by fostering drunkenness and the sale of intoxicants which engenders the habit of and liability to drunkenness.

We saw much after the conference at Independence closed to make us love the Saints of that city. We learned that the force of their precept and example had not spread abroad the shortcomings of those whose guest we were.

The new church is progressing finely. It will be an imposing and beautiful structure worthy for Saints to occupy and bless to the community by the precept and example of a righteous people.

THE FARMERS' BANK OF LAMONI.

We learn from reliable sources that Mr. Robert Winning of St. Joseph, Missouri, and Mr. D. F. Nicholson, of Lamoni, Iowa, have perfected arrangements and will establish a bank in Lamoni, named as above, and that it will be opened for business at an early day.

It is intended to make it equal to the present and future needs of Lamoni and the regions connected with it and contiguous to it, and to always carry its capital fully up to the demands of the times. These gentlemen have abundant means with which to operate their business successfully, and with that they have first-class business qualifications and commercial standing, and are known to be energetic, public spirited, reliable, honorable men, who will seek to promote the interests of the town and country where they locate and of the people with whom and for whom they do business.

From what we know of these gentlemen, personally, we endorse them and their enterprise, most heartily and beseech for them the confidence and patronage of the public, assured that they will reciprocate business patronage and favor in substantial and effective ways. Lamoni and the country, about it need business men of this kind, and while receiving the patronage of the people, will give substantial aid in return.

The people of every community should give generous support to their enterprising business men, who are working in the field; inasmuch as they should in return seek the welfare of their patrons, and if they fail to do this they should be counted unworthy of patronage.

EDITORIAL ITEMS.

Card from Bro. W. W. Blair, dated Nebraska City, Nebraska, May 25th, reports the weather clear there at that time. Letter from same place dated the 29th, stated that he would remain at Nebraska City holding services nightly, until Friday, June 1st, and would then go to Henderson, Mills county, Iowa, holding services where wisdom and opportunity would direct.

Bro. Wm. H. Bower writes from 102 1/2 James Street, Kansas City, Kansas, and states that though he has been, and is yet, sorely afflicted with rheumatism, he feels the reflection that Christ is mindful of him, and has given him many evidences of his power and loving kindness. He has lost wife and a child; and himself has been sick at times unto death almost, and has received help from the Lord. Of his spiritual health he writes, "God has brought me up out of an horrible pit, out of the mire and sludge, and established my goings. His blessings and mercies to me have been more than I deserve."

Bro. Arthur B. Pierce wrote a card from Atchison, May 21st, stating that one, a lady, was baptized there on the 20th by Bro. A. N. Hoxie.

In Bro. J. D. Bennett's letter, page 377 of HERALD for May 26th, he wishes the following errors in printing corrected:

In 6th line from top of second column for "many been," it should read "many have been the opportunities," etc. Further on it should read, "St. Mary Jane and Mr. William Williams' youngest daughter, who was born soon after their coming into the church;" instead of "Mary Jane, youngest daughter of Mr. William Williams."

In the last sentence, same paragraph read "I had ridden," instead of "In had" etc.

The address of Bro. J. C. Foss, will be Detroit, Becker county, Minnesota, until further ordered. He arrived in his field on the 26th of May, and is well and hearty. The Saints were expecting Bro. Alexander H. Smith to be with them at their conference June 15th.

Bro. M. R. Scott wrote from Bynville, Harrison county, Indiana, May 26th that Bro. James M. and James G. Scott had been with him there, one was baptized on the 21st and two on the 25th, one of them a leader of the brethren. Two were to be baptized on the day of writing, thus making five. Bro. and Sr. Wheeler, had by precept and example done a great deal for the Saints.

A sister residing at the Seventeen Mile House, California, desires the prayers of the Saints; she suffers from sciatica; is isolated from the church and is destitute of spiritual sympathy and comfort—pray for her.

We publish letter from Bro. J. T. Davis, written from St. John, Utah, which with the accompanying note from J. D. McIntosh, whom we presume to be the presiding elder of the branch of the Utah Church at St. John, we believe this discussion has most likely been raised, unless the trouble arose or the bishop of the ward interfered, which it is possible was done, some of the leading officers of the different wards and stakes being careful of the effect that discussions with "Josephite" elders may have upon the people. Bro. Davis knows that he is a trusted man with the Reorganized church and will have the unflinching sympathy and prayers of the Saints, through their mighty and well-armed, may long been a standing motto of Latter Day Saints, and Bro. Davis has perhaps before this is read by the Saints proved the truth of the saying.

Elder Mark H. Forscutt preached at Lamoni, on the evening of May 25th, on the subject of the priesthood, and is to continue the same subject Sunday June 3rd. He was preceded in the morning by Bro. R. M. Elvin who preached a very acceptable sermon from the text, "Go preach the gospel to every creature." Both efforts were appreciated by the Saints who heard them.

There still seems to be "tricks in all trades," even in that of the Congressmen of the United States, if the art of statesmanship may be called a trade. A Georgia correspondent writing home from Washington puts in the following comment on the saving qualities of the representatives from his state:

"The average Congressman claims that he is scantily paid for his work, but they all seem to fare well and many save money. While some members live at the best hotels and spend their entire salaries, there are many who save two-thirds and even more of their compensation. Even in our own Georgia delegation there are men who save much of their salary, while others spend it all, and one, who has a family here, spends even more than he draws from the Government. I venture the assertion that there is more than one member of the Georgia delegation who saves two-thirds of his salary, which is $5,000 for his services to the Government, $125 for stationery, and twenty cents per mile each way for his railroad fare. Some members of the delegation board for $5 per month, while others room and board at $25 to $35 per month. Both of the figures are at side-street boarding-houses, and get only boarding-house fare, which, to say the least of it, is—well, everybody knows what Washington boarding-house fare is. But it can not be expected that good meals can be served at fifty cents per day—$20 for a room and $14 for meals is what the $35 workers pay. If a member can put up with this kind of fare there is no reason why he should claim he is scantily paid. These are the 'kickers.'"

While it may be true that everybody knows what "Washington boarding-house fare is,"' either from experience, or common analogy, everybody does not know that the life of a public man at Washington is burdensome. This large and small financial demands made upon him by social and political institutions of the Capitol City that are as relentless as fate. It requires more nerve and downright independence of character to live in the City of Washington within the salary of a common business man as the the Saints may think the law makers of the nation are paid, than the great mass of
Aspirants after congressional honors possess. The man who is chosen by the people to represent them at Washington, from the plain is known that he is elected, to a forced, or voluntary retirement to private life, is a prey to political beggary. If he is an honest man he accepts of no political bribes, is not a party to jobbery, or political thievery by which the public treasury, or private corporations are bled of funds; but he is assailed on every hand by an army of political, and would be political leeches, who take his time, his sleep, his brains and his money. He is importuned wherever he goes for sympathy, which calls for pecuniary aid; and his purse must be ever open as well as his heart. It is known that he gets good pay, and it is presumed upon. Besides this, it is usually expected that he has ambition to continue in Congress, or to reach higher position in the political world, and his present and past position conspire against him favorably; plans posthumously, help—along with "money in it," are expected of him; if indeed he is a "place hunter" himself, he dare not refuse, nor be apathetic, he must "do something" and this something may cost him much, or little as the case may be. It is frequently securing future political support by the expenditure of money where he can not give place or position.

If he expects to take a front rank in the society of the capital city he must pay—literally pay—for it. He can not walk into the Congress from the railway station, carry sack in hand, and put up at one good but obscure hotel, or boarding house. If he does social ostracism marks him as either poor in purse, or poor in spirit and his ambition to shine is dead, dying of the tabon of Washington society. If he can give no dinners to diplomats, fellow congressmen, public and private nabobs and dignitaries, keep no stylish turnouts, sport no sailing yachts and frequent fashionable hotels and clubs; in short, if he can not live in princely style, he is an "unsatisfactory." He must go home unnoticed and without social distinction, and social distinction is too frequently the open door to political renown in the field of American politics.

It was for many years a proverb that no matter how good and honest a man might be who came to Washington as a congressman, if he came unaccompanied by his wife and family, if he had one, he could not serve one term of six years without being corrupted. This proverb is perhaps not true now of Washington society; but the social and political requirements of life, fashionable life, at the capital of the United States are of such a nature that it is to honest men in humbler spheres a wonder that honest men can be found who will consent to enter the whirlpool without the assistance of others.

It should be apparent to the citizen who cares to have the public sentiment of the nation crystallized into national law by men of good brain and good morals, that this can not be always done, while such a false estimate upon social distinction and standing obtains in the remote centres whence congressmen gravitate to the central cities of state and nation, as now rules in American politics. The very fact, well known to all, that congressmen serve the interest of the people, that it requires a fortune to make a successful political canvass and sustain the character of a successful political candidate in the charmed circle of Washington society; itself denotes a good many component suffering himself to the fate of an election, and almost forces the people to accept men, who, whatever other qualifications of head or heart they may lack, are endowed with political ambition and are possessed of—money—the political "barb." From this it ought to suggest itself to the American thinker that the expenditures of the American congressmen are not gorged by the nominal outlay for bed and board, in a plain, unostentatious and democratic way; but are to be estimated from a consideration of the necessities surrounding him in the position which he is chosen by the vote of his constituency. The demands of the society into which he is thrown by his accession to the political life of the capital may be improper, and based upon false estimates of human honor. The efforts to make of the American citizenship, by which false standards of social measurement have become the rule; but these demands exist, and he who is ignorant of them, or is disposed to disregard them may just as well stay away from Washington; unless indeed he act as a looker on, have "axe to grind," and is inclined to laugh and grow fat at what he hears or sees.

We are inclined to believe that the congressmen who serve the people in the halls of the National capital in honesty of intent and fact, and who come up to the requirements of the social and political circles in which American statesmen of distinction move, will not do upon the salary paid them from the National Treasury and acquire great fortunes to carry home with them when their term of office expires. It is even known that some congressmen have expected upon one diplomatic dinner given to the social world in which they moved, as much, or more than the sum paid them as a salary for an entire year. Many of those now serving are men who have acquired fortunes in law and business, and who could if they wished live at leisure; but who love the excitement of the campaign and the forum, and are in their way philanthropists, with a tinge of personal ambition thrown in to give zest to their political pursuits. The salary which these men receive is not the real need for which they strive. Some of them are patriots and serve because the people have asked them to. There are, however, too many who are place hunters, spoils seekers, whose sole ambition is to shine in the borrowed luster which the place momentarily lends them and to gather in the shingles; which from the false construction of society enables them to maintain themselves in notoriety where worth and real merit would neither place nor keep them. This has been the unfortunate condition of American politics for many years. Both dominant political parties are to be blamed for it; and so are American citizens as a mass. They have permitted the standard of moral and political merit to fall lower and lower; until Diogenes with his fabled lantern might despair of finding an honest (moral, social, financial) politician. And such state of things will continue, until there is a return to the standard of political measurement which sent such men as Jay, Rutledge, Morris, Franklin, Jefferson, Adams, Madison, Henry and Washington to congress, and filled the halls of legislation with men, not tricksters; patriots, not spoils seekers; citizens of the Republic, not partisans; men whom the people sought to serve them and the cause of a common country, not place seekers; honorable men, and not party jobbers. Whether such a time will again return to this country loved of good men, destined to such greatness as no other nation has ever known, remain for the future, but the present duty of the citizen, no matter what party may claim his political allegiance is to seek to put "good me in office."

The following, cut from the providence, Rhode Island, Telegram, for Monday, May 14th, though its statements are roughly made, contains nuggets of wisdom, for which the roughness of the statement will be excused by HERALD readers:

**The Mormon Idea.**

One who had attended the excellent lecture of the Rev. Mr. Bond at the Reorganized Church of Jesus Christ last night said the Christian Scientists ought not to take umbrage at what the Swedenborgians say, nor the latter to care for what the Rev. Mr. Bond at the Reorganized Church of Jesus Christ says of it. "It is a free country and any man can take his choice," said he. "The Mormon people on High street don't believe in polygamy and they do be lieve in doing right. What we do get their religion from a man who said an angel to him," said a pert young man. "Then how do you know. Where did they come from?" said the Mormon of Providence. "Certainly. All Episcopal Churches—"

"Moses, of course."

"Anybody ever see the tablets of the law?"

"No. He broke them to pieces."

"Then there is no more evidence in favor of Moses than of Joe Smith. It is an even thing."

"But Moses was—"

"I know, Moses you are going to say was a more respectable man than Smith. They were both respectable men, not partizans; honorable men, and not party jobbers. Whether such a time will again return to this country loved of good men, destined to such greatness as no other nation has ever known, remain for the future, but the present duty of the citizen, no matter what party may claim his political allegiance is to seek to put "good men in office."

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DEATH OF ERASTUS SNOW.

Erastus Snow, one of the Twelve Apostles of the Mormon Church, died May 27th, at his residence in this city of kidney disease. The deceased was seventy years of age, and had been a member of the Mormon Church almost since the day of its organization, over fifty years ago. Next to Brigham Young he was the greatest counselor of the Mormons. The development of Southern Utah is due mainly to his efforts. The Mormon settlements in Arizona and Mexico have also been largely due to his work. He will be buried from the Tabernacle on Wednesday.

The foregoing will not surprise the Herald readers from their knowledge of the age of Elder Snow. He was one of the early converts; he carried the creed; and was very active, both in the old church and under Pres. Brigham Young; being just as zealous in error as he was in the truth.

EXTRACTS FROM LETTERS.

Bro. J. W. Wight wrote from 436 Brannan street, San Francisco, California, May 15th:

"We arrived here at 10:15 a.m., yesterday, and learn that we can not leave for Australia till June 22. Have appointments for Oakland on Sunday. Shall try to visit Stocion before leaving. Health good and feeling well spiritually."

Bro. I. N. White baptized two, a lady and her daughter, in his field on Sunday, May 27th. He wrote May 31st:

"We have here now about forty or fifty members. Bro Joseph Luff is with me; have been here one week; leave to-day for Lowery City, St. George."

Bro. H. A. Richardson, formerly of Kansas, wrote from Buchanan, Michigan, June 1st:

"By the blessing of God, I have done much free-hand preaching, which has not been all in vain. Baptized several, a dozen or letter if I get Kansas. In this place there is one ready and waiting to be buried with Christ in baptism. Many are investigating."

QUESTIONS AND ANSWERS.

Quer.—Can an appeal be taken from the findings of an Elders' Court, when the defendant fails to appear in trial, makes no defense, files no motions, nor raises any question of fact or law before such court?

Ans.—Yes. Default is sometimes made in courts below to secure the benefit of trial in the higher court.

Qu.—Can any question of law or fact in such appeal (or any appeal) be raised in the appeal court which was not raised in the trial court?

Ans.—Yes. It sometimes occurs that default is made for the purpose of pleading in the court above what might not be pleaded in the lower. The same rules are not used in a generic sense; for in the Lord "there is neither male nor female." We are not able to give the processes by which either men or women are transformed into angels, but we understand the word angel to signify messenger in one of its meanings; and believe that in another it applies to classes of spirits who occupy in the heavenly realms such positions and fulfill such offices as God appoints to them, and for which they are fitted and made capable by worth and qualifications. If men as men attain to the condition of angels by virtue of obedience and good works In Christ, we see no reason why women as women may not also attain to such condition; but what the position that they may be assigned to seems not to be revealed, only as we take the word men to mean the race, and not the masculine sex.

This church that has the most of the life of Christ will accomplish the most for men. It brings to this truth-seeking and law-investigating age the personality it needs. And it will at last possess the truest theology; for now and evermore it is the life that is the light of men.—C. C. Everett.

THE SAINTS' HERALD.

parish without prejudicing the other. The visions of Smith and Swedenborg were not new. They were not novelties in religion. Others have had visions also. A few years ago there were several Turkish gentlemen in this city representing the Ottoman empire at the gun factory on Wickenden street. They were fine fellows, and yet they religiously believed in the visions of their prophet, Mahomet, a man who also made connections with heaven, or said he did. That man was a sort of oriental loafer in his day, but he took to a better form of life, and to-day there are more people in the world who believe in his visions than who believe in the visions of John at Patmos, five hundred years before him. It is foolish to bicker over Bibles, split straws over dogmas, or cry over creeds. For my part, I

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The following is from the Chicago Tribune for May 29th. Pretty strong, please.

Des Moines, la., May 25.—Late last night South Des Moines, Sebabastopol, and Bloomfield Townships, and a part of the city, were visited by one of the most violent and destructive hail storms ever known in this part of the country. The damage done is estimated at $7,000. The fall of hail was terrific, and the rain descended in torrents. The hailstones varied from the size of a hazel nut to that of a hen's egg, and were piled and drifted in many places from two to four feet deep. This morning Robert McNutt of South Des Moines found the hail so deep in his yard that when he ran a common-sized shovel straight down into it less than six inches of the handle was left in sight. In Mr. G. Van Ginkel's yard in Sebastianopol it was drifted so deep that one could walk over an ordinary board fence upon the drifts. South of the city the damage to gardens, fruit trees, and vegetation generally was incalculable. Windows and sustained a large loss. Mr. Van Ginkel's loss on brick yard and fifteen acres of market garden is reported at $3,000. Only two houses in the town, with their windows, were broken. In some cases the hailstones fell so violently that clear holes exactly the size of the hail were cut through the glass.

Here is a nut for the wiseacres to crack. What is stated is as true of the negro as it is the statements made concerning the Americanizing of foreigners by residence in America.

"The negro is changing in appearance and losing some of the birthmarks peculiar to the African race. The new generation is showing the effects of a higher culture. Especially is this noticeable in the towns where contact with the whites shows Its effect. The flat-nosed, kinky-headed negro is passing away and becoming an unknown race. All the colored children, no matter how dusky in hue, show the change. Among the females long hair of that peculiar woolly appearance hangs in long curls or braids down their backs. Aquiline noses and smaller mouths with thinner lips are the rule. For years, and in fact ever since their freedom, the negroes have endeavored to do away with the short and kinky hair bestowed upon them by their ancestors. Much of their spare change is invested in various hair tonics and invigorators, and the long attention and care bestowed upon it is shown in their descendants. The South Georgia Negro is an evidence of evolution, the survival of the fittest."

—Atlanta Constitution.
That there we yield to his powers, partly believe. death and other misfortunes overtook than the one who penned these lines has ever trick of turning a deaf ear heavy with the habits of self-indulgence. These undertones of no purer, no heart with loftier purpose. But who-;e toils were a small band, are they not the crying needs of the world? to all in prayer; how spontaneous, more love and kindness rule; how earnest and true as individuals, would be our lives, and what a heaven on earth we might en-
joy. Sitting here in this grove of fir trees the sea of memory is stirred, and my mind goes back to the days of my youth, to the little town nestling between a graceful sweep of hills, with its blooming nooks and sunny spots of greenery to a grand old castle standing out in bold relief against the clear blue sky, with lights that were never allow-
ad to go out streaming through its windows over the dark blue sea, warning all vessels of their danger should they come too near the rocks, shoals and breakers to be found there; and to the cottage by this dark blue sea—the dear old home where the happy hours of my girlhood were passed.

"Childhood's days now pass before me, forms and scenes of long ago; Like a dream they hover o'er me. Calm and bright as evening's glow; Days that knew no slade of sorrow There your young heart pure and free, Joyful, unseen, sweetly经纪, In my cottage by the sea." How often in my childhood have I wandered among the hills of this lovely Eden, throwing my-
self entirely upon the bosom of nature, drinking great draughts of her sweetness and listening to the ripple of the waves keeping time to the beat-
ing of my own heart and the music of my inward being. I look back with my mental vision to those balmy days with regret that they were all too fleeting. Pardon me that I have wandered from the dusty highway of life to gather a few flowers from the green fields of memory. My heart is sick and my spirits are burdened because of many things. The stern realities of life have driven long and hard to crush out the spirit of love for the beautiful which God has implanted within me; but there are times when the music of water-
falls will be heard, and forms of beauty shape themselves in the mists which cluster around the past, and the spray from its far distant ocean waves cool my fevered brow.

Loving kindness and hearty heartfelt sympathy, are they not the crying needs of the world to-day? "Why should the children of a King Go mourning all the day?" They do but hear their share of that which is appointed unto all in this world of sin and sorrow. "In the world you shall have tribulation; but there is no means, no way by which we may lay hold upon the promise, "In me peace?" "Peace I leave with you, my peace give I unto you." The example of Christ teaches us that from every court of earthly trial there is always an appeal to God. "There is no temptation so severe, no burden so heavy, no loneliness so oppressive, that we may not find relief in prayer." Love, mercy, uttered by another, we believe entirely. Prayer is the confession of implicit trust, the acknowledgment of our need, and the expression of our faith in the ability and willingness of God to grant that which we ask of him.

"Cold mountains and the midnight air Witnessed the sorrow of his prayer." alone, at many times; but there came a time when his soul cried out for the sustaining help of an human companion. And then coming to his disciples and finding them sleeping, the keen dis-
appointment of his heart found utterance in the question: "What; could ye not watch with one hour?" Let the beating hearts—the toll worn and weary ones, the tried and tempted ones—learn by les-
dons daily studied, and take every burden and lay it at the foot of the cross. Learn to give expres-
sion to their love for God by trusting him. Let the toll worn and weary ones find rest under the shelter of his wing; let the tried and tempted ones lay hold upon his strength; let us all strive to comprehend the fact that he is a God who is near and not afar off, and to enter deep within the silent counsels of our own soul and in the solitude which no human eye penetrates, where no human voice is ever heard, ask yourself this question: "Do I or do I not believe in God?" Let not this stultify any one, for if we indeed be-
lieve in God, does it not follow as a necessity that we believe his promises? What one of us having an earthly father in whom we believed and whom we fully trusted, would think of going without food to seek an earthly father for days and months, when his storehouse was open to us and the invitation was printed upon every door of his dwelling: "Come and buy food without money or price. Here is abundance, let none go away empty." To be continued.

Children have, at the start, no fixed and well defined tastes in the matter of the books they read. Their taste in this thing, as in other things, is a matter of cultivation. While it is unquestionably easier to train a child's taste in a wrong direction than in a right one, insomuch as a down-grade is always easier traveled than an up-grade, yet a child's taste in reading can be as easily cul-
tivated in the right direction as can his taste in eating, or in dressing, or in conversation. And both parents and teachers have a duty to train aright the reading tastes of the children of their charge. Referring to this subject as recently treated in these pages, a Massachusetts teacher gives some helpful hints out of her experience in this line, as follows: My experience as a Sunday-school teacher who has worked with boys and girls outside as well as inside the Sunday-school, is, that I can educate and cultivate in my pupils the taste for reading by reading the books in the library myself, and then, in an off-hand, apparently careless, manner, recommend certain books, dwelling on the special points that I know will appeal to those I am ad-
dressing, and adding that I have read and enjoy-
ed those books myself. I have worked for six months trying to get the boys in my class to read one book recently added to the library, and have at last succeeded. It is now in great demand, and I have told my boys to recommend it to those in other classes; so I hope it will soon becom-

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as to the books on the shelves of the library. Many regard them as too trifling to occupy the time which is wanted for what is considered more valuable reading. From a selfish point of view is such a judgment made; for in a Sunday School teacher's work, it should be one important part to help make the library a practical, up-to-the-times, profitable library; and to make the pupils wise choosers and intelligent readers of helpful books. This will do much in the way of helping to keep the Fourth Commandment,—for, from ignorance of better reading, many waste their Sunday hours on profitless books and papers. And these very people would gladly take a good book from the Sunday School library if recommended to them by a teacher who shows by his manner that he is personally interested in the pupil, and that, as for the books, he knows what he is talking about. And this influence may be extended even to various members of this pupil's family. I know of one teacher who selects books for a father and mother, and that, as for the books, he knows what will help wonderfully. And the fact that teacher and pupil have both read the same book makes another bond of union between them, and thus the teacher is rewarded by getting an extra hold upon the mind and heart of the pupil.—*Editorial in Sunday School Times*.

We can not too earnestly solicit the attention of mothers and teachers to the above article; not alone with reference to the books contained in the Sunday School library, but with reference to every book placed in the hands of children or suffered to come within their reach. “Thou shalt not kill,” uttered amid the thunders of Sinai, brands forever as an alien from the mercy of the Eternal Father and Mother, every book placed in the hands of children or suffered to come within their reach. What shall we say of the soul? Jesus said, “No man can, and will welcome and favorably comment on the positions of certain members of the League.”

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**Correspondence.**

**Kirtland, Ohio,** May 25th.

Editors Herald.—At Macadonia, Iowa, there are those who are friendly to the faith, and improve favorable opportunities to learn of it. On my way home from the General Conference I preached twice in the Presbyterian Church of that place, with intelligent listeners present. Some commented favorably on the positions taken. Methodists are a little in advance in their love of fairness, toleration and belief in the right of individuals to think and conclude for themselves upon religious matters. Bro. James M. Kelley sustains the faith there in the way that a business man can, and will welcome and encourage the efforts of any who may be laboring to support the cause in that place. I was well received. It is my hope to visit soon this North New Philadelphia, Ohio. There is need of much labor being done there. Two were baptized, one couple married while I was there, and others are expectant, ready and waiting. The missionaries should hurry along.

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**Send all money to David Dancer, Box 82.**
at Warren, Ohio, and we held four services in the “Temple,” near there, with large audiences and good attention. Bro. E. L. Kelley follows up the work there this week. That is an inviting field for some to occupy in the next twelve months, and among intelligent communities. Their American spirit of toleration will have to be proved. It is only a little way from Hiram where Joseph and Sydney were tarred and feathered, once upon a time. A different spirit prevails now, seemingly.

One was baptized here, day before yesterday. We leave Ohio a little reluctantly, as that stiff opposition and recentment manifest some time since in some localities is melting away, and we see where a year’s labor might effectively be bestowed. All things equal, we prefer a pacific sea.

The east just now presents a somewhat bellicose appearance, where we hope to go soon, providing we can summon up courage to make the adventure. It is sometimes comforting to know that “all things work together for good to them that love the Lord,” and that undesirable “chaisements” yield their crop of good thereafter; if we can but prove patience. It is sometimes comforting to know that such a noble shape should be used for such vile purposes. If he sees a fellow being running into trouble he will give him a friendly warning; and if he persists in his course, and the trouble comes on him, he is to be overcome, he will step in and help him out of difficulty; and when an apology is made he will answer, “Such is human nature; we learn wisdom of the things we suffer.”

Two-thirds of my life have been spent among such men as these; and while I have been witness of actions such as named above, I have thought, “Well, Saints may profane, but it takes the sturdy hunter to do;” and often the vision of prophecy comes into my mind like a flame of fire.

“Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt: But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their Fathers.”

“Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.”

Some may think this prophecy has no reference to the present day; but that it has a spiritual sense, and has direct reference to the priesthood we find in civilization. So thought the Jews in the days of our Saviour. Those ignorant fishermen chosen by the Master were unworthy of their notice. This same passage of Scripture was spiritualized by them, but that did not change the purpose of the Lord. He will have the same effect change his purposes in this day: for in the condition of Israel on this land it will take the body of iron, forced by a spirit that never even imagines a failure: that thinks not of the leeks and onions of Egypt, nor the “yellow legged” chickens of modern christendom. Yes, those whose faces are set as a flint to fulfill the commands of God, to “gather them from the mountains, and from every hill, and from the holes in the rocks.”

The fishers need was a staff; for they were sent to those in a manner civilized from whom they could get the other necessities of life. The hunter’s need, (not a good life, that he may take from the wilderness his meat; not only for himself, but for those also to whom he is sent, they will be men, that of necessity, will be thankful for the privilege of dining on jack rabbit or prairie dog when the deer and other large game are scarce; and for a luxury they can drink wild sage tea, with dessert of grasshoppers and crickets. Men that will seek first the kingdom of God and to establish his righteousness, after which they may have time to look for something better to eat. For God never has said that Israel shall assist those sent to them; but in every instance those that are counted worthy to be sent to or numbered with Israel are to be their assistants. You of civilization may think the above picture overdrawn, but those of the wilderness know of its truthfulness.

J. S. LIE.

BENNETT, Neb., May 27th.

Dear Herald:—I have something to tell of encouragement concerning the work in our locality. Elder Charles Porter, of Wilber, has been preaching for us several weeks. When he first came there were over seventy persons turned out to hear him, and as this is a small place, I considered the audience large. Great interest was manifested from the first. I have told the church there has never been any preaching of our Elders here but once, and that over twelve years ago. I don’t see how this place could have been so overlooked. Bro. Porter has worked with great energy, and during his three meetings eleven persons have united with the church, five of whom were heads of families, myself being one of them. We anticipate Bro. Porter’s efforts in behalf of our church. We await the voice of the conference to organize a branch here in Bennett. Your brother,

SARDIAN CARTER.

LYNNVILLE, Ind., May 29th.

W. W. Blair — I came to this place February 29th, and began to talk to the people, and their interest became tremendous. I secured the United Brethren church for Mr. Scott and James M. Scott. They had a good hearing and the result was a baptism and another gave his name but did not appear. Many are near the kingdom and we think a branch will be organized. The adversary is also working against us. My desire is to do all I can for God, that I may be one of the least among God’s children, but my heart yearns for the progress of this work, and I rejoice that the Lord led me to the light. I ask the prayers of all that I may abide faithful and do good. In the one faith,

THOMAS WHEELER.

JEFFERSON, Maine, May.

Dear Herald:—I desire to bear my testimony to this work, for I know that it is true. I rejoice in this gospel; it makes my heart glad to read in the Herald the letters from different parts of the spread of the gospel. My prayer is that this work will roll on till it fills the whole earth. Thank the good Lord for his wonderful truths. I am praying for the building up of the kingdom of God.

ELIZA D. Geyer.

BUCKLIN, Mo., May 25th.

Bro. Joseph:—It is my duty to make confession that for over three years I did not live a Christian life; for, notwithstanding the good things that may happen in good men, that he may take from the wilderness his meat; not only for himself, but for those also to whom he is sent.

They will be men, that of necessity, will be thankful for the privilege of dining on jack rabbit or prairie dog when the deer and other large game are scarce; and for a luxury they can drink wild sage tea, with dessert of grasshoppers and crickets. Men that will seek first the kingdom of God and to establish his righteousness, after which they may have time to look for something better to eat. For God never has said that Israel shall assist those sent to them; but in every instance those that are counted worthy to be sent to or numbered with Israel are to be their assistants. You of civilization may think the above picture overdrawn, but those of the wilderness know of its truthfulness.

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They have been at a loss to whom to trust their cause, and have finally settled on this brother; because he is the smartest, I suppose. The more they know the better I like it. I am willing to take any man they have in the territory, for I know I have God and his truth on our side—nothing to lose, but all to gain. I was on hand promptly yesterday, and no more with night, but he was not ready. So I preached to a roaring house last night, in the “Dancing Hall.”

They talk of opening their meeting-house for to-night, and that several prominent men from a distance will be present—more the better. The topics of my discourse last night were from the Revelation of St. John, sec. 107. D. —“Rejection,” “moving out of their place,” “Land of Zion,” etc. My argument had a telling effect on old-time Saints, who were once, like myself, in the bosom of the true church. Our labor will not be in vain. To night the discussion comes off; then my worthy opponent has to leave for ten days; but he promises to come again and discuss all the points of difference, one by one in rotation.—Then they will.

I have managed to arouse them here from center to circumference. I have not one of our faith here for a moderator, unless I put Sr. Davis up; she does good private preaching; but I have good friends here that I can trust.

Pray for us.

J. T. Davis.

St. John, May 22d.

Mr. Jno. T. Davis—have been requested to ask you to set a time now between now and Thursday evening, for a public discussion with Mr. Thomas Lee. You will please send us word by Howell, and we will convey it to Mr. Lee. Mr. Lee will leave us on Friday, and as we are anxious to hear an investigation of “Authority,” we take this privilege of request.

Yours in search for truth.

J. D. McIntosh.

St. John, May 27th.

Deer Herald—I write a few lines to inform all whom it may concern that I am at work in a new field in this (Canada), Mission. And if a forlorn looking county has no index to a forsaken people, then I consider that the gospel is the greatest boon that could be sent to this people. But aside from the looks of the country, it is of great value.

I left home May 14th, went to Grey county, where I met a Mr. S. Prosser, of Campbellite faith, a preacher of what is called the “Christian Church of Ontario!” in a two nights’ debate, and after he had blown off all the superfluous gas, he got down to the true genius of his work, and it can be summed up in few sentences as follows: “The Book of Mormon leads a man into error and darkness,” etc. “Did you ever read it; Mr. Prosser?” “No.”

“Briggy was a better man every way than Joey. Referring to Brigham Young and Joseph Smith.” “Joey ran a bank, broke down and swindled all the shareholders, pocketed all the money. Joey never missed a chance to make plenty of money; he was a smart rascal,” etc., etc. This was about the style of trash from beginning to end, with a few scraps garbled from Doctrine and Covenants, filled in with winks, nods, and sarcastic sneer. The best he had.

But as I did not believe Briggy to be a better man than Joey; having the standard writings of both men, I quoted from the Doctrine and Covenants, and Book of Mormon and Bible to support what is the doctrine of the church. And then I quoted from Volume one of Journal Discourses authored by Briggy, to show that said Briggy denied the Lord who bought him into the church in the same manner as other whom we have to do.” And further, to show that Briggy denied that Jesus Christ was begotten of the Holy Ghost, and that on the 29th of August, 1832, Orson Pratt preached the first sermon on polygamy, in Salt Lake City, and confessed that on that date it was “new ground for him,” new to the inhabitants of the United States, and that it was unexpected for him to be called upon to present the doctrine. On the other hand I showed from Doctrine and Covenants that Joseph’s doctrine was, “Thou shalt love thy wife with all thy heart, and cleave to her and none else.” And again Briggy boasted of the valleys of the mountains being the “cham­bers of the Lord.” And Jesus warned us (Matt. 5:31) “When they say that the secret chambers believe not, etc.”

In fact we had nothing but the old, old story. This man, although professing to be a Christian, or disciple, or Campbellite preacher and professing very loud-mouthed and low heavenly breathing for the Bible and baptism especially, yet he refused to answer whether a man could be saved without baptism, or that he has never been in a blacksmith shop, and all I had to do was pump the bellows, and the bellows puffed the wind, yet withal as he felt bad over it, and I had proposed to have Bro. R. C. Evans meet him instead of me. (for the reason of saving time in the field and other causes) he concluded by stumping me to hell. He promised to come the latter part of June and September, so it C. B. thinks it worth while it will make a new opening. His address is Elder Solomon Prosser, Drayton, Ontario. His chief witness is a book written by one Kennedy, and published by Scribners, of New York. He also bought a new Doctrine and Covenants “to meet us on our own ground.” That is good.

I am feeling well in the work and after the debate, came here to make an opening in new ground; but here the plume clergy have been forewarned of my coming, and have gone from house to house like the Pharisees of old, and stilled up the honorable and devout women, and men too, trying to make their minds well afflicted against us. But I think it will turn out to the furtherance of the gospel. There are some ready for baptism, and they are of the best of his congregation. The Methodist Reverend is called Mr. Andy Parker formerly of Proton, who once investigated the faith at or about the time John McKenzie came into the church, and said Parker was for being baptized himself previously to Bro. McKenzie, but backed out, and McKenzie came in and he has viliy slandered Bro. McKenzie. So he is fighting against light, and...
It is this that makes me say his efforts here will help the gospel as we preach it. Right in the midst of the debate a gentleman named Alexander Hamilton came and handed me a marriage certificate leading sister Maggie Morrison to the hynmnal altar, whom we joined in holy bonds on the evening of May 15th at the house of Bro. and Sr. Calvert, all of Egremont, Grey county, Ontario. They are both worthy young people; he is not yet a member. The lady is a daughter of Elder Walter Morrison. Long may they live to enjoy each other in love and walk in virtue—the road to honor.

With prayers for the prosperity of the good cause, and all engaged in the office, I remain your brother and co-worker,

J. A. McIntosh.

COOKS POINT, Texas, May 25th.

Dear Herald:—My wife and I arrived home from the east on the 19th inst; found our children well. I never enjoyed myself better in preaching the word than I did on my visit to the Virginias. I preached in West Virginia, at the United Brethren church, three and a half miles west of Weston, Lewis county; then at the M. E. church in the same neighborhood; thence three and a half miles west of the above named places, at Camden; then at Laurel Point school-house, two miles north of Weston, on the Clarksburg Pike; thence in the southern part of the county, at Ben’s Run School-house and Piney Run; thence at the Methodist church, on Rocky Fork; thence to Harrison county, at Crigmore, in the M. E. church; thence to Clarksburg; where we visited the Saints, and preached to good, attentive congregations. All the above named places are open for us and a good interest manifested; except on Rocky Fork.

I am greatly encouraged over my trip to the Virginias states. Whoever follows up the work there will gather many sheaves. The opposers of truth will come to naught and God’s work will prosper to his honor and glory.

It was necessary for me to read the business of the conference and found that I had three others to help me in this large field. May God bless us all this year with a good harvest of souls, is my prayer.

I will leave here by the first of June; and will unfurl the flag near Milano Junction, Milam county. The local brethren are coming to the front with the spirit of truth to guide them. Go on, brethren, the victory is ours, if faithful to our charge.

Yours in bonds,

I. N. Roberts.

PERR CHENEY, Mich., May 23d.

Editor Herald:—Elder Edward DeLong of Vassar, Mich., has been among us for the past week and we have listened to some excellent teachings. All prejudiced and honest hearts who listen are convinced of the truth of the gospel plan of salvation he teaches. There is but a small body of Saints here, but it is expected more will be added, as a result of his teachings when Mr. DeLong returns in June. Thus does the true gospel of Christ prosper.

An interested listener, but not a Saint at present. Yours hopefully,

F. D. Hastings.

Who aims at excellence will be above mediocrity, who aims at mediocrity will fall short of it.

COMMUNICATIONS.

CATHOLICISM.—No. 1.

BY ELDER M. T. SHORT.

It is a well authenticated fact that the Roman Catholic Church arose in ancient times. She has beheld the birth and death of numerous empires. Empties have risen, flourished and faded under her gaze. Through her energetic vigilance and restless prowess a new world was brought within the radius of civilization. That happy find became the timely outlet of populous Europe. The mountains and plains were thronged with savage tribes, ravenous beasts, voracious birds and poisonous reptiles. These antagonistic elements have largely given way before the sagacity of the Caucasian race. The Jurisdiction of the Vatican is conceded within the broad equatorial belt; and the two temperate zones of fair Columbia have millions of votaries to the see of Rome.

Perhaps ten billions of souls have passed into eternity within the pales of the mother church. If, however, age and numbers are a guarantee against error and blind devotion, Gautama, the Hindu sage and original teacher of Buddhism, will stand at the head of a flaming constellation. That system is twenty-five hundred years old, and includes about half of the world’s worshipers. Lest any should be carried away with the antiquity of an institution, let me remind you that Gautama was a teaching was a teaching twenty-one years before Christ was born; let me remind you that I was born one hundred and eighty years before our Lord was born. Jesus was forsaken, and it is still the Fathers good pleasure to give the small flock the kingdom. Papal historiographers claim that Christ is the sole originator of all the tenets of this creed; let me remind you what Jesus said about this in the New Testament: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

The name of some patron Saint is given to a model and protector, while god-parents stand sponsors. Then there is the "baptism of desire," "baptism of blood," which will avail when the first named is impossible to receive. The former is a desire to unite with the church, and the latter is a willingness to shed one’s blood in her maintenance. The bishop confirms those who are "in the state of grace" and "know the chief mysteries of faith" by "confirming his hands over," and praying for the reception of the Holy Ghost. At the same time he "anoints the forehead of each with holy chrism in the form of a cross," saying: "I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." "Holy chrism is a mixture of olive oil and balm, consecrated by the bishop." The confirmed are expected to openly profess, ever practice, never deny, and, if need be, die for their faith. As a means of perseverance and suffering, the confirmer strikes the subject a "slight blow on the cheek." The priest hears penitential confessions of baptized persons, forgives and absolves
from sins and restores the soul to the friendship of God, "all in His name." His authority for so doing is, "Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retained." Contrition is defined, substantially, as sorrow, hatred and grief for wrong doing, sins. His authority for so doing is, "hell. The meritorious sorrow is to be worthy entire confession. or to have 'perfect contrition.'" "Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have 'perfect contrition.'" I suppose that philosophy is equivalent to "A half a loaf is better than no bread at all," but the deficiency of heart must be made adequate with a humble, sincere, entire confession. "The sacrament of penance remits the eternal punishment due sin; but the priest gives a penance for time, and to satisfy God, by the enjoining of Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life." "On entering the confessional we should kneel, make the sign of the cross, and say to the priest, "Bless me, father," then add, "I confess unto Almighty God..." and while numerous and remote congregations are partaking simultaneously, is the climax of absurdity a gigantic fraud, a monkish disclosure, a blinded devotion and a travesty on common sense. The defenders of "Transubstantiation" own that the bread and wine are freighted and metamorphosed by the father, remains the same in figure, shape, color, taste and appearance to the senses, hence the farce is a senseless imposition, and a lie in the name and in the interest of religion, themselves being witnessed. At all events reason for so doing is, the forgiveness of sins. Christ and his word, unite and agree that it is solely and only a commemorative service till he comes, not in the bread and wine, but without sin unto salvation to drink anew and judge the world. "The mother" says her legitimate children must fast from midnight ere they surround the table of our Lord. I attended high mass in Keokuk, Iowa, before daylight Christmas, 1873, and saw the priest anoint the wafer with the extreme unction upon the fasting thong that had risen too early for a Protestant to relish breakfast. None of the concourse fainting were the cheering sun kissed the spires of the moderately quiet city. The story is the same sacrifice as that of the cross, and the "consecration" is the "unbloody body and blood of Christ." This whole arrangement was gotten up, "ist, To honor and glorify God; 2d, To thank him for all graces bestowed on the whole world; 3d, To satisfy God's justice for the sins of men; 4th, To obtain all graces and blessings." Now after all this hazy of preystal culmination it is plainly admitted "in the mass there's no real shedding of blood," but simply a representation of death. "O, what a tangled web they weave, Who dare to daringly descend!" Extreme union is to strengthen the soul, and sometimes the body; to comfort in pain, and fortify against temptation; to remit sins and cleanse the soul. It is recommended in times of great danger from accident or disease, and is accomplished by the patient suffering of the ills of life. This performance is "to restore us to health, when God sees fit," otherwise to reconcile us to his will. "Holy orders" are ordinations to the ministry, and the attendant power and graces to perform their sacred duties. Bishops can confer this sacrament; and all "Christians should look upon the priests of the church as the messengers of God and the dispensers of His mysteries." "Lawful marriage" can only be solemnized by a priest, to worthy members, when in a state of grace, and upholding the laws of the church, after penance and communion. "Sacraments are to "give grace," whereas as sacramentals are to "obtain grace." A redoubtable distinction without a difference in meaning, we have sacraments instituted by Christ while the latter are the decrees of the church. The chief one is the "sign of the cross," and must be made according to the formula, to show we are Christians, manifest our belief in the mysteries of our holy religion, and attend to it "in the name of the Father, Son, and Holy Ghost. Amen." Again, "Holy water" is water blessed by the priest, with solemn prayer to beg God's blessings on those who use it, and for protection on the persons who use it and lot it is a sacramental. Then comes along, in regular order, like the plagues of accursed Egypt, blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of all Saints, rosaries and scapulars. I suppose those smeltified candles of green wax, and soot, and adversity of coal oil, or the manufacture of gas, or Franklin, or Morse snatched the lightning from the clouds, or even Edison illuminated the world with electricity. May be some venerable father has the original mould, and it is venerated as a "sacred relic." Prayer gives grace, or is a means of obtaining divine compassion. Times to pray: "Sundays and holidays, every morning and night, in all dangers, temptations and emotions." The prayers most recommended to us are the "Lord's Prayer, Hail Mary, the Apostles' Creed, the Confitior, and the Acts of Faith, Hope, Love and contrition." The first name is abridged. The next is a rhapsody in a petition for her to pray for us sinners now, and at the hour of our death." Then comes the Apostles' creed, as found in the old editions of the Episcopal prayer books; but recent editions changed the old and inspired view of Christ descending into hell, to suit the prudent tastes of proud votaries. Surely when their superannuated lammas taggers on a fragmentary truth the rebellious children ought not to abandon her highness, to own their own detriment and shame. The confitior consists in a confession of "my most grievous fault" to God, Mary the blessed, Michael the Archangel, to John the Baptist, the holy apostles and all saints, their mediation and intercession are all earnestly solicited, howbeit the word of the Lord prohibits the adoration of inferior beings, provides for but one mediator, guards with a zealous solicitude the divine homage due solely to the Supreme Ruler of the universe, and declares, "Though Noah, Daniel and Job were in the land they would deliver but their own souls by their righteousness. The just shall deliver their sons nor daughters, saith the Lord God." —Ezek. 14:12-20. In the ten commandments the first is divided so as to form two and the ninth and tenth are joined into one. The interpretation of the decalogue is from a condensed statement of the subject matter, the scriptural eye through which they were beheld. The commandments are in a line with the "Holy see," but often diametrically opposed to the enunciations of the great Hebrew law giver. Praying to Saints, honoring of images, consecrating of pictures, &c., are all slyly graciously into the account right in the very face of the divine prohibition, as thundered forth from quaking, trembling, burning Sinai. The commandments of the church are six: 1. To bear mass on Sundays and holidays of obligation. 2. To fast and abstain on the days appointed. 3. To confess at least once a year. 4. To receive the holy eucharist during the easter time. 5. To contribute to the support of the pastor, clergy, parochial poor, and expenses of the Catholic, or are related to us within the fourth degree of kindred, not privately, without witnesses (?) nor to solemnize marriage at forbidden times." It is declared to be a deadly sin to refrain from the above precepts without serious reasons. This is all nullified, however, when an individual is allowed to date back to, recount over, and bring up from his or her "last worthy confession," and presto, receive "absolution" from the hand of the vicar, father or priest. "To recall to our
minds the great mysteries of religion" is an anomaly, an absurdity and a positive contradiction in terms. To mind or remember, presupposes well defined knowledge; but a mystery, according to Noah Webster, is "unknown; hence, specifically, that which is beyond human comprehension until explained."

"Holyday," not a few, instituted by ecclesiastical law, to be observed as Sunday, are to commemorate the aforesaid mysteries. Fast days; only one full meal, and abstinence days no flesh meat, but three regular meals; with eggs, and fish, howbeit St. Paul observed: "There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Remember it is not fish eggs they eat, on Good and Bad Fridays, and during lent; and even the product of the poultry would soon be birds were any permitted to incubate. Sure and certain signs of the great apostasy, as enunciated by the Spirit, were the "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer."

"Marriage is honorable in all and the bed is undefiled." The celibacy of the priesthood is further negatived in the families of Noah, Abraham, Isaac, Jacob, Jethro, Moses, Aaron and his sons, the yet future sons of Levi, Peter, the apostolic injunctions to bishops, and deacons, Philip, the great evangelist, the combined, and unanswerable testimonies of the word of God, the impartiality of the author of our existence, and his co-ordinate command to multiply, and the natural and equal division of the two sexes.

As an irrefutable testimony and witness against "abstinence," "But most commend us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse."
The paper hell is eternal banishment from God, in dreadful torment, at the death of the soul. They are raised, eventually, but, "condemned to eternal punishment," again, from which there is no appeal. That arrangement is taking a kind of double hitch upon the incorrigible wretch; but the denizens of purgatory are more fortunate. That intermediate abode is described in the stately, wholly suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins."

"The faithful on earth can help their souls, by prayers, fasts, alms-deeds, indulgences and masses." The "Particular Judgment" assigns to heaven, purgatory, or hell, at the close of earth life; but the "General Judgment" is at the last day; and fixes the fate unalterably. It is the resurrection time when body and soul, or spirit, are reunited. Tezitzold indulgences, as seen above, for the living, and dead, in limbo, the hell that Christ went to, or purgatory if it had, the papal bulls, are delivered. The unhallowed commerce was carried on throughout the Germanic states, which induced Martin Luther, an Augustinian monk, of reputed piety, erudition, boldness, and courage, to oppose the nefarious traffic. Urban II. who ascended the pontificical throne, gave indulgences for the warriors of the Holy Land crusade. Those who would recruit a soldier were absolved, and, finally, any one giving money for any pious purpose was forgiven.

Pope Leo X. outstripped all his illustrious predecessors in that line of business, in order to erect the magnificent St. Peter's Cathedral at Rome, the "Christian capital of the world." To those who would aid with their means he would grant plenary, that is, full, complete, and entire remission of each of six, such as abortion, simony, sacrilege, perjury, robbing, arson, fornication, incest, murder, concubinage, and even violence to a clergyman, &c., were approved. For fear the Catholic world, or those in sympathy with her claims, may feel aggrieved at the aforementioned catalogue of crimes, and their relative assessments, we state that the disclosure is found in a book titled "The Tax of the Sacred Roman Chancery."

It would be uncharitable, dishonest, and heresoidal to scandalize any sect, but public teaching is not private property. We ask the Universal (f) church to do own medicine; or acknowledge the fallacy, domination, usurpation, corruption, and apostasy of the entire concern. We further entreat you to turn your back to her altars, and shrines, and renounce the false dogma of infallibility, condemn her authority and flee from her communion. The dogma of Infallibility will crush any system that will squarely shoulder it, in mortality. If the scripture set out that plea, reason would revile it; and should either, or even both, so hold, experience, and observation would irrefragably reverse the unwarrantable conclusion. The oracle, our knowledge of self, and surroundings, and the honest views of an enlightened race center, repose, and leave infallibility in heaven alone, and in the very bosom of the Deity. The most gifted of the illustrious dead have shared in " earthly passion" with all mankind. While they have spoken with the tongues of men, and of angels, they can but "known in part, and prophecy in part."

This unsavory stretch of priestly power forms the chain cable of the "Apostolic see," but every link is a puerile fabrication, as unstable and unreliable as if moulded by the changing sands of a restless sea. It may serve as an opiate to the stupid adherents of a depraved superstition, but it will cut no figure with an "intellectual faith."

To take infallibility away from the mother church would produce as sure and speedy death as to remove the heart of a man. It is her foundation, cement an capstone. It is her fence, fortress and shield. By and through this tenet she decides upon canonical books, from which she claims to obtain her authority, and which are the only ones of which She properly. This overshadowing paralyzing phæbus stands out like a huge moloch of a fallen world. This is the interlacing, interlocking, penetrating, far-reaching telegraph through which Papal bulls bellow, decrees are fulfilled and decisions touching controversies are handed down by the universal brotherhood. Catholics do not agree where to lodge this assumed power. It will hardly do, they verily believe, to vest it in the sovereign pontiff; for the annunciation of one is made null and void by another adverse pontiff.

Some of the successors to St. Peter have led immoral lives, and thrown themselves open to damaging criticisms, from even a friendly standpoint. Some others have abandoned the chair in disgrace, or been rejected and excommunicated for heresy. It does not help the case to locate this forbidding and fatal "gain, in a general council, or the world-wide membership. Admit that "his holiness" is fallible, and that a holy conclave is fallible, and then join them in one,—what then? When two ciphers will equal an integer, or a world can be created from "nothing," or a four year old animal can be produced in an instant, then this amalgamation will evolve bona fide infallibility. Ignatius Loyola, a Spanish fanatic, originated the order of Jesuits, and after a time the canonical sanction from the visible head was officially proclaimed. This infallible sanction and seal of the most holy father was counterfeited and reversed by Ganganelli, whose popish name was Clement XIV, July 21st, 1773, according to Rev. Joseph Reeves' General History of the Christian Religion. That institution took the vows of poverty, chastity, obedience, and missionary obligation. That order became popular, numerous and powerful, and received the support of the laity, the praise of the clergy and the apostolical blessing of him who sat "in the seat of God."

The hand that nourished the thing saddled it to the core. It must not be allowed that the representation of Peter, and the primitive apostles, who declared, "We must obey God rather than men" were cajoled by flattery, swerved with malcontents, or moved from princely pressure. What becomes the "eternal church" come in with such examples of child's play recorded in their own standard works. The whole affair is trembling in every limb and joint under its own ponderous rottenness, and will eventually fall and come to nothing, as completely as the famous historical cats. Again we say flee from the doomed, nor stop to take the apparel and substance that has "the mark of the beast" upon them, lest peradventure they would be like Saul's spoils, or Achan's gold wedge. (To be continued.)

ADDRESSES.

R. S. Salyards, Lecompte county town.
J. W. Gilson, 2130 Caroline street, St Louis, Missouri.
Jerusalem, ~;:>aid.

In the 34th and 35th verses the Savior's complaint against the Jews, that God bought them, and they could not receive the messengers that he sent unto them, how often would I have gathered them, and ye would not. Behold your house was gathered as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate.—Matt. 23:37, 38. Let the reader notice particularly that the Savior says, if they had not killed the prophets and stoned them that he had sent unto them, he would have gathered them as a hen gathereth her chickens under her wings; but because they rejected them they could not be gathered, consequently "their house was left to them desolate." In the 34th and 35th verses the Savior says, "Wherefore, behold, I send unto you prophets, wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Who can read and not see that in rejecting the messengers whom God sends unto a people, they reject him, and bring upon themselves the wrath of heaven? for in so doing they refuse the teachings of heaven and reject his counsel and thereby deny the Lord that bought them, and bring upon their own heads swift destruction. See 2 Pet. 2:2.

We have previously seen that it was to be given to a nation bringing forth the fruits thereof, after it was taken from the Jews. We have seen that the Jews, before they corrupted the kingdom, brought forth a fruit that was among no other people, even that of inspiration, revelation, miracles, &c., and when that kind of fruit was not found among them the kingdom was taken from them and they were condemned to destruction and this reason assigned, that they did not bring forth the fruit of the kingdom.

Let us follow the apostles and see the fruit that the Gentiles brought forth when the kingdom was transferred from among the Jews to them, and we shall see that they brought forth the same kind of fruit that the Jews did before the kingdom was coming forth upon them. To them were inspired men and women, prophets and prophetesses, healings, miracles and the gift of the Holy Ghost, not only in one church, but in all the churches. The Apostle Paul thanked God that the church of the Gentiles came upon them in no gift. He said, "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift." The same apostle says to the Ephesians, "Be imitators of God the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ."—Eph. 1:3. Notice here that the apostle says that they were blessed with all spiritual blessings, if so, they also came behind in no gift.

Peter says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him who hath called us to glory and virtue."—2 Pet. 1:2, 3. Mark that the apostle says here that all things were given unto them that pertain to life and godliness, and if all things that pertain to life and godliness were given unto them, then the apostle had in no gift, for spiritual gifts are among the "all things which pertain to life and godliness," but in 1 Cor. 10:11 these spiritual gifts are enumerated and described. The chapter is too lengthy for insertion here, but let the reader peruse it and he will there see what the apostle meant by the "all things which pertain to life and godliness," the "all spiritual blessings" with which the Ephesians were blessed; and the gifts in which the Corinthians had come behind in none.

If we can credit these testimonies of the apostles the case is a very clear one that the Gentiles, when they received the kingdom of heaven, brought forth the fruits thereof; and that the Jews, previous to the time that the kingdom was taken from them, had ceased to bring forth the fruits thereof. We have seen that the Jews, when the kingdom was given unto them at the first, before they transgressed the laws, changed the ordinances and broke the
everlasting covenant: that is, a host of in­
spired men—apostles, prophets and proph­
eesiess, evangelists, pastors, teachers, heal­
ings, gifts, miracles, &c., &c. So it was
with the Jews at the first. There were
prophets, prophetsesses, revelator, seers,
healings, gifts, miracles, &c. Whosoever
will not be convinced with carnal sense
and understand what the fruit of the
kingdom of heaven is, for this is fruit
which is peculiar to the kingdom of heav­
en, and to be found nowhere else but
there. Who then will say that we hazard
much in saying that these fruits are not
found, whether among or Gen­
tiles, that people are not found in favor
with God? Let them have what else they
may, if they lack these it is positive
proof that they are in a state of apostasy;
for if God (as the Savior says) took the
kingdom of heaven from the Jews because
they did not bring forth these fruits, and
devoted them to destruction, can he save,
redeem and another people must bring forth
in order to
thou standest faith.
rlid
into
their
plainly
ceased among
did mind in relation to
Gentile world
There can no
cerned the kingdom of heaven, both among the
people was in great
did not continue in the
faith and gifts of the
Holy Ghost, in all their various forms;
in tongues and the interpretation of tongues;
that when men were living under the
influence of faith there were apostles,
propets, pastors, teachers, evangelists, etc.,
etc., that all these were nothing more than
the fruits of faith and were always enjoyed
in every age of the world and among every
people who lived by the faith of the Son
of God, and were always enjoyed by every
people whom God acknowledged to be
His. And among them it is a matter not how
righteous they have been, ceased to bring forth
these fruits, they stood disapproved in the
ight of heaven.
On this subject there is no dispute in
relation to the present Gentile world; all
agree that the fruits of the kingdom of
heaven are not found among them; that
the fruits brought forth by their fathers,
when the kingdom was given to them,
have ceased to exist and are at this time
not to be found among any people. I say
on this subject there is no dispute; there is
the same situation as the Jews were when
it was said to them, “The kingdom shall
be taken from you and given to a nation
bringing forth the fruits thereof.” Let
an inspired man make his appearance among
them, and with one consent the will cry,
imposture! false prophet! knave! villain!
and every other evil epithet that malice
can invent. So did the Jews; and for this
the Gentiles upbraided them in the bitter­
est terms, and yet they themselves now
are doing the same things. If God cut
off the Jews to bring forth the fruits of the
kingdom, surely the Gentiles must share the same fate if God is no respector of persons.

This subject is so clearly set forth in the
eleventh chapter of Romans that none
need mistake it. The apostle says that the
severity of God towards the Jews in cut­
ting them off was goodness towards the
Gentiles, if they (the Gentiles) continued
in His goodness; if not, they, like the Jews,
should be cut off. See the 22d verse:—
“Behold, therefore, the goodness and se­
guity of God; on them which fell, severi­
y; but towards thee, goodness; if thou
continue in His goodness; otherwise thou
also shalt be cut off.” Now let the reader
particularly mark the apostle’s expression,
“otherwise thou shalt be cut off.” That
is, unless they “continued” in His goodness
that would be cut off and cut off; or was
allowance made for them that they might
possitazite and corrupt the kingdom of heaven,
and then be reclaimed, and reformed, and
and still retain that goodness of God pre­
viously bestowed on them in giving to
them the kingdom of heaven, but if they
continued not in His goodness they should
be cut off. So the matter stands thus:
That if the Gentiles continued in the situa­
tion in which God placed them, when
they received the kingdom, they should
partake of his goodness; but if they did
not continue in that situation, they would
be cut off. So says Paul, and who will
say to the contrary? If we ask how were
the Gentiles to continue in His goodness?
the answer is at hand. By faith; for says
the apostle in the twentieth verse of this
same eleventh chapter to the Romans, (speaking to the Gentiles), “Belie­
ving that on the ground of faith stand­
est by faith.” Mark, reader, that the
apostle had said in the preceding part of
this twentieth verse, that the Jews had
fallen because of unbelief; and then told
the Gentiles that they were to stand by
faith, if they were to stand; and if they
had been clearly understood even by the most care­
less, I will here quote both the nineteenth
and twentieth verses at full length. The

There can no difficulty exist in any can­
did mind in relation to the true state of the
Gentile world at present, having the Jews
for their pattern. “The Apostle Paul in
apostle is speaking to the Gentiles and says:—"Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear;" Who can not see that the apostle plainly tells the Gentiles that their standing before God depended on their faith; and that if their faith failed, they would lose their standing before Him, and like the Jews, be cut off? Another thing to be particularly noticed is, that the apostle plainly tells the Gentiles that their standing before God depended on their faith; for unless they continued in faith, they could not continue in the goodness of God; for the goodness of God could alone be enjoyed by faith. So that the apostle has made the subject exceedingly plain, that all may understand, who have the least discernment.

Let us follow the apostle a little further and see how he disposes of the whole matter. After he had warned the Gentiles to beware lest they should fall after the same example of unbelief by which the Jews had been warned, he proceeds thus speaking to the Gentiles concerning the Jews: In the twenty-third verse he says: And also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thouwert cut out of the olive-tree which is wild by nature, and were grafted contrary to nature into a good olive-tree, how much more shall these, which be the natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."

In the above quotation the apostle carries the subject to its proper issue, and shows how God will eventually dispose of the Jews. He says that just as the fulness of the Gentiles has happened in part unto Israel, until the fulness of the Gentiles be come in; then all Israel shall be saved. When? why, when the fulness of the Gentiles shall be come in. Observe that the apostle had said in the twenty-third verse, that they, if they continued not in unbelief, should be grafted in again; for God was able to graft them in. When will the Jesews be grafted in again? The answer is, at the time when they are all to be saved. And when is that time? When the fulness of the Gentiles be come in. But when will the fulness of the Gentiles be come in? The answer is again at hand. That is, when they all shall have ceased to bring forth the fruits of the kingdom of heaven, of all peace, love, and denominations, and none of one of them standing in the situation in which God had placed them; so that like the Jews, there is none of them doing good, no not one; for though there be hundreds of sects and parties, yet all of them have gone out of the way, so that the fruits of the kingdom of heaven, or of God, have ceased to exist among them; then is the time that the world may prepare themselves to see the God of heaven: Is His hand the second time to recover the remnant of His people that shall be left? The apostle shows how God will recover the remnant of His people: from Egypt, and from Pathros, and from Cush, and from Haman, and from the Islands of the sea. And He shall set up an ensign for the nations, and shall assemble the cast-offs of Israel; and gathering together the dispersed of Judah from the four quarters of the earth—Isa. 11, 12. But why, we ask, shall Israel be gathered from all the lands whither the Lord God had scattered them? Because all Israel shall be saved, says the apostle; and this can not be done unless they are gathered together; and not a small part of them, but all; for all Israel is to be saved. Let it here be observed that it was the judgments of God which scattered them, and while they continue in their present scattered condition the judgment of God will rest upon them; but over the mercy of God returns to them they will also return from their dispersion and be gathered from all countries whithersoever they have been scattered, or else all Israel will never be saved. But they will not only return, but the kingdom which their fathers lost by reason of transgression will be given to them; for before this time the Gentiles shall have rendered themselves unworthy of it, and it shall be taken from them, and they be devoted to destruction, while shall be gathered and saved in the kingdom of God, or of heavens, which is the same thing.

The question is this, Have the Gentiles continued in the goodness of God? for if they have, they have nothing to fear; for while their services are in righteousness before the Lord, the powers of darkness can not overcome them; but the gates of hell prevail against them; but if, on the contrary, they have departed from the doctrine of Christ, and are following after fables, as certain as the prophets did among the Gentiles, and they be devoted to destruction, while shall be gathered and saved in the kingdom of God, or of heavens, which is the same thing.

And another place he says that when Christ shall come in glory, and shall set up an ensign for the nations, and gather them from the four quarters of the earth, then all shall have ceased to be grafted in, if so, must continue in their faith; for unless they continued in the goodness of God, there are no fruits of righteousness among them. And each sect and party among the Gentiles, charges the other sects with error, and a want of strict conformity to the truth. So that we are to understand that both cahes of the Gentiles and the churches in the New Testament, in all their various sections and parties, all testifying to the same thing, and that is, that the Gentiles have not continued in the goodness of God. And what settled the question forever is, that Jesus, and the apostles have concluded the whole in unrighteousness. And every man who has eyes to see, or ears to hear, must set to his seal and say amen; for who that has read his Bible through once, but must see that the religion of the whole Gentile world is very different from the religion of the New Testament, and the churches very different from the churches mentioned in the New Testament, so that all parties agree that there are no such churches now as mentioned in the Scriptures, and the conclusion is inevitable, that if the churches are not the same, they can not both be equally approved in the sight of heaven; and if the churches mentioned in the New Testament were in the goodness of God, those in modern times have not continued in that goodness; for had they, we should have continued to have been as those were.

(To be continued.)

Southern Nebraska.


Freewill offerings due the church January 1st, $19.46; collected during quarter $7.90; balance due $11.56; balance due on hand January 1st, $41.68; collected during quarter 77.20; paid out during same time $17.45. Balance due the church $63.65. J. W. Walmsley agent. The committee appointed to visit Morel branch reported that they had been successful in accomplishing the work assigned them. Elders, Johnson, Smith, Porter, Fields, Malcom, Thompson, and Armstrong reported; also priests Tucker, Buchanan, Bishop, and Swanson, and Rost. Setz, C. Goldsmith; Bishop. Committee appointed at Wilber reported and were discharged. A motion was made to take up the question of delegate representation up. The question of representative by the churches mentioned in the New Testament, or else priests Tucker, Buchanan, Bishop, and Swanson, and Rost. Setz, C. Goldsmith; Bishop. Committee appointed at Wilber reported and were discharged. A motion was made to take up the question of delegate representation up. The question of representative by
from his mission. It was ordered that the presiding officer and the missionaries shall see that the Moroni, Plattsburgh, and Platte River branches are visited and strengthened, during the quarter. The time and place and the manner of the conference was left with the president, he to appoint it at the Platte River branch if agreeable to them. Two days' notice shall be given in the branch, the president to appoint the time to be held and who to have charge. The delegates to General Conference and to report expenses incurred include: laying the foundation. Dr. Holly to the committee appointed to audit the Bishop's Agent's report, collected $6.50, which were allowed to be kept by the other two delegates. The Palmira branch requested the conference to ordain Bro. Holly to the priesthood, to appoint the time to be held and who to have charge. The delegates to General Conference and to report expenses incurred include: laying the foundation.

TExAs CENTrAL. This district conference met at Enfield branch, March 24th, 1888, E. W. Nunley in the chair, F. M. Parsons secretary for two years. Ninety-three members of the church were present and approved. Minutes of last conference read and approved. Reports of elders: E. W. Nunley (baptized one), H. L. Thompson, and W. S. Bryan, reported by letter. Priests reported: E. D. Thompson and C. C. Holcombe. Branch reports: C. A. R. E. to Oak, E. R. Hay, and E. K. Ithari: 28: 4 baptized. Enfield branch, last report 63; present number 60. Three removed by letter, two expelled. Bishop's agent's report: On hand last report $137.00. Received since $201.05. Paid out $171.75. Balance due church $4.98. E. W. Nunley sustained as president of district, John W. Roberts secretary, W. M. Shearin Bishop's agent. A motion was adopted to sustain all the church authorities in righteousness. E. R. Hay, E. W. Nunley, and R. H. May, made a prayer meeting at 9 a.m., E. D. Thompson in charge. Preaching at 11 a.m., by E. W. Nunley. At 3 p.m., by E. R. Hay. At 7:30 p.m., by E. W. Nunley. Adjoined to meet at the call of the president.

MISCELLANEOUS. Preaching Elder of Eastern Mission.

The Central Kansas district conference will convene at Centralia branch, Nemaha county, June 23d and 24th. All the Saints and friends are invited to attend, especially the officers of the district, to hear the President of the church, who will be in a good report, as he is expected from each one. If all is well, Bro. Brand will be with us. Come all that can, and bring the spirit of love and peace with you, so that we may have a good time, and the blessings of God rest upon us, that good may be done in this part of God's vineyard.


The quarterly conference of the Northern Illinois branch will convene in Chicago, June 23d and 24th. All that wish to attend who have no special place or friends in the city, will be met by a committee of the members, the best that we can do within the time limits, designed at least ten days before date of conference, so that arrangements can be made to accommodate them. All elders will be provided for at this conference. They will be met at a cost of two dollars and fifty cents per week.

Eric Johnson, 214 Sedgewick Street, S. C. Good, 645 W. Indiana Street, Chicago, Ills.

The members, especially officials, of the Northern Nebraska district, will please remember that by action of a previous session, the next conference will be held at Lincoln, Nebraska, at 9 a.m. Sunday, June 24th, 1888. The branches should send reports, and the ministry and saints in general are expected to attend. The meeting will be held at Allen, Worth county, Missouri, on June 16th and 17th, as requested by the branch there. The members and friends of the Lamoni, Lone Rock and other branches are requested to attend the meeting. First service at 2:30 o'clock on Saturday.

H. A. Stephens, Dist. Pres. Malad district conference will be held at Malad, Idaho, at the Malad Chapel, at ten a.m. Branches in the district are requested to report. We expect the following Elders to attend: R. J. Anthony, R. M. Elvin, J. T. Davis, W. A. Anderson, E. S. Platt, and M. P. H. Johnson. John Lewis, Pres., of Dist. BORN.

Fenner.—At Canton, Kansas, May 30th, to Bro. W. W. and wife E. F. Fenner, a daughter.

Jones.—At Webster, Dodge county, Nebraska, October 4th, 1887, to Bro. and Sr. Daniel Jones, a son, named Franklin Daniel. Blessed May 27th, by Elder W. M. Rumel.

MARRIED.

Pearson.—Lone.—At the residence of the bride's parents, St. Louis, Missouri, May 16th, 1888, Mr. William T. Pearson and Sr. Mary E. Lane, Elder J. W. Gillen officiating. There was a large concourse of friends present to witness the ceremony, who testified of their good will for the happy pair by rich gifts, both for use and ornament. After partaking of a bountiful repast, the evening was enlivened with music and song.

Whitehead.—At the Saints' Chapel, East Helena, Montana, May 23d, 1888, by Elder Walter Morrison. Bro. William W. Ward, of Montreal, Sr. and Lily Whitehead, of Helena, Montana, were married immediately after the ceremony. On account of sickness and partaking of refreshments, the happy couple took their departure for Montreal.

DIED.

Exn.—At the home of Bro. Eil Clithorean, in Adama county, Pennsylvania; was baptized at Galland's Grove, Iowa, October 18th, 1869, by Elder Charles Derry.

Evans.—At Lucas, Iowa, May 13th, 1888, after prolonged sickness, Sr. Sarah, beloved wife of Mr. John Evans and mother of 11 bros. and 3 sisters in this life, and of 1 brother in the kingdom of heaven. She united with the first organization about thirty-six years ago at Rhydow, Wales. Baptized into the Restoration, she married her beloved husband in the year 1856, at New Tregedow, Wales. She taught her children the principles of the gospel, and amid per­secutions and sufferings, she was true to her testimony. For some time before her death she desired to be released from the body. Every request was submitted to her, but she said she was unable to rest until her spirit was returned to its true home. She was washed with the water of life in the font of baptism. She was then enabled to see the glories of her kingdom, and to hear the song of the be­loved, which she learned during her sickness. She was then enabled to join the chorus of the redeemed in heaven. She was then enabled to rest in that eternal rest, where she rests in peace, and where she is at home, and of which she will never be separated. She has been taken from the midst of her friends, but has been taken to her father in heaven to guide you in the path of righteousness. She was a true saint, and will be remembered with affection and reverence by all who knew her. She was a true saint, and will be remembered with affection and reverence by all who knew her. She was a true saint, and will be remembered with affection and reverence by all who knew her. She was a true saint, and will be remembered with affection and reverence by all who knew her.

H. A. Johnson, 150 W. Washington Street.

NOTICES. The scattered Saints of the Petra branch. You are expected to report to this branch either in person, or by letter, on or before the first day of September, 1888. Failing to do so, your name may be dropped from the roll, and you will be returned as scattered members. Praying our Father in heaven to guide you in the path of righteousness, I am your brother in Christ Jesus.


There will be Saints' Reunion on the super­vision of Bro. L. N. Roberts, held on the Medina river, two and a half miles west of Medina City, beginning at eleven o'clock on Monday, July 24. Arrangements will be made to meet those coming by rail, at Centr Point, on the San Antonio and Arkansas Railroad. Dave Saints, especial­ly in Texas, can you not make the sacrifice to come and meet with us in this part of the Lord's vineyard. Prospects are splendid for a large and spiritual gathering. We will do our best to accommodate all, saint or friend, who may come. Any who anticipate coming may correspond with John D. Corry. Medina City, Bandera county, Texas. All the elders in Texas are wanted who will come and meet with us.

Foreign Money Orders. Read in mind the fact that the post office at Lamoni is now a Foreign Money Order Office. Therefore, those in foreign countries sending money to this office should draw them on Lamoni, Iowa, U. S. A.

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W. W. BLAIR

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The Saints' Herald.

Joseph Smith

Editor

Lamoni, Iowa, June 16, 1888

The discussion between Brother John T. Davis and Elder Thomas Lee, of the Utah Church, took place at St. John, Tooele county, Utah, as stated by Bro. Davis in his letter in HERALD. Bro. Davis stated in a letter dated May 29th, that the house was full, that Elder Lee was quite fair, the audience attentive; and that the result was satisfactory to himself, and he thought to others also. Elder Lee called on Bro. Davis after the debate and stated that he would meet him on other topics, such as "The Land of Zion," "Church Rejected," "Polygamy," etc. If this occurs it will give Bro. Davis quite a good opportunity to place our position before the people there, which is what we want, leaving the result with the Master.

Bro. Davis further reports May 30th, that he had held his debate with Elder Thomas Lee, on May 29th. This time the discussion was in the Ward Meeting-house; the Bishop was present, good attention was paid and good order observed. The subjects examined were, "Utah is not the Land of Zion," "The Law is higher than Priesthood." Bro. Davis has been put on the affirmative so far. Arrangements are made for two other sessions of debate.

Later advices from Bro. J. T. Davis, St. John, Utah, June 2d, states that he had another bout with Elder Thomas Lee, on the evening of May 31st. Subject, "Rejection of the Church." Bro. Davis seems to be satisfied with the result. He states that Elder Lee charged that the Reorganization denied the "revelations of Joseph Smith." That is news indeed, and we can echo Bro. Davis' response: What revelation of God to Joseph Smith does the Reorganization deny? Elder Lee declines further debate "just now;" but is inclined to meet Bro. Davis on polygamy and the succession at some future time. We are strongly inclined to the opinion that neither Elder Lee, nor any other in his place will meet Bro. Davis on the questions named.

Bro. Davis writes in good spirits; and expects to attend the conference to be held at Malad Idaho.

EDITORIAL ITEMS.

Bro. R. J. Anthony wrote from Reese Creek, Montana, May 29th, that they were having good meetings, and all seemed to be enjoying them. Bro. Joseph Clapp and Andrew Christopherson were expected here from Deer Lodge to attend conference June 2nd and 3rd. Bro. Anthony would go from Reese Creek to Deer Lodge, thence to Malad, for conference there June 16th. We expect good to be accomplished at the Malad meeting. Bro. John Sands attended the Lamoni, Iowa, two days' meeting, held June 2nd and 3rd, Bro. H. A. Siebims being detained at home by the serious illness of his daughter Helen. Bro. Shippy reports an excellent, and he trusts a profitable session; three were baptized during its continuance. In cast found elsewhere, Bro. I. N. White, president of the Independence, Missouri, district, calls attention that their conference convenes on the 30th of June (this month) and not on the 23d. Please take notice.

Any one sending twenty cents in money to L. R. Devore, Limerick, Jackson county, Ohio, will receive by return mail a beautiful photograph of the two Martyrs, Joseph and Hyrum, showing the full form of each. Also a fac simile of the handwriting of Bro. Josiah Ellis. Appropriation of the foregoing: an excellent photographic, front view, of the Martyr Joseph, taken from an original daguerreotype can be obtained of C. W. Carter, Salt Lake City, Utah.

EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from Henderson, Mills county, Iowa, June 6th, 1888: "Am having fair congregations at my meetings, nightly, in Christian Church in town, and excellent attention is paid to the word being preached. The Saints are in fine spirits. I go to Tahor next Friday, and will call on father Jno. Leeka if he is still alive, but I fear his days are not many in the future in this world. Bro. William Leeka and family and Sr. John Leeka are now in the cares and labors incident to father Leeka's sickness. Bro. E. C. Brigg called here yesterday and stayed and talked to me for near seven hours. He may call on you soon going east.

QUESTIONs AND Answers.

Ques.—Did Jesus go and preach to the spirits in prison while his body lay in the tomb?

Ans.—We so understand the matter. And it seems to be warranted by what is written in Matt. 27:48; and 1 Peter 3:18, 19. (See also Luke 23:43, 44.)

Decoration Day was observed by the people of Columbus, Nebraska, and by a copy of the Columbus Democrat, for June 1st, sent us by Bro. H. J. Hudson we learn that.

At the cemetery the graves of the dead were decked with flowers and the then assembled mourners and friends of the departed, listened to an eloquent address by Judge H. J. Hudson, who claimed the closest attention of his hearers for half an hour. The day was bright and beautiful, the services excellent, and the occasion was made memorable by the earnestness of the participants in the exercises, and their general excellence.

"MEDIUMS AND THEIR DUPES." From a copy of a pamphlet entitled "MEDIUMS and Their Dupes," published in San Francisco, California, 1887, and sent us by Bro. E. L. Kelley, we select the following from the closing chapter: the conclusions drawn from the observation of the writer after witnessing many so called materializations:

An extract from the Seybert Commission, will, I think, prove beyond all doubt the fallacy, trickery, fraud and deceit of these materializing mediums. In the Report, speaking of materialization, Dr. Howard Furness says:

"I think it would be difficult to find a physiological study more interesting than that which is afforded by a materializing seance. I have never attended one that did not yield abundant food for reflection, and present one problem, at least, too deep for any solution I can devise. Although, perhaps, our first experience in such seances makes the deepest impression, yet the novelty never wears off, nor can custom stale its variety. The audiences are never wholly the same, and every medium has his own peculiar method.

In the cities where the mediums reside, and where they hold their seances on regular days throughout the winter, the audiences are by no means composed only of those who go out of idle curiosity; these form but a small segment of the "circle;" the majority are regular attendants mostly those whose lives have been clouded by sorrow, and who go thither as to a church or sanctuary, and so serious and earnest is their departure that I cannot imagine any temptation to open levity. This unaffectedly religious character of these seances can not fail, I think, to strike even the most indifferent. The careful arrangement of the visitors who are to compose what is termed the "circle," the nice balancing of positive natures with negative natures, wherein the medium is guided by

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her delicate spiritual insight; the quiet hush; the whispered conversation; the darkened room; the darker drapery of the mysterious cabinet, with its untold possibilities; the subdued chords of the dim melody, translated with music into the hymns, in which all voices join; the words full of assurance of a deathless life, of immortal love, of reunion with earthly idols, not lost, but gone before only a very little distance, and now present and impatient for the medium's purpose to fulfill them to render radiant with love and joy—all these conspire to kindle emotions deeply religious in hearts that are breaking under blows of bereavement, and of such, as I have said, the majority of the audiences are composed. Every effort is made by the mediums to heighten the effect. Before entering the cabinet to undergo her mysterious trance, the medium generally makes a short address, reminding the circle that this is a solemn hour, that here is the forerace of the world beyond, thronged with eager and yearning, visible, tangible assurance of immortality and of enduring love, and that the mysterious agency, whereby they return, is greatly aided by a sympathetic harmony in the circle, and so forth. The medium then enters the cabinet; the curtains close; the light is lowered; the organ sounds some solemn chords, gliding into the hymn, "Nearer, my God to Thee," which all join in singing. At its close there is a hush of anticipation; and that nature must be unimpressionable, indeed, that is not stirred when a dark, heavy presence of the curtains of the cabinet are discerned to be tremulously moving; and, as they gently part, disclose a figure viled from head to foot in robes of white.

"If the return of the heavenly visitor would but end here, I think the impression would be more abiding. The filmy, vague outline of the white figure uniformly harmonizes with all established, orthodox notions of ghosts, and if this were all of the apparition vouchsafed to us, we might, perhaps, have a hard time dealing with the wraith, for the spirit actually emerges from the cabinet with outstretched arms of greeting. A substantial, warm, breathing, flesh and blood ghost, whose foot falls jar the floor, is slightly heterodox and taxes our credulity; if hereunto be added an unmistakable likeness to the medium in form and feature, many traces, I am afraid, of the supernatural and spiritual vanish.

Mindful of our endeavor as a commission, to have as many observers as possible in cases demanding close observation, I needed those who were present at the seance as a member of the commission. Whenever I happened to be personally known (and my ear-trumpet soon makes me a marked man), that official capacity was unavoidably imputed to me, but I never announced it nor claimed it. I was present merely as an observer on my own account, with the intention of making arrangements, if practicable, for seances with the rest of the commission, if what I saw seemed to me sufficiently remarkable to justify the expense, which experience, with other mediums in other lines, had taught me would be very considerable. I therefore took no notes, and could, at this late day, only after much difficulty furnish dates. Wherefore all I propose in this memoir is to present to my private conclusion, which is worth no more than the conclusion of any other private individual, and to mention the test to which I subjected all the spirits whom I had the pleasure of specially interview. I will try by any one, at any time, any seance; it partakes of the nature of a general truth, which does not need the support of dates, or names, or places, to uphold it. I suppose I have attended between twenty and thirty materializing seances.

"I do not hesitate to acknowledge that I have been throughout sincerely and extremely anxious to become converted to spiritualism. In whatever direction my judgment is warped, it is warped in favor of that belief. I cannot conceive of the texture of that mind which would not welcome the thought of immortal life as, in its moral, materialized. It is superfluous to add that I never recognized a materialized spirit; in only two instances have any spirits professed to be members of my family, and in one of those instances, as it happened, that member was once, and in robust health, and in the other a spirit claimed a fictitious relationship, that of niece.

"Of course this assertion applies only to those spirits who materialized especially for me. I do not pretend to answer for spirits who came to other people. All that I can affirm is that all the spirits that singled me out from the circle, and emerged from the cabinet for the benefit, were not only abundantly 'paddled round with flesh and fat,' but also failed utterly in any attempt to establish their individuality; and moreover, in the instances where I had seen the medium before she entered the cabinet, so closely resembled the medium as, in my eyes, to be indistinguishable from her.

"It is, I confess, a very puzzling problem (it is, in fact, the problem to which I alluded above) to account for the faith, undoubtedly genuine, which spiritualists have in the personal reappearance of their departed friends. Again and again have I asked those who have returned from an interview with a spirit at the cabinet, to bestow upon me, whether or not they had recognized their friends beyond a peradventure, and have always received an affirmative reply, sometimes strongly affirmative. I was once taken to the cabinet by a woman and introduced to the shade of her departed husband. When we resumed our seats, I could not help asking her:

'Are you sure you recognized him?' Whereupon she instantly retorted, with much indignation, do you mean to imply that I don't know my husband?' Again, at another seance, a woman, a visitor, led from the cabinet to me a materialized spirit, whom she introduced to me as her daughter, her dear, darling daughter,' while nothing could be clearer to me than the features of the medium in every line and feature true to life and to nature, to each other, to each other, to each other, to each other.

"In any statement of this problem we shall bear in mind all the attending circumstances; the darkened room; the music; the singing; the pervading hush of expectation; the intensely concentrated attention; the strained gaze at the dark cabinet and at its white robed apparitions; and finally, the presence of a number of sympathetic believers.

"There is another fact about these seances which I think I can not fail to impress even the most casual observer, and this is the attractive charms which the cabinet seems to possess. A woman and again, a woman. This child of nature appears to materialize with remarkable facility, and, having apparently doffed his characteristic phlegm in the happy hunting grounds, enters with extreme zest on the lighter gambols which sometimes break out in the midst of a seance. Almost every medium keeps an Indian brave in her cohort of spirits; in fact, there is no cabinet, however so ill attended, but has some Indian there. It is strange, too, that, as far as I know, departed black men, who might be supposed to
be quite as unsophisticated as departed red
men, have hitherto done no such materializing proclivities. It is, perhaps, even more strange that while, in my experience, Italian spirits neither understand nor speak Italian, and French spirits can neither, when the spirit is a wall-darker, German spirits remain invincibly dumb in German, it is reserved to Indian 'braves' to be glibly and fluently voluble in the ex-

plosive gutturals of their own well-known
tongue.

Before a seance begins a thorough examina-
tion of the cabinet is always ten-
dered, a privilege of which I very seldom avail myself, and hold always to be super-
fluous, on the following grounds: First, if the spirits which come out of the cabinet be genuine, it is of very small moment how they got in, and no possible scrutiny of the material structure of the cabinet will disclose the process. Secondly, if the spirits be fraudulent, the mediums are too quick-witted and ingenious in their meth-
ods of introducing confederates into the cabinet not to conceal all traces of mechan-
ical contrivance far too effectually to be de-
tected. They say it is immaterial how the spirit is to be borne in mind that much can be done under cover of the darkness, which is sometimes total for a few minutes be-
fore the seance begins, and also that the notes of the melodoe are sufficiently deep and loud to drown not a little rustling. If the mediums are deceitful I have always felt that in any endeavor to unmask them the odds are heavily in their favor. The methods are manifold whereby confede-
rates may be introduced into the cabinet; from above, from below, and, enveloped in black stuff, from back parlors, rooms and closets. It is not what goes into the cabinet which, in my opinion, demands our scrutiny, but what comes out of it; it is to the spirit to which all our tests should be applied; the cabinet and the medium are quite out of the question. Thirdly, I should be remembered that those who sit nearest the cabinet are always staunch friends of the medium, or known by her to be perfectly safe and harmless.

Not infrequently a materialized spirit is seen to subside into the floor between the folds of the curtains at the opening of the cabinet. This is termed 'de-materialization,' and not a little mystery is ascribed to it. The mystery vanishes when we reflect how easy it is for a life and active young woman so to bow down quickly, even as to one's knees, as to suggest the impression, when her white garments are alone visible against the black background, that she has sunk into the floor. I have at times distinctly felt the faint jar caused by the medium's falling backward within the dark curtains a little too hastily. At times, it is probably a spirit in the cabinet, and visible only through the part-
ed folds of the curtain, the semblance of a gradual sinking is obtained by simply uniting slowly the two folds of the black curtain, beginning at the head and gradual-
ly closing them to the feet; the room is generally so dark that the dark curtain is indistinguishable at a little distance, and the effect of slowly falling is admirably conveyed. In one instance, where the spiritual garments were not white but par-
tico-colored (the spirit was a Scotch girl, and wore the tartan), the effect of de-material-
ization was capacitally given by the spirit standing just inside the slightly parted cur-
tain, instantly reappearing again at the open-
ing; she had been habituated somewhat like a nun with white bands and fillets around the head and face; thus, too, was she clad at her reappearance, but, as I sat quite close to the cabinet, I perceived that the figure was composed merely of the garments of the former spirit, and that there was no face at all within the head-
gear. I am sure the omission could not have been detected at the distance at which the rest of the circle sat. This snow-white figure was allowed to sink, very slowly, the dark curtains uniting above it as it went; the oval of the white head-dress around which should have been a face rested for a few seconds on the very floor, and then suddenly collapsed. It was in the highest degree ingeniously devised and artistically executed.

There are also various ways of appear-
ing, as well as of disappearing. I think the best and most effective of them all is where a spirit gradually materializes be-
fore our very eyes, outside of the cabinet, far enough, indeed, outside to give the appearance to a visitor directly in front of rising up from the very center of the room. A minute spot of white, no larger than a dollar, is first noticed on the floor; this gradually increases in size, until there is a filmy, gauzy mass which rises fold on fold like a fountain, and then, when it is about a foot and a half high, out of it rises a spirit. Further and further does it rise, swiftly, gliding to greet a loved one in the circle, or as swiftly retires to the cabinet. It is really beautiful, and its charm is not dimin-
ished by a knowledge of the simplicity of the process, which as I have sat more than once when the cabinet was almost in profile, I soon detected. The room is very dark, the outline of the black muslin cab-
net can only with difficulty be distinguish-
ed by one sitting within six feet of it; a fold of black cloth, perhaps five feet long and four feet wide, is thrown from the cabinet, and when the materialized spirit is held within the cabinet at about two or three feet above the floor, and from under the extreme opposite edge, where it rests on the floor, some white tulle is slowly protruded, a very little at first, but gradu-
ally more and more is thrust out, until there are nothing but the white tulle and the spirit, who has crept out from the cabinet under the black cloth and has been busy pushing out the white tulle, to get her head and should-
ers well within the mass, where she rises swiftly and gracefully, and the dark cloth is felt as though it would always want to applaud it; it is charming.

On one occasion, a spirit tried this pretty mode of materialization, not directly in front of the cabinet, but at the side quite close to where I sat. The cabinet was merely a frame to which were attached black muslin or cloth curtains, and a spirit can emerge at the side quite as convenient-
ly as in front. Unfortunately this time, of all that time?" 'All of them,' she 

was almost too much for me, and as my memory (on the spur of the moment) of Tennyson's 'Talking Oak' was growing misty, I was afraid the interview might become embarrassing for lack of reminiscences, so I said, 'Dearest Olivia, that is so lovely of you. There, be a good girl, good-bye now. I am sure I come and see me again, the next time I come here, won't you? 'Yes, indeed, I will.' I released my arm from encircling a very human waist, and Olive lifted her head from my shoulder, where she had been speaking into my mouth and de-materializing.

'Very lost without the spiritual protection of my grandmillennial authority, as I have shown above, shares the ownership with Sister Belle of 'Yorick's' skull in my possession, has never failed to assent whenever I ask a spirit if it be she. To be sure, it varies with every different medium, and that is only one of her piquant little fancies, so misty, so embarrassing for Tennyson's conceptions, so lost without the maternal spirit-band; no spirit from it will be likely to come to you again. No surface of madrepores is more sensitive to a touch than a cabinet full of spirits to a chilling syllable of failure. To regain my lost position, therefore, I said hastily, 'But every time I call on her, the Athenea R. E. S. E. did not answer, and her name; I know no Effie.') The medium went to the cabinet and returned with the answer, 'She says she's Effie, and she wants to see you.' Of course, I went with alacrity to where the curtains of the cabinet stood open, and there, just within it, I saw a spirit whom I recognized as having appeared once before during the evening with Marie, when the latter had materialized as a sailor-boy, and the two had danced a spiritualist's hornpipe to the tune of 'A Life on the Ocean Wave.' 'Oh, Effie dances a very good waltz,' I exclaimed, 'for having forgotten you.' 'Certainly I will, dear uncle, and won't you bring me a necklace, too?' 'Certainly, dear,' I replied, when I came here again.' I have never been there since.

'This is illustrated what will be, I think, the experience of every one who cares to apply this test to materialized spirits. When the investigator is unknown to the medium a spirit materialized through that medium will confess to any name in the heavens above or the earth beneath, in the world of fiction or the world of reality. Of course, it would not do to ask a spirit whether or not it were some well-known public, or equally well-known fictitious character. You would be repeating the spirit if it were 'Yankee Doodle,' but I am not by means sure that it would not confess to being 'Cap'en Goodin,' who accompanied Yankee Doodle and his father on their trip to town, and whose name is less familiar in men's mouths. All the good, earnest, simple-hearted folk who attend these seances ask the spirits, when they appear to them for the first time, if they are father, mother, brother, husband, wife or sister, and the spirit will in every case confess the kinship asked for. But, as I have just intimated, the investigator need not restrict himself to his family, his friends, or his acquaintances. Let him enter the world of fiction, or of poetry, or of history, he has but to call for whomsoever he will, and the materialized spirit will answer: 'If it be him, it be me.""
honour to General Washington? Did I ever evince the slightest mistrust of Indian bravoes?

"When a spirit comes out of the cabinet especially to me, how am I to know, or find, pure and unadulterated faith? Is it not the spirit that I name, will it not, if it has a shred of honesty, set me right? What binders it from telling me just who is it? If it be the spirit of my great-grandmother, it can be surely no satisfaction to her, after all the bother of materializing, to hold converse with me as the spirit of Sally in our Alley; and if she be, in every sense of the word, a 'spiritly' old lady, she will instantly deceive me, and let me know who I am talking to. Why should I anticipate deceit at spiritual hands? If William Shakespeare can appear to me, why not Fair Rosamund? Hereupon a spiritualist may maintain that if the spirit said she was Fair Rosamund, and displayed a familiarity with the incidents of that frail woman's life and death, she probably was Fair Rosamund. So be it. I yield and go further, and hereafter find no more difficulty than in her case, in Tennyson's 'Olivia,' 'Marie St. Clare,' and in the heroes and heroines of Scheherazade's 'Thousand and One Nights.'

"Although I have been thus thwarted at every turn in my investigations of spiritualism, and found fraud where I had looked for honesty, and emptiness where I had looked for fulness, I can not think it right to pass a verdict, universal in its application, where, far less than the universe of spiritualism has been observed. My field of operation has been limited. There is an outlying region claimed by spiritualists which I have not touched, and into which I would gladly enter, were there any prospect that I should meet with more success. I am too deeply imbued with the belief that truth is just there, in the difficulty of its occurrence, and no more difficult than in her case, in Tennyson's 'Olivia,' 'Marie St. Clare,' and in the heroes and heroines of Scheherazade's 'Thousand and One Nights.'

"If the performances which I have witnessed are, after all, in their essence spiritual, their mode of manifestation certainly places them only on the margin, the very outskirts of that realm of mystery which spiritualism claims as its own. Spiritualism, pure and undeformed, if it mean anything at all, must be something far better than slate writing and rays. These grosser physical manifestations can be but the mere oozes and scum cast up by the waves on the idle pebbles, the waters of a heavenly, light sea, if it exist, must lie far out beyond. The time is not far distant, I can but think, when the more elevated class of spiritualists will cast loose from all these physical manifestations, which, even if they be proved genuine, are but little removed from materialism, and eventually materialize those oozes, held over on cloudy days, and anaxed hours, will become unknown."
for each other, strengthen this weak flesh; is it consequently drawn our attention. When appealed to by the father of the youth possessed of an unclean spirit—which the disciples had failed to cast out—Jesus had immediately rebuked it and cast it out. "Why could not we cast it out?" was the question which left alone they asked him.

"This kind goeth out but by fasting and prayer." The disciples had not fasted, for he said "Ah! so much comfort from the Home Column. Children in the right way."

VILAS, Wis., May 17th.

Dear Sister Frances,—Although I have not the privilege of meeting with any of the Saints, yet I wish to bear my testimony to the truth of the work. I once lived where there was a branch of live, working Saints who enjoyed the Spirit of God to a marked degree; but of late I have been as a wanderer, away from both kindred, and brethren and sisters in the church. The people here have never heard a "Mormon" (as they call us) preach. Some will not listen if I try to tell them what I know. "No good could ever come out of Mormonism;" and some are very indifferent as to its being good or bad. Have gotten a neighbor to read the Voice of Warning, but some will not read any of the Church papers or books when offered to them. They do not seem to want to be enlightened on the subject, I see the truth of this saying "There are some so deaf as those who will not hear." I feel it is a great blessing to have the Herald to read. It is all the preacher we have had for three long, sad, weary years; years fraught with many deep afflictions. It seemed of late that my trials were more than I could bear; but I have derived oh! so much comfort from the Home Column. But I am very lonely and greatly feel the need of the faith of the Saints, that I may live nearer to God and have grace to bring up my children in the right way.

May God ever prosper his glorious work, in the humble prayer of a lonely sister,

Lou Carpenter.

Sr. R. Hunter, Maine, Minn. ........... 1.00
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LAMONT, Iowa, June 18th.

Send all money to David Dancer, Box 82, Montrose, Col.

Home Column Missionary Fund.

THE COMING MESSIAH.

Rejoice, all ye Saints, for the hour draweth near. When Messiah in glory shall again appear; His beloved will rejoice when he cometh to reign, And set up his kingdom with them to remain.

His beloved disciples will bless the glad day, And bow before his feet, who once drove away The sickness of the world, the blindness of the eyes, When the stars that shone in him again will arise.

I am your Redeemer, whom you exalted; See the thorns in my forehead, put your hands on my side. The wrong I'll forgive you, if you will believe, And return unto me and my gospel receive.

All nations shall bow to the Crucified One, When the victory tides come in and the Jews do return; Their blindness to part then will be the joy,

All Israel will own him, and bless the glad day. Remember my words spoke in days that are past— "The last shall be first, and the first shall be last; My beloved disciples, they will come at my call, One fold and one shepherd, and one church for all." "Come home, oh so ransomed, good tidings have come; The war is now ended, the victory is won; The Saints clad in glory, with me I will bring, O, grieve where's thy vict'ry? O, doubt where's thy slug?"

San Francisco, Cal., June 2d.

Dear Herald:—Since our last at Panama, we went to Perdido, where we held eleven meetings and baptized one. Preached once in the Salem branch, thence to Union Grove where we held six meetings with interest remarkable; baptized two. From here we went to the conference at Independence, where we spent our time pleasantly, save, perchance the moments when first notified of our appointment to the far away continent under British rule.

The thunderbolt from heaven's blue dome at high noon, without warning, could not have been more startling. The harness worn as an active minister but a nine month old, and yet we were called upon to adjust it to a new field! To go where faces will all be strange; where customs and manners will be different; where thousands of miles will separate us from the ones of yore, and even the birds, beasts and vegetables all will be new! What wonder that our heart almost stood still as the full realization was forced upon us, and we knew, as memory flashed back over the years gone, of one whose life had been given for the cause he loved, in that far away clime, and another—then his companion—had been forced to do battle alone, while the weary months had gone by till the years had been multiplied, and who since has gone to his account, hastened perchance, by the exposures of the life given in the service of his Master. Of another who did battle alone for weary years, to come back to his native land to find himself approved of God, to do special duties in the great scheme of redemption. And of a family, whose accounts of the weary mode of travelling, as compared with this land, have often been perused with no thought in mind of the reality being so near.

And thus as our mind traveled over all this with the rapidity of the lightnings flash, our soul almost sickened at what seemed so stupendous an undertaking. But the only one who we could in safety turn—the Father—we are in secret, and as our soul was poured out in humble supplication for a knowledge of his will in the undertaking, there came a calm and peaceful
assurance that all was well. From that hour on, till within the last few days, we have never faltered. But on last Thursday, as we visited the ship, there came a feeling of despondency that almost seemed a premonition of dangers to be encountered ere we should again set foot on terra firma. As we went down into the steerage, (it was the first time we had ever been aboard a ship), and were made to realize that there would sit at least two times when we would be under the water, it made us once more feel as though we preferred to have been left on this side. But there comes the thought of the necessity of some one having to be sent, and why not me?—both young, vigorous and strong.

From Independence we went to northern Missouri, to visit with friends and relatives. While here and at Lamoni we enjoyed ourselves, the only regret being the parting shackle of the hand, as we realized that for three years at least we must remain separate.

On to our home where we staid only one week, during most of which I time I remained. With this short stop we are obliged to be content, as an appointment was about to be made the next day for the purpose of having the leading events of our mission written by a gentleman of great character. Our Sabbath was spent in the usual manner, but I came to the conclusion that I had better not remain in Lamoni, and that I would start for London, England; for I believed the brotherhood there was in want of someone who could have a good influence on the young men there. I came away from Lamoni on Thursday, November 25th, and arrived in London on the 29th of the same month.

The first object of my visit was to see the brethren and to make as many calls as possible among the leading men of the city. We labored six weeks in London, during which time we traveled about 2,500 miles, and were made acquainted with some of the leading men of the city, and with many of the leading men of the church. We were also made acquainted with many of the leading men of the world, and with many of the leading men of the church. We were also made acquainted with many of the leading men of the world, and with many of the leading men of the church.
The Quarterly conference years old, and all of good standing in society, one young man who will, (if he proves faithful), make his mark in the world, for he is a natural poet. There are still more in Fulton who will obey. The good Spirit was with us at the baptisms and confirmation.

On the 31st we came here again. To-morrow Bro. Short goes on to his field. May God’s blessing go with him, that he may gather in more sheaves. I will hold the fort here till Saturday, then return to New Castle over Sunday, where I will baptize several more at three o’clock. The little stone is rolling on. The Presbyterians in Fulton found, when it was too late, that their craft was in danger, so they closed their church against us; but we use the school house, and have the doctrine of many turned upside down. I expect to organize a branch there in a few days. Calls are coming in from all sides for preaching. They have sent word from Iron Hill for me to come over there. Last winter the Adventists closed their church against us there, after we used it a week, but I can get the school house. May God send more laborers into the vineyard. Bro. Short was a great help to me, and I wish he could have obeyed. The good blessing go with him, that he may gather in more sheaves. I will hold the fort here till the 18th of next month. The Baptists and Presbyterians are rising. I will baptize a good Methodist woman next Sunday. The sheep hear His voice and will follow. J. S. Roth.

Creola, Ohio, June 4th.

Bro. Blair:—I have been busily engaged in my field since the 12th of last month. The prospect is flattering and liberty is given. I go into Gallia county on next Thursday to break new ground. A door has been opened there through the efforts of Bro. Tyler of Wayland, Ohio. The appointees by General Conference in this field are all out at work. I have baptized three since General Conference.

Yours, in bonds,

L. R. Devore.

Cameron, Mo., May 24th.

Bro. W. W. Blair.—The quarterly conference of the Far West district, was held at Pleasant Grove, Decalb county, Missouri, last Saturday and Sunday, May 26th and 27th. An excellent spirit prevailed throughout the entire conference, and excepting the terrible fall of rain on Saturday afternoon, there was nothing occurred to disturb our peace. Bro. J. F. McDowell and the writer did the preaching; and notwithstanding many bridges had been washed out, and the roads left in a terrible condition, the attendance was good. The interest in the word spoken was first class.

The Pleasant Grove Saints feel pround of their neat little chapel, (which is now about complet-ed), and of the advanced steps which they have taken within the past few months. May they ever remain so good and wise that the enemy may never again be able to retard their onward march to victory and eternal glory. I am hailed for to-night, at the Delana church, near Cameron. Will probably remain here over Sunday. May go to Bucklin, Linn county, Missouri, sometime next week, and if practicable, open up the work there.

There is much, very much, to be done; but my old enemy is upon me, and if possible, seems more formidable than before. I feel the good Spirit in my soul, working with love and good desires. In this, I do and will rejoice.

Your brother,

Joseph R. Lambert.

Communications.

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

ARE WE ABIDING IN THE DOCTRINE OF CHRIST?

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9. I have heard it said a great many times, and that too by ministers of the gospel, that the doctrine of Christ is to live in this world without God and Christ; and I have no doubt but that this is a fact, or in other words it is a truth. Now in order to ascertain if we are living in this world without God and Christ, we must first find out what the doctrine Christ is, and then, in the second place, see if we are abiding in that doctrine. If we are, then we can say, that we have both the Father and the Son. It will be admitted by every Latter Day Saint at least, that whatever Christ taught was his doctrine, therefore we will go in search of some of his teachings in order to learn if we are living in this world without God and Christ. First we will call your attention to Matt. 5: 13 and there we find him saying, in speaking to his followers: "Ye are the light of the world. A city that is set on a hill cannot be hid." I do hope and pray that this is the case with every Latter Day Saint. That we are in reality a light to all around us. If this is the case then we can rejoice that we are found in the doctrine of Christ.

Again in the 16th verse: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." O, dear Saints, how do we let our light shine before the world? Is it by setting a good example before them, and by attending to all duties imposed upon us by the teachers of the gospel, and conforming to all the teachings of Christ? If we let our light shine we are abiding in the doctrine of Christ. If we do not let our light shine we are not abiding in the doctrine of Christ. Now if this is the case with us, that we are following the ways of the world, then we are not abiding in the doctrine of Christ, and consequently are living in this world without God and Christ.

Let us read that beautiful sermon delivered by Christ on the Mount, and then ask if we are living according to his teachings; and if not, do we try and please him. We are doing so at once, that we may be in possession of the Father and the Son. Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven." O, how much do we really love our enemies? How oft do we pray for them, according to this commandment of the Savior.

How much of the pure love of God dwells in our hearts? Is there enough to forgive those that may trespass against us? We must have that forgiving spirit within us to forgive men their trespasses as we desire the Father to forgive us our trespasses, and if we do this then we are abiding in the doctrine of Christ. But how many times must I forgive a brother or sisters trespasses against me? I go to Peter (Matthew 18: 2): "until seventy times seven." Also in Luke 17: 3-4 we read, "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, 'I repent,' thou shalt forgive him." Are we abiding in this doctrine or no? If we are not, how can we have the Father and the Son abiding within us? Again we learn in the teachings of Christ in Matt. 18: 15: "If thy brother trespass against thee, go and tell him his fault between him and thee alone. If he shall hear thee, thou hast gained thy brother." Is this the course we pursue, or, do we run and first tell brother A, and then sister B, and then tell it as a secret to brother C, telling him never to say a word about it to any one? If this is the way we are doing, how can it be said we are abiding in the doctrine of Christ?

We find in the Doctrine and Covenants, sec. 42, page 147, "If thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. This is to be done in conformity with the teachings of Christ in the New Testament. If we abide in this doctrine we have both the Father and the Son. I sometimes think while meditating upon this subject of forgiving seventy times seven, or seven times in one day we need to recur to the words of the disciples, "O, Lord increase my faith."

Dear readers of the Herald, if we are lacking this faith to forgive our brother or sister seven times in one day, let us pray to God the Father for this kind of faith, for I have been told by the great Jehovah, "It is possible for us to obtain the gift of God without prayer, for Jesus said, "Ask and you shall receive." "Knock and it shall be

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was raised up to be a teacher unto the people (Deut. 18:15-19) he pointed them to the law of Moses. (Jno. 5:39-47). This to the Jews.

The Gentiles were not referred beyond the law of Moses, which contained judgment, but none the less under the dispensation of apostles, prophets, evangelists, pastors and teachers under whose instructions each individual should learn his duty. In the apostolic discipline, the meridian of time, a period in which the law of God was fulfilled, the dispensation of Israel was terminated, and Christ was inaugurated, the law of God is again traversing the earth as in the Edenic morn, and utters his voice to all created intelligence, (D. and C. 1 par. 1), inviting them to rest beneath the shadow of his mercy. The renewed offer of heirship with the King of Peace and the redemption of sinners, are not to be understood as a bulwark for weakness; wisdom for a guide; a fountain for uncleanness; and a tower of strength for the humble (D. and C. 6:53), by which we also are to be made to search and live. He has set up his pillars of remembrance all along life's highway to point out, and guide the patient and the weary pilgrim, that they need not stray therefrom; the apostle to establish the work; the prophet to confirm, admonish and comfort; evangelists to bear the message; elders, as pastors to watch over and protect the flock; priests to instruct in duty and point out the way; teachers to admonish, reprove and correct missteps; deacons to administer in the external temporalities of the fold and flock; High Priests—men of approved virtue, wisdom and experience—under the guidance and guidance of bishops to provide and see to the financial interests of the household of faith, and judge the people in accordance with the divine economy of the Master. All these receive their instruction in the school of the prophet, the apostle, the high priest, the minister, the evangelist, the deacon, the bishop, the elder, the presbyter, the new Testament sealed by the blood of martyrs, with no decrease of living, breathing instructors. Evangelists to second the apostolic preaching of the word; pastors to watch over and guard the church; high priests, men of honor, wisdom, experience, sagacity, sense of responsibility and position, to be counsellors, out-posts and watchmen on the environments of Zion's towers. Priests of the aldered order with minds steeped in the law of God to visit and instruct in duty toward God, my fellow-man, my brother, my sister, my household; to give diligent thought and study to the environment of the house of God. God's law is perfected, the doctrine complete, the church established, the dispensation concluded, the period of dispensation concluded.
instructions of life and in the realms of the blessed, for saith God: ‘I give you directions how you may act before me, that it may turn to you for salvation. I the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.’—D. and C., p. 221.

CATHOLICISM—No. II.

BY ELDER M. T. SHORT.

I WILL make some condensed extracts from, and brief comments upon “Catholic belief; or a short and simple exposition of Catholic doctrine by the very Rev. Joseph Paa Di Bruno, D. D.”

The above work received the imprimatur of John Cardinal McClosky, Arch-bishop of New York, May 5th, 1888, and edited by Rev. Louis A. Lambert, author of Notes on Ingersoll, and copyrighted by Benziger Brothers, printers to the Holy Apostolic see.

The gifted author’s piety and zeal are worthy of a better cause. His treatise contains four hundred and sixteen pages. Love to God and devotion to the church, and pity for the “separated brethren,” form the warp and woof, or the leading characteristics of the whole production. The Oriental schismatics and the dissenters of the Occident are alike addressed as wayward children, and admonished, ex­orted, besought and implored to return to the true, sole and only fold from which their refractory ancestors have inadvertently strayed.

Like many a pious monk, the Rev. gentleman can importune, claim peace of mind and purity of purpose; make the word of God into the word of men; and, what is worse, the word of men into God’s word. He judiciously observes that “True religion is that bond which unites the finite with the infinite, time to eternity, and man to God.” This one creator is declared to be “incorporeal,” and “everywhere present.”

The doctrine of the trinity is called “a profound mystery,” but each person, while distinct from the other, is of the same essence, equal in power, eternity and immensity. I venture my humble opinion that God, the Father, is ever supreme, that the Son cooperated in creation, was subordinate in his incarnation, holds delegated authority in the church, is at the right hand of power now, will come to judge the world, eventually will subdue the nations; and finally subdue death itself; but “He is excepted which did put all things under him.”

The Holy Ghost is most immense, not as our Father in heaven; for it permeates the universal creation, sustains, controls and upholds all things, and is none other than the Omnipresent power of the eternal. We personify the Holy Spirit like he, the sun, or she, the moon, or ships, &c., but it is no person. As a representative of the church, and from the standpoint of the汶 persons who may be liable to dissent or exercise a private opinion, he advocates natural pollution, or original sin, and infantile regeneration, howbeit Christ says, “of such are the kingdom of heaven.”

The Catholic Church are not content with the immaculate conception of Jesus Christ, and the virginity of Mary up to his wonderful birth, but aver that the mother of God was in like manner conceived, or specially exempt from original pollution, and continued a virgin till the day of her death. In Matthew first, Joseph is called the husband of Mary, and she, in turn, is termed his wife. “He knew her not till she had brought forth her first born son.” To further refute the wild raving, this needless falsehood of “Holy Church,” see Matt. 13:55, 56.

“Is not this the carpenter’s son? is not his mother called Mary? and his brethren James and Joseph, and Judas, and Simon?” And his sisters are they not all with us?” Or, as Mark records the facts, “Is not this the carpenter, the son of Mary, the brother of James, &c. Popish bunglers think that the brothers and sisters of our dear Lord, were the issue of St. Joseph, and Mary Cleopas, but he, Joseph, could not put away his wife only for adultery. (See Matt. 16:18.) They had better let all “generations” call her “blessed” with her children, “for marriage is honorable and the bed undefiled.”

The first shepherd was to feed the lambs, “and unknown; but God’s indwelling spirit rests solely and alone on decisions of Romish councils, and decrees of ‘mother Church.’” Neither the Greeks nor Latins had original jurisdiction over the Hebrew Scriptures. A few quotations will rebuke this undue stretch of priestly arrogance. To the elect nation and the custodians of God’s word is committed the key of the kingdom of God.” “Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.”

“He sheweth his word unto Jacob, his statutes and judgments unto Israel. He hath not dealt so with any nation: for his judgments are very great, and his wonders are without number.”

“His energy was wonderfully displayed in the works he performed in the name of his Father. He was not the carpenter’s son.” Many of the early fathers, and even Jerome did not accept the books that Christ and the apostles did not believe, or even honor with a solitary quotation therefrom. When the Carthaginian councils decreed and declared these fabulous romances divine all cringing questioning ceased. They were “freely quoted from them to uphold Catholic doctrine.”

“The great doctor, St Augustine, Bishop of Hippo, said, ‘I would not believe the gospel were I not moved thereto by the authority of the Catholic Church.’” They claim to subdue the finite with the infinite, stretch of priestly arrogance. To the elect nation and the custodians of God’s word is committed the key of the kingdom of God.” “Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.”

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While “His Holiness,” Pope Leo XII, is “Our Holy Father,” metropolitan and suffragan bishops are titled “Most Reverend and Right Reverend;” and virginal priests are called fathers; but Paul, Peter, James, John and Jude, etc., were recognized simply as members of the order or clergy of the church. These “great swelling words of vanity” and high sounding adjectives “allure through the lusts of the flesh.” All such work is prohibited by the meek and the humble and “Hear ye Him.” “And call no man your father upon the earth; for one is your Father which is in heaven. Neither is there any that calleth masters, for one is your Master, even Christ.”-Matt. 22:9, 10. “Mother” says, disposition, faith, and good works do not effect, or merit justification or remission; but they come gratuitously through the merits of Jesus Christ; though the recipient has to have faith and fear, and charity, repentance and baptism, which, according to the meek and humble thinking, commands him to God and merits his favor all in accord with the merits of Jesus Christ; every good work; our present development and future growth; our sure remission and certain justification; our triumphant warfare and future crown are all merited through our lawful striving, the holy council of Trent to the contrary. We can venial, or trifling, and mortal, or deadly sins remitted through the absolution and penance of a duly authorized priest; and by “satisfaction,” get to heaven any way, merit or no merit, as the case may be. The “imperceptible substance” of the eucharist is changed; but the great apostle to the Gentiles said, eat and drink, “discerning the Lord’s body,” which is the visible church with its organization and doctrine, gifts, graces, blessings and experience.

When the bread and wine are blest at it once becomes an object of divine adoration for “God,” say they, “is with us, in either, or both specie, and in the veriest fragments thereof.” If they would have called the partaking of the emblems a memorial feast, instead of a “commemorative sacrifice,” they would have been right for once. Then they would not need to talk about the unbloody body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body; the elevation of the host; the mystical death the victim and sacrifice of Jesus, and his consecrated Host and elevation of the body.

If an individual is not favorably impressed with the “solemn ceremonies” “added by the church,” “under the guidance of the Holy Spirit,” which may be changed or omitted,“as in cases of necessity,” he is not a faithful papist. When the blind devotee beholds the “adorment of the house of God, the altar, the tabernacle, and the throne gleaming with rich ornaments; when they see that the priests and their assistants are robed with distinctive emblematic vestments, and especially when they see them bend their knees in humble adoration and consume the Host and consecrated Chalice, their faith and devotion are strengthened, and the practical lesson they receive is likely to do them more good than any sermon on the subject.”

To forever silence and condemn such popish priestcraft the servants of the living and true God want to preach the word, with all long suffering and doctrine. It is written the Unchangeable, Supreme, All Wise saves the believer through preaching; hence do not be lurid or ethereal by Vatican pedantry. This liturgy serves to dishearten, destroy, and impose a future, age, and sectarian nonsense or the pagentry of a dying world. “The uplifting of the Host and the repeated genuflections of the priest” are thought to promote and intensify worship, but Holy Water is not commanded, but “piously recommended” to “signify purity of soul.”

They claim that St. Justin, of the second century, advocated the sprinkling of holy water on the faithful on Sundays when they assembled at a commemoration of the Passion of the Lord.

The burning candles, on the altar are “emblematic ornaments” to symbolize or represent our faith, charity and devotion; but, methinks, you will have to shut your eyes to discover the analogy or see the point.

Distinctive robes, ornaments and rich vestments are brought graciously into the account, for Rev. 17:4 tells us “the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls;” but “John had his raiment of camel’s hair, and a leathern girdle about his loins.”

As to the sign of the cross in use all over the Catholic world, suffice to say that Jesus taught nothing of the kind; neither did the inspired apostles. Our Savior enjoined the cross of obedience before he was nailed to the transverse wood. That term implied a cancellation of evil desires; the subjugation and mortification of the body; and we find the rejection of the kingdom of Christ and the learning of his virtues and the application of his precepts, doctrine and law. It can not be signalized with the vegetable, or mineral productions of earth, but appertaineth to the “hidden man of the heart.” If you can get nations great, empires, numerous generations, and the so called Christian world, to believe that a particle of bread, and a drop or so of grape juice, blessed by the priest, is Christ present, or God with us, to dispense grace, hear prayers, receive immortality and give “food for the journey,” death, I would not think it strange if the Virgin Mary would tell some credulous monk that the moon is made of limburger cheese. “Forty hours’ exposition of the blessed sacrament” and “the benediction of the moon” are performed in painful detail, with pomp, enthusiasm and solemnity. Songs, prayers, kneelings and genuflections, are the order, and woe betide the disserver, as the movable feast parades the principal streets in Catholic ridden states. “An act of spiritual communion” is thus described in abbreviated form: “O my Jesus, present in the most holy sacrament of the altar, let the sweet and consuming force of thy love absorb my whole soul, that I may die for thee, who was pleased to die upon the cross for me.”

Inasmuch as we are “saved by his life,” it appears more noble, to me, to live for Jesus, and his cause, than to die, to shirk responsibility, and defeat labor. But this willing martyrdom is a poetical flight, suitable for the wee small hours of cyelian fancy.

“Confirmation is a sacrament instituted by the Lord, by which the faithful, who have already been made children of God by baptism, receive the Holy Ghost by prayer, unction, and the laying on of
the hands of the Bishop, the successor of the apostles."

We observe that water baptism alone does not adopt into the kingdom of God's dear son, but the birth of the spirit, through the influence of the Holy Ghost, completes the new birth, or creates anew in Christ Jesus.

Anointing is not to confirm, as above taught, neither to endow "with the gifts, graces and virtue of fortitude," but for the administering to the sick, and the other successors being legitimate successors to the Holy Inspired Apostles, judge ye. "The seven-fold grace of the Holy Ghost," succeed and supplant "these signs," promised by our Savior, and "the manifestation of the Spirit," as we are taught, neither to endow or-races to the body, and my ministry administering "Mystery Babylon." Here is a duplex false premise, "invalidating causes," but it is safe to say that the word itself was not in the word of God, but the vac·nular of Latium.

"God made man upright, but they have sought out many inventions," and "thus they provoked him to anger with their in·ventions;" therefore, let us call scriptural things by Bible names, and not in the spirit of prophecy" vouched for by St. John.

The dominant church, as also the oriental Schismatics have sacrament on the brain, and my author in treating upon matrimony, says, "St. Paul calls it not only a sacrament but a great sacrament;" but it is safe to say that the word itself is not in all the word of God, but the ver·nacular of Latium.

"As the union of Christ with the church can not be broken, so the bond between husband and wife is indissoluble." It is a duplex false premise, consequently all reasonings and deductions will be damaging and disastrous.

The combined testimonies of inspiration, ecclesiastical historians and the present as·pect of entire Christendom enunciate, confirm and establish authentically the great and universal apostasy from the original faith and worship.

As touching the canonic relation our Lord and Savior taught that adultery was the sole and only ground, or cause for separation, putting away, or divorce, hence, when his spouse, "the woman," committed spiritual fornication with the potentates of the world, and became drunk on the blood of martyrs, and Saints, Jesus by his own rule, put away "The great whore that sitteth upon many waters." To neut·ralize their own law the church can inquire into the family circle, trump up "invalidating causes," and declare the whole affair "null and void from the beginning." This procedure, Catholic log·icans claim, is not dissolving but declaring that no real marriage existed.

The identity of "mother church" is predic·ated on the supremacy of the pope, the vicar of God, and the center of unity. No higher degree of priesthood is claimed for "His Holiness" than other bishops, but a difference in authority and jurisdiction. A visible head is maintained, to assemble general councils, and bis·phories will vac·nt sees, to settle disputes, to send missionaries abroad, to evangelize the world, and to unify and save the race. It is further avowed that St. Peter's chair was recognized and concurred in, univer·sal for the first seven hundred years of Christianity.

"Bossuet rightly observes that the suc·cessors of St. Peter must come straight down from heaven, or we must confess that there are no other successors to St. Peter but ourselves;" which, however, afterward received his sanction, hence eccumenical. Constant·ine, the first Christian emperor, assisted in the one held at Nice, in the first quarter of the fourth century, and Theodocius, the Great, and the Younger, and Justinian, and other crowned heads, have command·ed and convened councils, the papal claim to the contrary. These assemblies have been the means of intrigue dishonesty, usurpa·tion, litigation, fanaticism, dom·ineering, quarreling, cabals, cruelty and blood-thirsty injustice.

How much, and how far, poor Arius denied the divinity of the Son, it would be difficult to know at this late date. Cal·umniators, traducers and ecclesiastical judges of an adverse and radical type, would spare no pains to give us the full benefit of his supposed or real heresies.

The learned presbyter of Africa denied the consistanth·uality of the Son of Man with the Father, which means not only a participation of, and union in the same na·ture; but the coexistence of essence, and an identity in the same substance. We suggest that he took our nature and place, had a mortal body, that had to be regen·erated, performed the office of a mediator, grew in body and mind, was obedient to an ignominious death, wrought out a per·fect atoning and is now exalted at the right hand of God, all of which could not be true if the Nicene fathers, the Athenian creed, Catholicism, the eastern Schis·matica and the western dissenters are in the right.

Nestorius was deposed of his charge at Con·stantinople, A. D. 431, and "condemned for maintaining that in Jesus Christ there were two distinct persons, one a human person, born of the Virgin Mary, and the divine person, that is, the eternal Word." The author of the pentateuch proclaimed, "The God of the spirits of all flesh;" and Jesus' wise king, "The spirit shall return unto God who gave it." Zechariah allowed that "The Lord for·meth the spirit of man within him." And the Gentile apostle revoiced the sentiment, enlarged the view, embellished the thought and drew a beautiful contrast between our heavenly and earthly parents, as follows:—

"Moreover, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" How Mary could be the mother of a body older than herself, or co-existent with the eternal, is not clear to my mind, but admit that all matter, either organized or elemental, is from everlasting, then we can discern in what sense she is "The mother of my Lord." "The inner man" is "the offspring of God," whereas "out·ward man" is generated and formed ac·cording to the established law of procre·ation.

To be continued.
The apostasy of the Gentiles is a subject that I believe is no where disputed in all the professing world. It is acknowledged by all that the present generation of religious bodies has been marked with confusion and distraction. The cry of heresy, delusion, false prophet, and false Christ, which is everywhere sounded in our land, is testimony to the point; and is not only to the point, but is conclusive also that this generation has departed from the principles of the true faith, and are, as a people, an instance of those which the apostles found it. have made after the mother of apostasy of the Gentiles is a subject for the faithful to ponder over, and to which the ancient apostles have turned away, giving heed to seducing spirits and doctrines of devils, and having nowhere God as their special foundation of their traditions. For we have seen that all sects and parties have ceased to bring forth the fruits of the kingdom of heaven according to the order established by those who were immediately inspired of God to establish His kingdom, and as the Gentiles have ceased to bring forth the fruit which they brought forth when the kingdom of heaven was first given unto them, and that the gospel which the apostles preached is now considered heresy among them, and that a man who would attempt to contend for the truth in the day of judgment, in which the ancient apostles contended, would be called a heretic, an imposter, a false prophet and every other evil epithet that could be heaped upon him.

The apostasy of the Gentiles is so great that they know not the doctrine of Christ when they hear it; neither are they capable of distinguishing the Saints of God from those who follow after the evil one, nor the gospel of the blessed God from fables. In so saying, I wish to be understood as condemning all the Gentiles, without regard to sect or party, for there is no difference among them: there is not one sect or party in all the sectarian world but has departed from the faith and is not walking according to the gospel of Christ: neither is there one sect which preaches the gospel; but a part of it only, and the remainder they despise; and not only the gospel, but those also who believe and proclaim it. We deem it therefore unnecessary to pursue this part of our subject any further, as we have seen before the possibility of a doubt that the Gentiles are in the very situation that the prophets and the apostles said they would be, when the Lord should set His hand to prepare a people for his coming, and to gather his Saints together, that he might come in and sup with them, according to his promise, and not according to the Gentiles, in whom the Saints of God which are scattered abroad upon the face of the whole earth shall be gathered together; both men and heavenly messengers will be employed in gathering them until not one shall be left of all the Saints of God which are scattered abroad. The Lord has declared, and that never to be contended with, that he would gather them and bring them again to the land of their fathers, and build them up a holy people unto himself. This is the testimony of all the holy prophets since the world began; they all saw it and understood it, and wrote of it. It was one of the principal topics on which the Savior dwelt while in the flesh; the apostles considered it of the first consequence to all, they spoke of it; they wrote of it; they warned the world about it; they comforted the hearts of the disciples with it; they rejoiced in the anticipation of it, and they glorified God that he had ever purposed in the divine mind to bring in such a day of glory and redemption, when they should receive their bodies glorified like the glorious body of the Savior and obtain the end of their faith, even the salvation of their souls.

The millennium is that order of things which will follow the second advent of the Savior into the world, when he shall come a second time, not to suffer, but to reign, to reign in the midst of the Gentiles, to destroy the power of Satan, and to establish his kingdom on the earth. This kingdom will last for one thousand years. It is acknowledged by all the sects, among the Gentiles, that there is no where disputed in all the world. It is acknowledged by all the sects, among the Gentiles, that there is no where disputed in all the world. It is acknowledged by all the sects, among the Gentiles, that there is no where disputed in all the world.

Millennium.—No. 6.

In vain will the Gentiles of this generation attempt to reform themselves or others, or to obtain what they have lost, so long as this sentence stands written by the authority of the Holy Spirit. "If ye continue in my goodness, otherwise thou shalt be cut off." Rom. 11:22. So sure as ever this sentence was penned by the inspiration of God, so sure the Gentiles will seek to reform themselves and others in vain, so as to retain the kingdom of God among them. For as sure as ever the Lord caused the above sentence to be written, so certain is the great extent to which the Gentiles and all the people of the world with all its parties, sects, denominations, reformation, revivals or religion, societies and associations, are devoted to destruction; for, "continue in" the goodness of God, they did not; and cut off they must be. Paul was inspired of the Holy Spirit to write and know the will of God to man and reveal his purpoes to the generations which were to succeed him on the earth. For he has declared, and that never to be controverted, (though it may be caviled at), that the Gentiles should be cut off, if they ever apostatized from the truth as the Jews had done before them; and that when this time came (I mean the time to prepare for the coming of the Gentiles) that the Lord would set his hand again to recover his people which he had scattered; and that he would gather them and bring them again to the land of their fathers, and build them up a holy people unto himself. This is the testimony of all the holy prophets since the world began; they all saw it and understood it, and wrote of it. It was one of the principal topics on which the Savior dwelt while in the flesh; the apostles considered it of the first consequence to all, they spoke of it; they wrote of it; they warned the world about it; they comforted the hearts of the disciples with it; they rejoiced in the anticipation of it, and they glorified God that he had ever purposed in the divine mind to bring in such a day of glory and redemption, when they should receive their bodies glorified like the glorious body of the Savior and obtain the end of their faith, even the salvation of their souls.

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Having got our way prepared, we will now attend to the first item we proposed investigating; in the order which we have laid it down, to be pursued in the investigation of this subject: that is, Christ's second coming, or in other words, his reign on the earth.

The subject of Christ's reign on the earth is one of vast importance in the estimation of the sacred writers, and on which they have dwelt with great delight, and in which they seemed to feel the greatest interest.

The Psalmist David speaks of it in the most enthusiastic terms: "The Lord reigneth; let the earth rejoice; let the multitude of islands be glad thereof." Ps. 97:1. In Ps. 92:1 he says: "The Lord reigneth, he is clothed with majesty; the Lord is a great King among the nations. Let the heavens rejoice, and let the earth be glad; let the sea roar, and let all that is therein rejoice." Ps. 96:11.

The author therefore, who has only to notice that it is the world to which the Psalmist had an allusion in the foregoing quotations, and the fact that just as soon as the word is on sale, the Bible Lessons in the Hope will be discontinued, and Simultaneous Sabbath School instruction will be found especially useful in laying the foundation of a more thorough understanding of the word of God, especially for our young people in our schools and homes.

This district conference met at Magnolia, Iowa, Saturday, June 23d, and 24th. Rev. J. F. Crabb, in the chair; W. Cadwell associate presiding; W. C. Cadwell and D. Maule clerks. Branch reports. Spring Creek, 92; Willow Valley, 90; Magnolia, 120, Lansing, 35; Logan, 60; no reports from Little Sioux, Union Center, or Sioux City. Sunday school reports. -Perusa, average attendance, 30; Woodward, enrollment 45; average attendance 29.5; Logan, average attendance, 38; Magnolia Ladies' Aid Society reports of patronage for the first year $614.44; paid for chairs, painting, carpet and lamps for church, $125.87; tithe $20; donations $115. The branch report, dated May 19th, reported $797, received $720, paid out $92.61, on hand $62,75; referred to a committee consisting of S. B. Kibler, D. Chambers and R. Farmer, who subsequently examined the subject and found it correct.

Reports. -High Priests C. Derry, J. C. Crabb and P. Cadwell; J. F. Minton of the Seventy, Elders D. Chambers, H. O. Smith (by letter), C. Downs, J. M. Putney, W. Chambers (baptized), T. H. Hunt, E. R. Lanphier, Henry Garner, R. Farner, D. Maule, W. C. Cadwell, Joseph Seddon (of Gailand's Grove district), Isaac Shupe, Andrew Johnson, A. W. Locking, John T. Cofin, Frederick Hilding, David C. Korn (by letter); Priests Wm. T. Fallon, John Harper, J. C. Johnson, John L. Giess, Mrs. Spaeth and James Johnson; Bishop John W. Davison and W. R. Davidson; and Deacons John Benson and Wm. Trooper reported. Bro. S. B. Kibler made a statement with reference to his labors distributing tracts and opening up places and other means of getting the truth before the people of Woodward and vicinity. The president laid before the committee a letter from a school or sisters, who were engaged in distribution of tracts or similar labor. Little Sioux branch requested permission to ordain an elder; on motion he was so ordained under the hands of C. Derry, J. C. Crabb and P. Cadwell; Spring Creek branch requested permission to ordain W. Chambers, Magnolia by D. Maule, Willow Valley by John Harper, Logan by P. Cadwell, and Union Center by J. M. Putney.

BOOK NOTICE.

The Board of Publication at their last meeting accepted for publication in book form "A Compendium of the Faith and Doctrines of the Reorganized Church," prepared for the use of Sabbath Schools and elders by Elder H. A. Stedman and Sr. Marletta Walker, appointing Pres. Joseph Smith and Elder W. W. Blair as a committe to examine the same. We presume the committee will (through the Herald) make known their decision. We wish to call the attention of Sabbath School teachers to the fact that just as soon as the word is on sale, the Bible Lessons in the Hope will be discontinued, and Simultaneous Sabbath School instruction will be found especially useful in laying the foundation of a more thorough understanding of the word of God, especially for our young people in our schools and homes.

The compendium will be found especially useful as a book of ready reference for all church members. It will contain quotations and citations of Scripture and of all that we have said in this work at heart, and will be published in the same manner as the "Church History," taking from Withaker's Concordance, with some additions from recent works. As soon as we can ascertain the size, cost and probable time of issue we will notify our readers, and all who desire to get a copy of this book at the best price will be prepared to stand by the Board of Publication in the efforts they are making to give this society and are to us, for such as will not read books for school, and in cases where parents are not able to do this, we feel sure that Sabbath School officers will see to it that such are sup-
The Saints' Herald

Vol. 56, No. 1

At Excelsior, Iowa, April 20th, 1888, the members of the Mound Valley branch, of the Spring River district, at their regular business meeting, changed the name of the above branch to Angola Branch. The reason for the change is, that the community in Mound Valley; Angola is our place of worship and is the nearest post office and rail road station, and is the name of said branch. This change will save trouble to brethren writing to officers of branch and coming to conference; as our agent will know and get off the train there, thinking the branch is there.

By order of branch.

J. L. Har. Pres.
M. A. D. Gray, Sec.

Name Changed.

On the 20th day of April, 1888, the members of the Mound Valley branch, of the Spring River district, at their regular business meeting, changed the name of the above branch to Angola Branch. The reason for the change is, that the community in Mound Valley; Angola is our place of worship and is the nearest post office and train railroad station, and is the name of said branch. This change will save trouble to brethren writing to officers of branch and coming to conference; as our agent will know and get off the train there, thinking the branch is there. By order of branch.

J. L. Har. Pres.
M. A. D. Gray, Sec.

Died.

Vanderflught.—At her home, near Lamoni, Iowa, Suddenly of pneumonia, Sister Anna, wife of Bro. Isaac Vanderflught, aged thirty-four years. She was a most excellent woman, filling her station in life as a citizen, wife mother, and Christian woman. She leaves a husband and eight children. She was buried from the Saints' Chapel in the afternoon of Tuesday, the 29th, the sermon being delivered by Elder Mark H. Forscutt, using 1 Cor. 15. as his text. The community valued Sr. Vanderflught highly, as the large concourse attending the service evidenced.

Kelley.—At Dennisport, Massachusetts, May 26th, 1888, of consumption, Sister Polly E., wife of Oliver E. Kelley, and daughter of Bro. Lorrin E. Howes, aged 33 years. Funeral Tuesday, May 29th, sermon by Elder John Smith. The house was filled with neighbors and friends, who had gathered to sympathize with the sorrowing family.

Barne.—At Excelsior, Iowa, April 20th, 1888, Minnie, infant daughter of Bro. John and Mrs. Barne, aged 1 year, 4 months and 22 days. Now she's gone, we won't recall her face a glorious sight. Where the evil can hurt him, Our blessed inheritance.

Base.—Near Beloit, Wisconsin, May 13th, 1888, Bro. Chester A. Base; he was born Oct. 31st, 1855, in Rock county Wisconsin. He possessed all the qualities that he most loved his friends, the kind Father, and exemplary citizen. He leaves an affectionate wife, and two dear children to mourn his departure. Bro. Base was a man among men, and will be held in sweet remembrance by those who knew him. Funeral services conducted by Elder F. M. Cooper.


Lewin.—At Abberman, Wales, April 18th, 1888, Evan David Lewis, the lovely child of Bro. and Sr. Mary Lewis, aged 1 year and 5 months. Funeral service by Elder Daniel Davies.

Dobson.—In Benton county, Oregon, May 15th, 1888, Bro. Ellin C. Dobson, aged 44 years, 5 months and 2 days. He was a good man, and a loving father, husband, and brother. He leaves a wife, two sons, one daughter, and many friends to mourn his loss. He suffered for four weeks with erysipelas in his throat and jaw, but endured it with the patience of a saint. He was a saintly man, and a friend to all. He bore his suffering with patience. He died in the faith of Jesus Christ our Lord. Bro. Dobson resided here in Lamoni for several years, and was a consistent member of the church and a faithful Teacher in the branch. His name was yet upon its record at the time of his death.

Williams.—At Aberman, Wales, May 12th, 1888, David Brown, aged 47 years. Funeral service by Elder T. E. Jenkins.

Coming Events.

If you desire to attend any of the following important meetings, avail yourselves of the splendid train service and low rates of fare offered by the "Burlington Route," C. B. & Q. R. R. Tickets will be sold at one fare for the round trip, from any station on the line as follows: June 16th to 19th, 1888, and from Iowa points June 18th to 20th, 1888. Those going to conference; as their agent will know and get off the train there, thinking the branch is there. By order of branch.

J. L. Har. Pres.
M. A. D. Gray, Sec.

E. W. Nunley, Pres.

W. F. Scarcliff, Dist. Pres.

E. A. Thompson, Pres.

J. E. Kline, Dist. Pres.

The quarterly conference of the Northern Illinois district will convene in Chicago, June 23d and 24th. Ministerial aid from any of the traveling ministry is solicited and will be welcome. The annual conference of the Illinois district will convene at Millersburg. Those brethren and sisters, and help in the work, will be welcome. Come up, brethren and sisters, and help in the work.

M. Cooper, Dist. Pres.

Kewanee district conference will convene at the Saints' Chapel, Millburn, Illinois, on the 23d of June. All are cordially invited to come, especially the elders of the district. Those who contemplate coming by rail will come to Abedon and be met by conveyance made for them to get to Millersburg. Those who expect to come will please inform the district presiding bishop, at Millburn, Illinois. Bro. E. L. Kelley has promised to meet us. Come all who can and let us make arrangements for the summer and full campaign (not political).


The Texas Central district conference will convene at the Texas Central branch, on the 23d of July, at eight in the evening. Each branch will hereby take notice and govern themselves accordingly.

E. W. Nunley, Pres.

Mobile district conference will convene at eleven o'clock on the first Sunday [at] 7th, at Saints' Chapel, Three Rivers, Mississippi.

F. P. Scarcliff, Dist. Pres.

APPOINTMENTS.

In harmony with the advice of the First Presidency to the Twelve, given last April, I make the following appointments: Charles Derry to take charge of the districts comprising the White, Sioux and Galland's Grove districts; Henry Kemp to take charge of the Fremont and Pottawatamie districts; William Bass to take charge of the Des Moines and Eastern Iowa districts; and James McKlerman to take charge of the North-East Missouri district. We may make other appointments in due course of time, and it may be understood that these are sub-divisions of the mission, and are not designed to interfere or conflict with the proper exercise of district authority. All matters which need to be reported to the missionary in charge, and which may originate in any of the above named fields, should be sent to the brethren named above instead of me.

Joseph R. Lamberty.

A Dream.

I found myself standing by an extended field of corn, green and growing finely. It was there but a few moments when there appeared to me two angels; one, a beautiful white angel, having on his head a beautiful crown and dressed in a spotless, gleaming, white robe; the other, a black angel with good features; he also had on a gleaming, white robe. The angel in spotless robes smilingly raised his hand. The white angel commanded the black angel to smite the earth. This the black angel did, smiting the earth with his hand; then there came up out of the ground, immediately, an immense swarm of locusts. In size as large as the common robin; those had two eating teeth which came to half inch girth. These locusts lighted upon the field of corn, and in an incredibly short time cut and ate and destroyed the entire crop; after this they fell upon a large field of well grown wheat, which was also totally destroyed. Again the white angel commanded the black angel to smite the earth; and he did smite with his staff, and there came out of the earth a great number of monstrous toads, each having two horns on his head. Again the white angel commanded and charged the black angel that he should not permit the earth to be smitten; but he should command to the Saints of our God who had the seal of the living God in their foreheads; nor suffer the great toads to pollute the warm rich milk upon which the Saints did feed and drink.

George M. Frey.

NOTICES.

In my letter published in Herald, May 26th, I should have said Bro. W. M. Rumel is Bishop's letter-card or address to come, as his text. For Cardinal Manning has been interviewed in York in connection on the subject from the Holy See. He has been solicited by the Papal circular respecting the plan of campaign, and for trains arriving in St. Louis on the morning of the 16th, for the North American Saen-brotherhood Central Nebraska district. June 13th to 16th; good to return until June 15th, inclusive. June 8th to 11th, for the Biennial Session of the Supreme Convention of Pythias, to be held at Cincinnati, June 12th to 16th; good for going passage until June 13th, and for return passage until June 16th, inclusive. June 14th to July 13th, 1888, and for trains leaving in St. Louis on the morning of the 16th, for the National Educational Association Meeting, at San Francisco; good for going passage until July 5th, and with final limit for return passage, 50 days from date of sale. For tickets, general or further information regarding the above, apply to ticket agent of the line, or to Mr. Morton, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Illinois.

Cardinal Manning Inter viewed.

Cardinal Manning has been interviewed in London by a New York Herald reporter. His Eminence declined to express any opinion on the Papal circular respecting the plan of campaign, reminding that he had no official communication concerning the subject. Speaking of the troubled state of affairs in France Cardinal Manning said: "What a contrast, to be sure, between two Republics in America and France. Ah! there was rare wisdom shown by those statesmen who in 1789 framed the Constitution for the United States. Not only were these men wise enough to frame a Constitution almost perfectly adapted to the needs of their country, but they knew how to surround it with such safeguards as to insure it from quick or unconsidered changes. In that respect it would seem superior to our English Constitution, under which Parliament was able, a few years since, in a single session to confer the right of suffrage on 2,000,000 men. And yet when we regard the wonderful prosperity which has blessed the American Republic and compared with the unfortunate Republic of France, we must consider not alone the superiority of the American Constitution, but also the remarkable condition under which it existed. The United States, hewn from the strength and shrew of the English commonwealth, stepped with power into the world in the 18th century. Her men and women came from England's sturdy middle classes, sound in mind and body, and

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A CONTINENT OF COAL.

Thirty years ago there were less than 3,000,000 tons of coal a year taken out of the anthracite regions of Pennsylvania; last year the output was 34,000,000 tons, an average increase of over 1,000,000 tons a year.

In spite of this enormous output the coal beds of that region are hardly opened yet, and Pennsylvanians are estimated to have coal enough inside its limits to last the whole world for 9000 years to come.

This is not all. The whole continent of North America is nothing but a big coal sandwich. Under the ledges of the Rocky Mountains, below the prairies of the great West and supporting also the farmlands of Ontario and the virgin forests of British Columbia, are billions of tons of coal waiting for the miner to come and dig it. Prof. Hitchcock, in his "Geology," says that reckoning on the present rate of increase in the earth's population, there is coal enough in the United States alone to supply all the inhabitants of the globe for 333,333 years to come.

ALGEBRA is undergoing great devastation from a species of cricket. This visitation closely resembles the plague of locusts so well known in the east, to which, indeed, Algebra is sometimes liable. But in this case it is neither a locust nor a grasshopper, but a cricket. Like the locust, these grasshoppers darken the sunlight by their enormous masses, but their power of flight is more sustained. When they settle on the ground the mischief begins. They make a clearance before them, eating up every trace of vegetation. Sometimes they fall exhausted in great masses, and their decomposition fills the air with noxious effluvia. In some cases railway trains have been unable to proceed because of the encumbering heaps upon the ground. Some attempt is made to arrest this devastating flood of life by digging long trenches at a right angle to the course of its progress and placing a screen of cloth on the far side of the trench. The insects strike against the cloth, fall into the trench, and are covered with lime or earth. This involves a vast expenditure of money, and the work is taken up by the public authorities.—Manchester (Eng.) Examiner.

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IN RIGHTEOUSNESS.

At a district conference held any where the reader may choose to insert—the following was moved and seconded: "Resolved, that we sustain the authorities of the church, in righteousness."

The inquiry is made, "Will the brother who offers this resolution please rise and explain?"

"Certainly, is the cheerful reply. The brother rises and states, in substance, that during the early days of the church the utmost confidence was reposed in the leaders, or the authorities, by the membership, and in course of time this confidence was much abused, the authorities lost sight of the intent and purpose of the conferring the gospel to men in these last days, became heady and betrayed the mass of the people into sanctioning doctrines and teachings that were erroneous and led to acts of unrighteousness. We of the Reorganization do not propose to be betrayed, sold unto unrighteousness like sheep driven in shambles, and therefore we will "sustain the authorities of the church" while, and so long as they act righteously, and no further; we will not sustain them in their unrighteousness.

This sentiment so frankly expressed, is met by the hearty support of the Saints as assembled who by vote declare: "So say we all."

And the vote is so recorded.

While listening to the business affairs of a district conference "once upon a time," we heard two of the brethren offer the resolution above quoted and referred to; heard, in thought, the statement herein given; and being a sort of looker on at the time, like a crippled soldier in a siege, was left to fill up the time occupied in routine business by thoughts as they occurred, or were suggested by the business done. Among these thoughts were the followings, which at the time were beneficial to us, and we hope will be to others, there being no intent to cast suspicion, or reflection of ill upon any; especially not upon those who desire and by earnest endeavor strive to keep unrighteousness out of the church, for they are always deserving of credit, and not reproach.

Thought First. Are there any of the authorities of the church who are desirous and are striving to lead the church into unrighteousness and evil? Do I know of any? Who is he? Who are they?

Thought Second. Do I know what the unrighteousness and evil consist of? How is it being introduced, taught, or practiced? How is it affecting the church? Am I, as one of the body of Saints who vote to sustain the men included in the term "authorities of the church," a party to this wrong? How?

Thought Third. If I do not know that one, or more of these authorities has design and purpose to foster evil and lead the church into error, and by teaching to prepare the way for the practice of unrighteousness, and make room for himself by inciting others in the same errors and wrongs; what do I mean by the resolution, and the argument by which it is commended to me for my vote? Do I mean that because evil has come upon the church and pain and trouble have been visited upon many in the way sought to be guarded against, there is liability and therefore danger that the men now occupying similar positions to those occupied by the men who did wrong and thus betrayed the church, will in like manner foster unrighteousness on the people; and to prevent this, the church (I with the rest) must keep before them perpetual notice that they will not be permitted to do it; hence the resolution and vote? If I do not know of any man holding such evil design, are not all the authorities of the church good and true men, so far as my knowledge extends; am I not therefore justified in sustaining without burdening my vote to thus sustain them with a reservation suggestive of suspicion? If I fail to include in the resolution which I offer to sustain them the saving clause "in righteousness," are the authorities so sustained warranted by such omission, and by my church relationship, in supposing that I am under obligation to sustain them in wrong, evil and unrighteousness in the church? If so, how can I expect the whole people to give me credit for honesty of purpose and hope in making profession of being a follower of, the Lord Jesus Christ, whose representatives in the church, these authorities are acknowledged by me to be?

Fourth. Have I any design, purpose, or intent of introducing, teaching, or practicing within the church, dogma, or tenet contrary to the gospel of Jesus Christ? Have my heart intention to lead any over? Am I possibly have an influence into the ways of transgression, by which, if they be followed, the church may become unrighteous? Am I of such character, reputation and position as to be above suspicion of such evil intent and purpose? Have I at any time, or done that which would justify any one in warning the church, my fellow worshippers and fellow followers of Christ, to be watchful against me directly or indirectly? Is there occasion, or necessity that in declaring their faith, confidence and trust in me, as a fellow laborer and sufferer in Christ Jesus, my brethren should provide by public resolution against being included in my possible unrighteousness? Am I, in intention, devotion, speech and action, of such character, reputation and position as to be above suspicion of such evil intent and purpose? Have I at my time said, or done that which would justify any one in saying to my fellow labourers and fellow sufferers in Christ Jesus, "I am holier than ye; walk ye therefore circumspectly, for cannot my righteousness be tarnished by your unworthiness; nor will I be even in thought, or supposition responsible for your possible unrighteousness, of which you are liable and have opportunity to be guilty by reason of your authority in the church?" Am I less liable to be tempted by the adversary of souls than are my fellow disciples? Am I stronger in natural goodness and therefore safer from the attacks of ambition, lust of place and power than are they? Am I of better spiritual light and knowledge than are they and therefore not so easy to be overcome by an evil thought, a wrong idea, a false doctrine, a personal fault, or a personal sin? Am I more free from desire to "lead men away" after my own conceotions, ideas and cherished theories? Wherein am I better than they? Have not the world, the church, its members and its officers, as much cause to be suspicious of me as being liable to fall into pernicious ways and the cause of Christ be evil spoken of for that reason, as I have to be suspicious of my fellows in Authority?

Thought Fifth. If any portion of my own body is sick, or hurt, is not the whole body partaker of the hurt? Is there a part so remote, or so feeble, but what when injured the whole is done to the whole? Can any one member of my body, or any number of its members so combine as to be able to say to any other members, we will abide with you in the discharge of your duties to the body, but we will not sustain you if you fail, as you are liable to do, we warn you? Is not the just conclusion of all the members and every separate member of this body of
mine, that every other member has the same intent, purpose and design to serve the whole body according to the object and law of its creation as has that separate member? Is there not abundant reason for each and every member of that body as well as for every other member is moved upon by the motive to do its several and peculiar duties honestly and faithfully and without evil design to injure and subvert the body to its ruin? From an analogy of reasoning, is there not equal reason to believe that every other member of that body is as intent upon serving the interest and well being of the whole as he is himself? Are not the source and supply of the spiritual life and triumph of the church "the righteousness which is by faith?" Is there more reason for requiring a greater degree of righteousness in one member than in another? Are not all the members of the church alike liable to temptation, to fall, to become careless, to lose the Spirit and power of the body of Christ, the church, reason to believe that every other member of that body is as intent upon serving the interest and well being of the whole as he is himself? Are not the source and supply of the spiritual life and triumph of the church "the righteousness which is by faith?" Is there more reason for requiring a greater degree of righteousness in one member than in another? Are not all the members of the church alike liable to temptation, to fall, to become careless, to lose the Spirit and power of the body of Christ, the church, reason to believe that every other member of that body is as intent upon serving the interest and well being of the whole as he is himself? Are not the source and supply of the spiritual life and triumph of the church "the righteousness which is by faith?"

Thought Sixth. Have not the authorities of the church, officers and members, been guilty of evil design, by voting to sustain the church, by making the sanction of evil and wrong when they rise? Is it understood by me, by my fellow church members, officers and all, that in yielding obedience to Christ in my baptismal covenant I have covenanted to do and sanction only what is good, true and right; what right have my fellows to constantly affirm their fear that I will not keep that vow? What right have I to as constantly throw distrust upon them that they will forget the covenant they have made? What think you of these thoughts? Is there not as much necessity for a righteous membership as for righteous authorities, and when I vote to sustain "authorities in righteousness," must I not in justice and right mean my own as well as theirs?

IN THE JUDGMENT.

It is contended for by all the elders, and conceded by all the Saints capable of thinking, and forming conclusions concerning what is to be done, that in the Judgment Day, whenever that shall be, as when the decision will be made and I awards of glory and eternal life be given to those who shall be found worthy, and punishments be meted to those who deserve them, good character and real worth only will be the qualifications upon which good awards will be given, want of worth and bad character the basis upon which punishments will be administered. There is no dispute on these points.

While the Saints are earnestly "contending for the faith once delivered to the Saints;" and hoping thereby to "prove the world," of its sin and iniquity; as it was intended righteous people should do; are they realizing as they should the force of the statements made above about the reults accompanying the character of man in that Judgment Day.

We do not desire to picture an awful hell awaiting sinners; this would be improper for us, and is not necessary in writing for the Saints; but we desire to call the attention of the readers of the Herald to the consequences necessarily attaching to the avowal of a belief in the statements made. In the Judgment Day what is ascertained is, what condition is the individual entitled to, that of reward, or punishment. Their selection is made, and this will depend on what the individual is at the time the judgment takes place. If he is in character and works worthy, reward and eternal life; if in character and works unworthy, punishment and misery.

The time of probation is now, the place here, the determination of the issue yonder. For those reasons, we consider how character may be acquired. If character is the gift of God direct, and is given without reference to the choice of man, or effort upon his part the injunction to "strive" is vain. But as character can not be the Gift of God direct in the nature of the recognized conditions of man's life, but is the result of the application of means devised of God in view of these conditions and adequate to the object designed; it is a matter of choice first and effort after, the result being made dependent upon strife within the law, means may "strive" but must "strive lawfully."

Man did not create heaven, or make hell. If either exists it is because it was permitted by God, or ordained by his decree. If they exist as conditions by permission, or the command of God, the same, mighty one made man with attributes to be trained for either condition fitted and prepared; for the best by choice and right effort, or being unfit for heaven become only fit for hell. The Saints have openly chosen heaven as the condition of their desire. They have accepted the conditions of probation. They have done so understandingly, and are not taken unawares by trial, or temptation. These are parts of the whole plan and can not be separated from it except to the detriment of man. If life were not part of the probation and trial, its ambition, its joy in achievement, its strength in development, its emulation and zest would all be taken away as well and no joy and glory could follow. There would be no triumph for those who strive, no reward for those who shall have "strive" but must "strive lawfully."

So the Saints have adopted the command of God, and is acknowledged by the Saints and there is no excuse for murmuring because they exist. The character which the successful candidate for reward and consequent glory in eternal life is to bear in the judgment day, is to be sought after and acquired under these conditions. Then, there is within man so much of divinity that it may be said to be the germ of divinity, therefore eternal life in him. If man recognizes this and is desirous that this germ shall grow into the full fruitage of which it is susceptible, and which God has made possible; he will then choose the way and accept the means also devised of God to accomplish it. Have the Saints made this selection. They have confessed the conditions, have they adopted the means by which, under the blessings of God, they may acquire the character, achieve the triumph and be worthy the glory and eternal life to follow. If so, what are the evidences to them, that they are making progress.
"The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings and such like. I say then, they which do these things shall not inherit the kingdom of God."

Against such things shall not inherit the kingdom of God. We are the advance guard of an army of good and true men, who are lovers of God and of humanity; who hate evil and love righteousness; who are sober, industrious, and trustworthy citizens of the nation and the state; "give us room to dwell!" among you and we will ever be found the foremost in good works for the benefit of all. Are you prepared to go back upon this promise and vote to institute, or perpetuate, that which taxes the state in muscle, brain, morality, sobriety and money; and gives in return poverty, distress, misery, drunkenness, death and ruin, the poor house, jail, penitentiary and the asylum.

If you are true to these promises made by you to moving to the city "beautiful for situation," and desire to make her a habitation of peace and safety, we advise you to go to the polls early on the 27th day of June, which we are informed is the day on which the vote for local option is to be taken in Independence, and vote as men professing to be disciples of Jesus Christ should vote. Vote one, vote all against the unholy traffic; let not a single man entitled to cast a ballot fail to go to the polling place that day and put the weight of his vote into the scale in favor of sobriety, "peace on earth and good will to men." No matter on that day whether you be Democrat, Republican, Greenback, or Labor Union in politics, vote against the traffic in intoxicating drinks. Let your motto be: No Licence for Drink, Desolation and Death.

The advice given above to the Saints at Independence, we give to the Saints everywhere, and in every place where they are permitted to record themselves by vote on the question at issue.

VOTE RIGHT.

The readers of the Herald, need not be startled at the title of this, for we do not mean to advise any to vote in a political sense; for the Herald is not a political paper; but in many places where the Saints are living and making settlements, the question whether saloons and other places where intoxicating liquors may be sold and drank, shall be licenced or not is being agitated and submitted to the vote of the people. In the case in Missouri this year, where one after another the different localities are voting under a statute of the state granting the people the right to determine by "local option" whether they will, or will not have liquor sold in their midst. We learn that sometime soon the city of Independence is to hold an election for the purpose of deciding this question; and if the Herald has any influence whatever in determining the matter at issue by advice, or persuasion, it is against the saloon first, last, and all the time.

What a comment it would be, after the election is over and the vote should be in favor of the selling of liquor, if an inquiry should discover that the decision had been made by ballots cast by Latter Day Saints, members of a church whose faith recognizes the city as being a place of "Zion, the pure in heart." Can the "pure in heart" vote for licensing the sale of intoxicating liquors by the use of which his own children, or the children of his neighbor, his brother becomes a drunkard and so unfit for the "Kingdom of God" and is not a good citizen to God," after he has so voted? Do any of the Latter Day Saints dwelling at Independence fail to realize how deeply their fellow disciples in Christ are interested in the record for integrity, morality and virtue the church is making there? If so, let the Herald say to them; your brethren regard you as men in whose hands the honor of the cause is placed. By moving to that city you have virtually volunteered to represent the character of body of Christ there. You have indirectly said to the people among whom you have settled, We are the advance guard of an army of good and true men, who are lovers of God and of humanity; who hate evil and love righteousness; who are sober, industrious, and trustworthy citizens of the nation and the state; "give us room to dwell!" among you and we will ever be found the foremost in good works for the benefit of all. Are you prepared to go back upon this promise and vote to institute, or perpetuate, that which taxes the state in muscle, brain, morality, sobriety and money; and gives in return poverty, distress, misery, drunkenness, death and ruin, the poor house, jail, penitentiary and the asylum.

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EDITORIAL ITEMS.

We learn by letter from Sr. Clara Nirk, dated at Baxter, Iowa, June 9th, that Bro. Nicholas Stamn was down of a fever. He is a faithful Saint, and asks that the Saints remember him.

The Expositor, for June, is laid on our table in due season. It is readable and contains the continuation of the articles on the "Soul-sleeping doctrine." Bro. Brown gives notice that he does not expect to continue the Expositor after December unless it should be more liberally supported; which from the experience of the past year he fears it will not be.

Bro. W. H. Kelley wrote from Kirtland, Ohio, June 9th, that Bro. E. L. Kelly and himself would go to Warren, Ohio, to preach in the church there on the Sunday, the 11th, and from there he should go east.

Bro. Alexander H. Smith has been filling appointments at Andover, Harrison county, Missouri, since the April session. He was called to Kansas City, Missouri, and to Colchester, Illinois, by telegram, announcing the death of Sr. Julia Harper, a cousin, the daughter of Sr. Lucy Milliken, the martyr's youngest sister. He will attend the funeral services at Colchester, and go thence to Minnesota, his field. Bro. Morris T. Short has, be believe preceded Bro. A. H. Smith into his Wisconsin field, and is intending to push the work in his charge.

Bro. W. M. Self, writing from Palmyra, Ohio, county, Nebraska, June 1st, reports that brethren J. Armstrong and Charles Porter and Malcom, had been laboring there the result of which had been the addition of eleven by baptism, eight of whom resided in the town of Bennett.

Bro. W. H. Garrett of Greenville, Pennsylvania, writes that ten were baptized near Church Hill, Ohio, by Elder D. M. Strachan; also a number at Beaver Falls, Pennsylvania, by Elder James Brown.

Bro. Garrett is filling appointments every Sunday in the vicinity of Conneautville, Pennsylvania, and feels much blessed in his efforts. He writes encouragingly of the work of other local laborers and rejoices in the progress of the work.

Bro. Frank Crely, of Pittsburg, Pennsylvania, writes that some had been baptized there of late and about twenty in the Pittsburg and Kirtland district since General Conference, and that the work was rolling on in that section.

Bro. William Williams, writing from Argentine, Kansas, rejoices in the Lord's goodness manifested in the restoration to health of his daughter, to whom he had gone to administer, and of which blessing he was assured after earnest prayer.

Bro. Oliver Elefson writing from Eagle Grove, Wight county, Iowa, states that and older traveling in that section will be welcomed by the Saints there. They appreciate the Herald which is their only preacher.

EXTRACTS FROM LETTERS.

Bro. J. H. Law wrote from Mulberry, California, June 1st:

"I have been busy in the ministry since our district conference, but am at present at home assisting the boys a little about getting in the hay. My health is not good, but if I get no worse I expect to be out again in a short time. It is my greatest desire to tell the gospel story while I am permitted to tarry."

Bro. G. A. Blakeslee wrote from his home, Galien, Michigan, June 8th:

"I attended a conference at Hershey, in northern Michigan, last Saturday and Sunday; a large number in attendance here, and we were to an excellent Spirit. Brethren Cornish, Carpenter, Delong, Phelps and Barr seem to be doing a good work in that section."

Bro. John Cornish writes:

"Our conference is over. We had a good one; two more were baptized. Brethren C. Scott, Bishop A. A. Blakeslee, and Hiram Rabblo were with us, over and above our own members and officers; the prospects before us are bright."

Sr. Sarah Phelps, of Basco, Hancock county, Illinois, writes:

-can not do without the Herald. As long as I can see to read it I want to do so. It brings glad and good tidings, and is all the preacher I..."
From The Chroniclo, North Attleboro, Massachusetts, May 20th, we clip the following:

The neighborhood meetings of the Latter Day Saints have been crowded of late. They report increasing interest in their services.

From the June 5th number of the same secretar_y.

"The law of common carriers which in justice should prevail over all the world is being realized in Kansas and Nebraska, in the matter of the Union Pacific railway, as is stated in the following from General Scott:"

The injudicious cases brought by the Union Pacific Railroad and granted by United States Judge Dundy, restraining the State Board of Transportation from interfering with or attempting to regulate rates on the plea that the road was beyond State control and only subject to Federal jurisdiction, have been dismissed by the road. This somewhat remarkable change has been brought about by the Attorney-General of the State, who, when the restraining order was granted, investigated and found that the road had been exercising the right of eminent domain in the State and had acquired over $3,000,000 worth of shop, track, and yard room at Omaha through condemnation proceedings. As the Constitution expressly forbids foreign corporations doing this, and as the Union Pacific claimed to be beyond the pale of the State, the Attorney-General was preparing, through quo-warranto proceedings, to take from them the property unlawfully acquired.

This had led the road to its change of front, and caused it in advance of the Nelson bill and Dorney amendments in Congress to place itself in a position to meet the claims of the State control. In a similar case in Kansas in 1858 the Union Pacific entered into stipulations with that State to subject itself to State control, and like stipulations, it is expected, will pass between the road and the State of Nebraska.

Mothers' Home Column.

EDITED BY SISTER "FRANCIS."

"Behind the cloud the starlight lures
Thoughts and inspirations sure
For God, who loveth all his works,
His left his Hope with all".

1 AM THE TRUE VINE AND MY FATHER IS THE HUSBANDMAN.

"Any copy for Bro. Scott," said a voice just by our side, and not having heard the step we started, nervously glancing to see who it was that had spoken to us. "Tell Bro. Scott," we answered, "that he will have to call upon those who have not been away visiting, but we will have some copy ready by Monday;" and turning to our work, the busy brain took up the shuttle of thought, and while our hands were engaged in tying up the green vines on the ground, our thoughts took up that most beautiful and impressive lesson found in the fifteenth chapter of John's gospel, and beginning,

"I am the true vine, and my Father is the husbandman."

"My Father is the husbandman."

Oh, what a wealth of assurance in that one brief sentence. No careless hand will plant the prune, but the dews of heaven and the gentle showers shall distil moisture; the sun by day shall give light and heat; the cloud of darkness or the mellow light of the moon shall bring rest and refreshment at night,—for so hath the Father ordered it.

"God so loved the world."

Sweetly cheering thought, thought not incomprehensible to the heart of man, but appealing to all that is pure, all that is high and holy within him. "Son, give me thy heart," receives forever a silencing answer to the question, why? In this glorious assurance of the boundless love of the Father which caused him to purchase the redemption of man, with the most costly gift ever laid upon love's altar,—his only begotten Son.

"I am the true vine," continued Jesus, "ye are the branches."

Were we striving to separate the branches which from the lack of proper support and timely attention had become intertwined and fastened by clinging tendrils to each other; but, alas, in doing this with nervous, clinging fingers, a slender branch was broken off and fell to the ground. Upon this branch were clusters of bloom and tender fruit just forming, but how soon the leaves withered as the juice from the vine poured out at the wounded joint and could not reach the helpless branch dying there in the light and sunshine for the want of the nourishing sap which was its life. Try earnestly as we might, we never could heal that wound, never could reunite the branch to the vine from which unwittingly we had broken it. No need for the solemn assurance, "The branch can not bear fruit of itself, except it abide in the vine," for already there before our eyes it was withering, the promise of its fruitage blasted and itself a thing as worthless as the weed lying by its side.

"My Father is the husbandman!"

Can comforting assurance be more comforting and soul sustaining than this? Support, no support, timely care will ever be wanting, and no unskilled, awkward hand will ever have power to break the fruitful branch from the life-giving vine; but that branch shall abide in the vine and bear forth fruit, for, "Herein is My Father glorified that ye bear much fruit; so shall ye be my disciples." How sublime! How grand this thought, and how infinitely it places us above the human construction placed upon the words of Christ to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven!" I am the vine, but my Father is the husbandman, and no power, either human or divine, can separate the fruitful branch from the living vine, for if that branch were not in me,—abiding in me,—it could not bear fruit. The fruitless branch no man shall take away; how much less then the branch which is bearing fruit to the honor and glory of my Father. This branch he will purge, that it may bear more fruit. I will send my disciples forth giving them the same gospel to preach which the Father has given me; but as the Father instructed me to do all things according to his commandment, so will I instruct them; and as in the everlasting, unchangeable gospel which I came to declare, life and immortality are brought to light, and it is the Father unto salvation to all who obey it, as ministers of the Truth unto you the power to bind and lose. I speak not of myself, but the Father instructed me and gave me commandment which I should say and do. I have kept his commandment, and abide in his love, and I am now giving you the same instruction; and through obedience to this instruction, and only through obedience, you, for my Father's sake, let this truth sink deep into your hearts. "My Father is the husbandman, and every branch in me which beareth not fruit, He taketh away, and every branch that beareth fruit, he purgeth it that it may bear more fruit."

"If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." I know that his commandment is life everlasting.

Eternal, fixed, immutable as the rock of ages, emanating from God and because it is his will, a part of God himself, is this gospel of the kingdom which I give you the power to preach; but let it not enter your heart, Peter, that acting out the command which you have heard, I am not in you; you are but a fallible worm of the dust, and in the time of temptation you will deny me with cursing and swearing, after having failed to watch with me one hour. You will forget all my promises to you which reach beyond the resurrection, and while I am doing the Father's will, you will go back to your fisher's net; but I have left upon you, for my Father's sake, let this truth sink deep into your hearts. You will not be able to sever your connection with me, for God hath reserved this power unto himself, and it is not His will that any, except those branches which bear no fruit, should be severed from me.

To the world at large, but especially to us Saints—nothing is so great in this thought; and if it be true, as the True Vine said of the lesson, we fail to discover what that import can be.

The true vine being Christ, there is no imperfection there. Being in that vine, the life giving Spirit of the gospel—the Comforter which was to guide into all truth—will nourish and sustain the branch. The Husbandman will not for one moment forget its needs; but will prune and care for it, and the only hand which can reach it
of his promises; and our answered. The branch which abides in Christ must bear fruit; for the branch which bears not fruit, the Father taketh away.

HANCOCK, June.

Dear Sisters of the Home Dothan:—I have often thought I would like to cast in my mile and testimony with yours for the advancement of the best of all causes that ever was introduced into the world. The work is so inviting that I would not exchange my petitions. Not at all times for we do not have a Protestant church to attend, I will endeavor to help fill your columns. It has been a great comfort to me to have the Saints to read. We live six miles from any church, and we can not go every Sunday. I would like to go every Sunday and hear the gospel preached. It always fills me with love and joy to meet with Saints. I feel strengthened by the grace of God to work out my salvation, with fear and trembling. I love this latter day gospel, that is preached in these last days. For my part I want to try and help a little. It is my heart's desire to live so that when I am called to lay down this tabernacle, that I may do it with joy and not with grief. It is a glorious thing to be willing to go.

Annie C. Best, Beaumont, Cal. I wish to express my appreciation of the saints who have written to me and that speedily, and although the success. T. A. McCord, Harlan, Iowa.

Sr. Margaret Hirst, Keokuk, Iowa. 1.00
Sr. Mary Hirst, Keokuk, Iowa. 1.00
Sr. Ellen Meader, Keokuk, Iowa. 1.00
A sister, Portsmouth, Iowa. 1.00
Sr. Jonathan McCord, Harlan, Iowa. 1.00
Sr. Nancy P. Gamet, Mondamin. 1.00
Sr. H. Gallup, Hancock, Iowa. 1.00
Sr. Ada Hayer, Engle Grove, Iowa. 1.22
Sr. M. Jackson and grand children, Omaha, Nebraska. 1.20
Sr. Lydia Supple, Michigan City, Ind. 1.50
Sr. Lillie Kelley, Dimondale, Mich. 2.00
Sr. May Kelley, Dimondale, Mich. 2.00
Sr. Grace Tabbutt, Detroit, Minn. 2.00
Sr. Jennie Turnour, Hartford, Mich. 3.00
Bro. H. Nisser & family, Stewarts ville, Mo. 2.00
Bro. Arthur Montague, Boston, Mass. 25.00
Sr. Annde C. Best, Rushville, Cal. 1.00
Sr. Margaret Hirst, Keokuk, Iowa.

In Herald of July 9th read Sr. A. M. Twaddle Tulare, California, $1.00, Instead of Isabel Scott, O'Fallon, Illinois.

Clearwater, Neb., May 27th.

Dear Herald:—Thinking that perhaps some of the Saints might be interested in my movements I shall endeavor to give them some information on the subject. After hearing of my appointment to the Quorum of Seventy and subsequent mission to Nebraska I bent all my energies towards getting ready to take the field. I did not expect when I offered myself for the ministry that I would be ready before fall, but the Lord has opened the way in (to me) a wonderful manner, so that I am now on my way to my mission appointed to me by Bro. Caffell, the Southern Nebraska district.

I am sending you my field the same day and expected to preach here to-day at eleven o'clock a.m., but rain and high water has hindered me. The Elkhorn river is so high that crossing is impossible except in a boat, and it has rained constantly ever since I arrived. I expect to reach my field about the 15th of June. If it all goes well I will leave here the morning of the 15th, stopping over night in Fremont, thence on to Wilber to be there June 17th. Those who are interested may take notice. If anything goes wrong I can notify them, but I know of nothing now that will hinder me. Since resolving to take the field every obstacle has been removed from my path, but without considerable exertion on my part, as I believe in the old adage, that "God helps those best who help themselves." Although the way looked dark I made a vow to God to do all in my power to open the way, and if He would only give me a chance to squeeze out honorably I would go. After making that vow a peace of mind was experienced that I had not felt before, and I was made to understand that the way would be opened for me, and that although the way looked dark, still I had great faith that that promise would be fulfilled, and thanks be to God I am now on my way to my field of labor,
and I hope I may never lay my armor down until Christ shall say, "It is enough." "Well done thou good and faithful servant." I can not express sufficiently in words my gratitude to the Saints in Logan, Iowa, for their kindness to me and mine, and my appreciation of the many kindnesses they rendered me while getting ready, and they can rest assured that I shall never forget them and shall ever supplicate the giver of all good in their behalf.

If any one wishes to write to me they can do so at Wilber, Saline county, Nebraska, care of Levi Anthony.

Yours for Zion's cause, H. O. SMITH.

SALT LAKE CITY, Utah, June 7th.

Bro. Joseph Smith.—Accepting the grave responsibility of representing the means God hath prepared whereby man can obtain freedom from the bondage of sin and a citizenship in the kingdom of glory, I took my leave of home on the 29th ult., for this field. During the ride from Lamoni to Charlton, I saw more water in the fields than I can call to mind at any previous period, it was a strange sight to see ploughs, planters and cultivators standing in the fields, almost covered with water, which in places was running over the furrows. As I viewed this scene of moisture-water overspreading field, pasture, meadow and orchard, I was constrained to think on the overflowing wave of sin, that carries untold thousands away from God, and the promised abode of never ending peace. To rescue some poor perishing soul from destruction, was the prompting that gave me courage to quit the dreariest spot on earth, and withdraw from the companionship of wife and children. The parting gave me pain, but their sorrows and tears are to me the true manifestations of a pure love that is ever prompting to a faithfulness upon my part.

On the train I had a short but pleasant conversation with E. Robinson. A tedious wait of about nine hours at Charlton gave me ample time to reflect upon the past events of my life and connection with the church, and to calmly meditate upon the work before me; and judging from a human standard, the future is not a cheerful picture. O how lonely and sad did I feel while others laughed and joked around me. As the hours grew and midnight stillness settled down, there came in answer to my petition, stealing into my very soul, and with a voice that is ripening fast; who will help?—and what can be done? and hope to do better the coming year. I am becoming well acquainted with the people in this vicinity; my preaching notices are published in our county paper, and I believe that I am preparing the way for a good work. We had hoped that the General Conference would send one of our brethren to the southern part of this large unoccupied field. We expect to see a great work accomplished in the south; the grain is ripening fast; who will work? Who will come and help us? Conference did not deem it wisdom to send us help. [Conference did not send laborers to the field referred to for the very good reason that it had none to send. The same complaint is made by brethren in the northern Iowa; they would be glad to hear of their whereabouts, but more to have any of them come and visit us in our lonely state. Tell Brother Derry to come and see us and he will be made welcome again. We will feed him well on temporal things if he, in return will feed us on spiritual things, just as long as he will stay with us.

Yours respectfully,

Wm. H. MORGAN.

SCRANTON, Miss., June 4th.

Bro. Joseph.—I enclose notice of our next district conference, which please have published in the Herald. I have not done as much for the cause as I might have done, but I have tried to do something, and hope to do better the coming year. I am becoming well acquainted with the people in this vicinity; my preaching notices are published in our county paper, and I believe that I am preparing the way for a good work. We had hoped that the General Conference would send one of our brethren to the southern part of this large unoccupied field. We expect to see a great work accomplished in the south; the grain is ripening fast; who will work? Who will come and help us? Conference did not deem it wisdom to send us help. [Conference did not send laborers to the field referred to for the very good reason that it had none to send. The same complaint is made by brethren in the northern Iowa; they would be glad to hear of their whereabouts, but more to have any of them come and visit us in our lonely state. Tell Brother Derry to come and see us and he will be made welcome again. We will feed him well on temporal things if he, in return will feed us on spiritual things, just as long as he will stay with us.

Yours respectfully,

Wm. H. MORGAN.

HOLLIS, Kansas, June 3d.

Mr. David Dance, Dear Sir:—I would like to say brother. I am proud of the Herald as it is now. It is something new to me and much esteemed, and is the first thing looked for in my mail. Although I am taking four more papers, it is first choice. I have been in this place over fourteen years and have not seen or heard an elder of the church in all that time, nor do I know how long it will be before I do. I stay in this place. So we have concluded to settle out and move to Lamoni, Iowa, where I think we can be fully instructed in the plan of salvation, for we are both beginning to feel the need of it. We have heard of an elder's voice since the year 1870. I held that office in England myself. Was baptized and was buried, and is the first thing given, and is the first choice.

Bro. E. Robinson. A tedious wait gave me pain, but their sorrows and tears are to me the true manifestations of a pure love that is ever prompting to a faithfulness upon my part.

On the train I had a short but pleasant conversation with E. Robinson. A tedious wait of about nine hours at Charlton gave me ample time to reflect upon the past events of my life and connection with the church, and to calmly meditate upon the work before me; and judging from a human standard, the future is not a cheerful picture. O how lonely and sad did I feel while others laughed and joked around me. As the hours grew and midnight stillness settled down, there came in answer to my petition, stealing into my very soul, and with a voice that is ripening fast; who will help?—and what can be done? and hope to do better the coming year. I am becoming well acquainted with the people in this vicinity; my preaching notices are published in our county paper, and I believe that I am preparing the way for a good work. We had hoped that the General Conference would send one of our brethren to the southern part of this large unoccupied field. We expect to see a great work accomplished in the south; the grain is ripening fast; who will work? Who will come and help us? Conference did not deem it wisdom to send us help. [Conference did not send laborers to the field referred to for the very good reason that it had none to send. The same complaint is made by brethren in the northern Iowa; they would be glad to hear of their whereabouts, but more to have any of them come and visit us in our lonely state. Tell Brother Derry to come and see us and he will be made welcome again. We will feed him well on temporal things if he, in return will feed us on spiritual things, just as long as he will stay with us.

Yours respectfully,

Wm. H. MORGAN.

SANTA ANA, Cal., June 4th.

Bro. Joseph.—I read in the revelations given March 3d, 1873, these words: "Let my commandments to gather into the regions round about, and the counsel of the elders of my church goldie in this matter until it shall be otherwise given of me." There has never been before so much talk among the Saints since I have belonged to the church, as now, about going to Missouri, or the gathering. For that reason I would like to express my opinion thereon. First: If we are going to move from our homes, we must be careful not to make a mistake. We have got to make a living for ourselves and families, no matter where we go; that being the case, we should learn what the prospects are for making a living elsewhere, and what part would be best for us to go to. It would then be well to remember that all is not sunshine at other places, any more than where we are, and that we have no more promise of God's blessing in Missouri than in California. We will be blessed if we live worthy at any place.

Now I find no commandment to go to Independence, and would not advise the poor Saints who have to work for a living by the day, to go there, for there are other places where laboring men can do better. There are places in Missouri and the surrounding country where any one can do well with a small amount of money; for with one thousand dollars in Vernon county one can purchase a good home on which they could make a living for a large family. I want to give some reasons why I think the Saints would do well to settle in Vernon county. At Nevada there is plenty of work. Four railroad centers there, and connect with the best markets in the east. Then there are some of the best coal mines in the state there, which give work to hundreds of men.

Again: Vernon county is one of the best farming counties in the state, and the best fruit county in the state. It is healthy; well timbered and watered. There are many outsiders that need converting, and if the Saints all get in one place, how can they let their light shine? The county is pretty well south; the winters are not bad, and the Saints coming from the northern states, such as Minnesota and northern Iowa, would find a great change, and would like the country. I speak from knowledge, for I have lived in those northern countries twenty-five years, and know

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that they are not good places for any one to live.

At the present time land can be bought very cheap in Vernon county, but it won't be so long. There will be a settlement of Saints there that will be an honor to the cause; Saints that will live their religion and help roll on the work.

I would be glad to correspond with any who may be looking for a home in that country. Bro. Goff and I are acquainted with the best real estate men in Nevada, Missouri, and we will do all we can for any of the Saints who desire information. There are some of the finest farms I ever saw there; but men in that section want to better their situation by going to California, and are willing to sell out.

The Saints here are all looking for the time to come when they may have that land, and when Christ will come to reign; but there is something for us to do besides go there; we must prepare ourselves by keeping the commandments of our Lord, and by making the proper preparations to reign with him.

Your brother in Christ,

A. W. THOMPSON.

PARSONS, KANSAS, June 7th.

Bro. Blair.—I arrived at this place, a city of about eight thousand inhabitants, the evening of the 6th, just in time to obtain permission of the city fathers to speak upon the streets, as the Salvation Army began their services in the most frequented parts of the city about eight o'clock. They have been here for some time, but were just recruited that evening by the Major and his wife (a sweet singer in English and Welsh), from Indiana. Their services with drums, musical instruments, and songs, are quite impressive. They only remained about thirty minutes, (it being upon the eve of a great political convention, the city being filled with strangers; perhaps nearly one thousand were assembled.) They then withdrew to their hall, earnestly inviting the multitude to follow them. Just as they started, with all the strength of my being, I endeavored to fulfill one command to ancient Israel, "Cry aloud and spare not; lift up your voice like a trumpet." Above the din of drums and other instruments the cry rang out, "Ladies and gentlemen, being a stranger among you, by permission of your gentlemanly Mayor, I will now address you upon a theme of infinite importance. I am informed that the friends of the Salvation Army have long been in your midst, and will still remain. I should be pleased to have you listen to me a short time regard something." The crowd around them soon did so, and gathered around me apparently astonished. I gave them no time for a reconsideration, telling them that what I had reference to as new was the same old gospel story which neither men, nor angels were authorized to change, or to preach any other, that had for a long time been hid from the world by the traditions of men. I refer to this matter to show how easy it is to begin the battle, as some old elders of late have experienced a desire to go with me and learn how to preach on the crowded streets. This city is thirty-five miles west of Wel; no Saints near here that I know of. I spoke again last night. Much interest is manifested. One old man asked me before preaching how long I would remain. I told him it was owing to the interest manifested. That a gentleman had given me shelter the first night and if they continued to do so would remain awhile. He said, "I do not want to leave home, but be sure and stay over to-morrow night," and put two dollars into my hand. I shall remain over Sunday, then will have to go to other appointments. I have been for a few weeks back where some Adventist friends live, Bro. Wm. Pender assisting me. Their minister opposed one night. One lady who went to them last night from the Methodist, now offers to unite with us upon her Adventist baptism. I hunted out Bro. E. Miller near Scammavvsville last week. They were much rejoiced. Gathered in his neighbors and preached to them in his home. Distributed tracts, books, etc. Attended the conference May 25th in Sherwin, near Columbus. Many strangers were out and the Saints are still hoping that some may soon unite with us, although so many of the elders have been sent from here to other fields of labor.

June 8th. Preached again last night to a large crowd; subject, the Apostacy. Aroused much interest and some opposition. I speak again, by special request of the opposition from this text, "What shall I do to be saved?"

Yours, as ever,

D. S. CRAWLEY.

DIEE LODGE, MOST., June 9th.

Bro. Blair.—After leaving you at Independence, I went, by the Santa Fe route, to Southern California, where I met my family and many old and true friends; and had not it been for our family ties I would have had a most glorious time; but I was quite under the weather all the time I was there. I arrived at Deer Lodge on May 25th, and found a welcome with the little band of devoted Saints here; and though but partially recovered from my late illness, I found myself in the midst of plenty of work again. Yesterday, I returned in company with Bro. R. J. Anthony from the Gallatin Valley, where we had a most profitable time with the Saints. Elder Anthony had been at Reese Creek nearly three weeks before I went there; and as the conference was approaching he wrote me to "come over," and I am thankful that I went, for I found a good spirit there, and ample evidence of the good work of Bro. Anthony.

I never saw the Reese Creek folks feel better; and I pray that they may continue to enjoy the peace that the Holy Ghost brings to the obedient. Our meetings were good and the Saints were comforted. The pleasure of our visit was a little marred by father Reese getting hurt. He was walking home on a very dark night and saw something on the road, and very seriously hurt him, forcing him to return home.

Bro. Harvey Wells of Knobnoster, Missouri, with his family, is visiting at Father Reese's and is full of the spirit of the work.

We were desirous of visiting Willow Creek and Weippe, but Bro. Anthony's time was so limited he could not visit them this time. I shall go just as soon as I can. I find myself so crowded with work I hardly know what to do first, but by the grace of God I will do all I can. I will soon take a trip to Oregon to answer a call from that land and where I feel assured good will be done.

Bro. R. J. Anthony will occupy our little pulpit to-morrow, and on Monday he will leave us for Idaho and Utah, carrying with him the blessings and good will of the Saints, and leaving with us the full assurance that his heart and soul are in the work. May the Lord's protecting hand be over him. Yours in Christ,

J. C. CLAPP.

FREE SOIL, Mich., June 11th.

Bro. Joseph.—I have just closed a three evening's discussion with the Rev. Mr. Snider, of the M. E. Church, upon the following propositions: 1st. Resolved, that water baptism is for the remission of sins; and is essential to salvation. I affirm and Mr. Snider denies. 2d. Resolved, that infants, as well as believers, are proper subjects for baptism. Mr. Snider affirms and I deny. 3d. Resolved, that a burial of the body in water is the scriptural mode of baptism. I affirm and Mr. Snider denies.

We occupied three evenings, in the largest hall in Free Soil; each speaker occupied two half hours each night; and the last night each had ten minutes extra at the close. Good order prevailed throughout, and many came to hear who would not otherwise come to hear us. The arguments produced by Mr. S. (if he had any) were chiefly from Mr. Wakefield. A large majority of the people express themselves as being surprised at the Reverend not bringing forth better arguments. All he had to say in support of his way of baptism, were the same arguments we have heard years ago. Baptism took the place of circumcision, &c., (Mark 10); "Suffer little children to come unto me," but he was careful to leave out "And laid his hands on them and blessed them." In Ezek. 36: "I will sprinkle clean water upon you," etc. But he was very careful not to tell the people that God would do it, and not man; and that he would do it to the Jews after they would be gathered back to the land of their fathers. Sprinkle blood on the rock and all the people sprinkle blood, &c.

There are over twenty members here now in Free Soil; and others are investigating. I am to perform the ordinance of baptism to-day; I don't know how many. The work moves on nicely. The opposing world is losing ground. Their arguments are getting weaker, whilst our cause is gaining, and our arguments are powerful. In this district we feel sure of a great and grand triumph for the right. I am very truly yours.

J. J. CORNISH.

SAN FRANCISCO, June 7th.

Bro. Joseph.—We have had the pleasure of seeing and hearing four of our missionaries of late; two came among us, and went away happy and cheerful, after having spent some two weeks in our vicinity. The first to reach us was Elder H. L. Holt and D. E. Landers, on their way to Oregon, their future field of labor. They both spoke for us at our hall, Sunday, May 30th, to an attentive audience. The following Sunday evening we had the pleasure of listening to J. W. Whight, who was assisted by C. A. Butterworth, his companion in the mission to Australia. His discourse was interesting and well received. During the week we had two discourses delivered by Bro. Landers, in our city; besides quite a number delivered in Oakland, by all four missionaries. They also spent much time in visiting the Saints and conversing with
with those not yet fully persuaded. So this far on their missions they are doing well. They all made friends here, and are much liked. Autumn furnished us with quite a treat during their stay. Clark Braden was there lecturing, and among other subjects handled, was one for which he is noted—"Mormonism." I had the pleasure (?) of being present. It was a re-hash of the old Spaulding story, and other worn out yarns and lies, so twisted and arranged as to try to destroy the point gathered by the publishing of "Manuscript Found." He claimed that Spaulding had written three manuscripts, and that we have not published the right one, but a rejected Roman manuscript, which bears no resemblance to the Book of Mormon, or Spaulding's second manuscript from which the said book was stolen. Well! thus it is; new stories must be manufactured to meet the discoveries and developments of the day; but still the work goes on and increases, and Braden seeks new fields in which to tell his old stories, and unload the filth, while he vainly kicks against the mountain.

All goes nicely in our branch, and all is peace and joy. Yours in bonds,

GEO. S. LINCOLN.

Communications.

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

CATHOLICISM.—No. III.

BY ELDER M. T. SHORT.

SHOULD any one think that we ought not to devote so much time and space to these clashing doctrines, our apology is that they have not published the right one, but a rejected Roman manuscript, which bears no resemblance to the Book of Mormon, or Spaulding’s second manuscript from which the said book was stolen. It is stoutly claimed that the first supreme pastor was elevated to the pontifical throne in the "eternal city," A.D. 43, and that he swayed the scepter a full quarter of a century, when martyrdom ended his earthly pilgrimage.

Popular and marginal chronology indicates (See Acts 2) that the Apostle Peter was a prisoner in Jerusalem, A.D. 44, and eight years later (chap. 15) was residing in the same city.

In Galatians 24, we still find the apostle of circumcision at headquarters in 58, and in 60 he addresses the strangers in Asia Minor from Babylon. (See 1 Peter 1: 1, and 5: 13.) He pen’s his last pastoral letter in A. D. 63.

Tradition of interested parties is unreliable, and more so when figures and facts are against them. The great prelate doubtless never beheld the Italian shore, or even a Sicilian landscape. He never mentioned them directly or indirectly even the name of Rome, and papal logicians have convinced me more fully that the continent of Asia was his sole theater of action.

The sacred canon was filled by the apostles, therefore no new revelation is admissible; but authoritative definitions, and solemn interpretations are forthcoming for every emergency. Some of the reigning pontiffs have “confirmed the Lenton Fast,” introduced the Gloria Excelsis in the mass, and allowed three masses to be celebrated by each priest on Christmas Day; “institution subdeaconship and the minor orders, as in St. Cyril’s bishop of Carthage, for rebaptizing heretics;” “prescribed the rite for the dedication of churches;” “commanded the altars to be made of stone;” “received the Emperor Constantine into the church as Catholic;” “reigned during the exile of Pope Liberius;” “commanded the Gloria Patri to be added at the end of every psalm;” “prescribed that at the reading of the gospel in the mass all should stand;” “strayed Atilla and Geneseric from further invading Italy;” “decreed the canon of Scripture with which the Tridentine canon agrees;” “condemned the heretical ‘Three Chapters;’” “reformed the plain chant;” “unconsecrated, died in four months after his doublets election;” “established rules for the solemn canonization of saints;” “introduced the use of bells;” “instituted all saints day;” “obtained the Pantheon from the Emperor Phocas, which he dedicated to God in honor of the Blessed Virgin and all the holy martyrs.”

"Honorable was greatly censured for having been remin in condemning heretics;"

"introduced the use of organs in church;" "improved the church chant;" "died before his consecration;" “consecrated Charles the Great, Ruler of the West Continent;” said to have restored the Roman Empire after three hundred years cessation;” “fortified the Vatican and Leonine city against the saracens;” “reigned only fifteen days, considered not legitimately elected;” “rejected for a short time by an intruder;” “Grave to Stephen, Ruler of Hungary, the title of King;” “changed his name on ascending the Papal throne. His baptismal name was Peter;” “abdicated in 1046;” “Ordered that in future popes be elected by the Cardinals in conclave;” “Absolved Henry IV at Canossa who afterward ungratefully invaded Rome;” “Was three times compelled to leave Rome on account of seditions;” “Approved the order of the Dominicans;” “Convoked the XIII General Council at Lyons, in which the Emperor Frederick I was deposed;” “Instructed the first Christ;” “Was elected after a conclave of three years;” “converted Pomerania and Norway;” “St. Francis foretold him the Papacy;” “removed to Avignon;” “ordered the bells to be tolled every evening for the Ave Maria” “returned to Avignon with wonderful memory;” “transferred his residence from Avignon to Rome;” “abjured the Greek schism;” “published Crusade against Bosnia;” “resigned in 1409;” “ceased to be pope;” “elected in the council of Constance;” “Decree of reunion of the Greek and Latin church in 1439, but after five years the Greeks separated again;” “introduced the carrying of the Holy Sacrament in procession on the Festival of Corpus Christi;” “introduced typo- graphy in Rome;” “freed Spain from Mohammedanism;” “prohibited dueling by excommunication;” “excommunicated Luther A. D. 1520;” “excommunicated Henry VIII, King of England, 1530;” “convoked council of Trent to put down heresies and correct abuses;” “confessed the council of Trent;” “corrected the prayer book;” “published an extant edition of the Bible called the Vulgate;” “published an edition of the Vulgate newly revised as in present use;” “praised the Theomistic school;” “His Holiness Leo XIII created Pope February 20th, 1878; whom may God long preserve.”

"Note.—The Roman Pontiffs.—The number of popes from St. Peter to Leo XIII inclusive, without counting the Antipopes, is commonly said to be 255. Of this number 82 are venerated as Saints, 33 were martyred, 103 have been Romans, and 103 have been nuncios of the Papal court in Italy; 15 Frenchmen, 9 Greeks, 7 Germans, 5 Asians, 3 Africans, 3 Spaniards, 2 Dalmatians, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candite, and 1 Englishman. Nine pontiffs have reigned on the throne one Great Conqueror of the West Continent; and many more than twenty years. Only 6 have occupied the Pontifical chair over twenty-three years. These are St. Peter, who was the Supreme Pastor in Rome (besides the seven years of his Pontificate in Antioch) twenty-five years, two months

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and seven days. Sylvester I., Adrian I., Pius VI., VII and IX.

When the papal bull bellows forth a decree, command, or change, behold it is law and order.

Such terms as confirmed, ordered, instituted, introduced, abound in defining the prerogatives of the chair, but revelation, prophecy, and inspiration are disclaimed; howbeit Amos says, 3:7: "Surely the Lord God of Israel sent me to prophesy with his own name to his servant the prophets." "The seven heads are seven mountains, on which the woman sitteth." "And the woman which thou sawest is that great city which reigneth over the kings of the earth." "The beast," of the apocalypse, was imperial Rome; and the capitol was the seven hilled city upon the Tiber.

"The ten horns which thou sawest are ten kings," or the "ten powers" of Europe that grew out of disruption and death of the "Iron monarchy" and "Christian capital of the world." The efficacy of prayer does not depend on the merit of the person who offers it, or the mercy of God, but on his faithfulness to His promise.

If the above hypothesis be true I fail to see any use in prayer; but "the effectual fervent prayer of a righteous man availeth much," while, on the other hand, "now we know that whatsoever the Father doeth his will, him he heareth the prayer of the righteous man, according to his word." "In the days of Jesus Christ, the kingdom of heaven was like unto a governor who stood and watched for some dead man's bones, before he cast the demons out of the demented.

The reason why the Romish church is opposed to the worship of God, after the manner of the martyrs prove that the efficacy of prayer, and the benefit accruing to the faithful from the intercession of the saints, is agreeable to the Catholic, and especially the Latter Day Saints' faith.

Amen, again, Bro. Bruno, and that is the key to the reformation of the sixteenth century; and the index and guide to the great, grand and glorious restoration of our day. In embracing the faith, from which your ancestors have disdained, you will increase in the good and the true; and your happiness, fidelity, love, sympathy and devotion will be augmented.

If, in the judgment of your spiritual directors, you are in danger of losing the loss of home or property, or employment, you may attend to your Catholic duties privately.

The above appears to be squarely at variance with the spirit and genius, the faith and practice of God's people in all ages of this sin-cursed earth. The ancient worthies took joyfully the spoiling of their goods. They were the light of the world, like a beautiful city on a lofty eminence, but the world loves darkness rather than light because evil are their doings.
The Saints' Herald

"Conditional baptism" is done when other religions have performed the rite before, and, that too, by pouring a little water thrice on the head or forehead. There might be some defect in the element used, (i.e., not holy water), or words uttered, or improper intention, or serious fault of the administrator thereby nullifying the whole act. A venial, or trivial sin may become a mortal, or deadly sin under certain circumstances, when so declared; as also vice versa. The priest has the authority, called "faculty," from the bishop, to hear confessions all in inviolable secrecy. The penitential confessional is spoken of as a life-giving sacrament of conciliation, worthy of all other religionists have performed the rite of baptism on earth, from the time water thrice on the head or forehead.

There might be some defect in the authority, called "bizer," and mistress of all churches, to reconcile all who have been reconciled. "The miracles wrought at the time were the talk of all circles," and thus he was converted and returned a Catholic priest, which led many to the truth.

I somehow have it in my head and heart that the administration of the Sacrament of God is perfect converting the soul," and "The gospel is the power of God unto salvation."

Dr. Levi Silliman Ives, who had been an Episcopal Bishop of North Carolina, exclaimed on meeting the Rev. James Bayley, "Oh! the mercy of God! The last time I was here was when I, as a Protestant Bishop, ordained you an Episcopal minister, and now bishop, minister and church are all Catholics, thank be to God."

We might refer to the accession of James A. McMaster, editor of Freeman's Journal, and others, but the above examples will have to suffice.

Although Romanism has claimed, from the remote ages, that the canon of Scripture is full; and that no new revelation can be given, and that they are the sole infallible interpreters of faith, still they aver, Oh! I tell it more in truth, that the ever Blessed Virgin did actually reveal or make known to St. Dominic in the thirteenth century, the Rosary of devotion in fifteen parts. This string of inspired beads consists of one "Our Father," ten "Hail Marys," a mystery, and one "Glory be to the Father." The "joyful mysteries" appertain to the birth and childhood of Jesus, the sorrowful to his agony and crucifixion, and the glorious to his resurrection and ascension, as also the assumption and crowning of the Blessed Virgin in heaven.

These mysteries of five each, or fifteen in all, are to be counted off on certain days and at stated times.

"The Queen of Heaven," "Hail! Holy Queen, Mother of mercy, our life, our sweetness, our hope, gracious advocate, Immaculate Mary, Ever Virgin, O, sweet Virgin Mary! Mother of God."

Accursed Israel afore time vowed to, made cakes for, burned incense unto, and poured out drink offerings to the "queen of heaven." Jer. 44th chapter. Catholicism has returned to the old lying devil, and Brightman has touched the lyre with—"Our Father in heaven and our mother the queen," while one sickly, would-be defender of the faith inadvertent—\\.\.

We are satisfied to simply call her...
blessed, (Luke 1: 48) repose implicitly in one God, and trust to the sole mediatorship of Jesus Christ.

To be continued.

Conference Minutes.

NORTH-WEST KANSAS.

This district conference met with the Goshen branch, Clay county, Kansas, June 2d and 3d, 1888; R. Harder, presiding, John B.ennett, John H. R. Harder, presiding, John Hawkins, and G. R. Scoo in baptized 1), reported. Elder Sco was invited to preside at the conference, and was elected to preside for the coming three months. Bro. Sco was inducted into the presidency as his circumstances may allow. The following two days’ meetings were appointed: At Coldwater branch, Saturday and Sunday, June 6th and 7th; at Eureka branch, Saturday, June 13th; at God’s branch, Saturday, July 14th and 15th; at Hinsdale branch, August 4th and 5th; at Santa Rosa branch August 11th and 12th; all said meetings to commence at 10 a.m. Saturdays. Preaching Saturday night by Bro. Powell. Prayer meeting Sunday at 9 a.m., Bro. Hawkins in charge. Preaching at 10:30 a.m. by Bro. Sco; at 2 p.m. by L. F. West. Adjourned to meet at Coldwater branch, Saturday, September 1st, 1888.

CONFERENCE NOTICES.

A conference of the Pottawattamie district will be held at Clifton, Mathias Smith, President; on the following Saturday, June 20th, at 10:30 o’clock. A committee was appointed, consisting of Mahlon Smith, G. W. Beebe, and Barnum Decker, to attend and in the discharge of the duties also be expected to report in person or by letter. Reports should be addressed in care of C. S. Smith, Wheeler, Pottawattamie county.

J. H. Nansen, Pres. of Dist.

The quarterly conference of the North Ill newspaper, district, of June 23rd and 24th, will be held in hall A, 213 West Madison street, Chicago. Madison street cars will let you off at the door. A cordial invitation to all.

S. C. Good, Com.

NOTICES.

First annual report of the Buffalo Prairie Sisters’ Aid Society: This society was organized May 17th, 1887. Officers elected were Sisters Frizzell, Emma Porter, Secretary; Emma Gorner treasurer; Mina Epperly, assistant secretary and treasurer. Number of members, 127; minutes, $25.28; amount collected during the past year $144 expenses $6.43. Balance $80.7.

There will be a two days’ meeting held at the Yellow Banks, on Saturday and Sunday, June 23rd and 24th, 1888. The meeting will be held in J. H. Jackson’s Grove.

J. H. Jackson, Dist Clerk.

As there is not much prospect of permanent labor in the ministry within the North-west Kansas district, eastward of Smith and Russell county, it will be well for them to locate in localities where the people desire labor to report to district president, Mahlon Smith, Blue Rapids, Kansas, or John D. Bennett, secretary of district, Cuba, Republic county, Kansas; either of whom will do all he can to fill the demand.

J. D. Bennett, Sev. of District.

DIED.

HALL.—At the residence of A. Kent, near Clay Center, Kansas, January 5th, 1888. Bro. Caleb Hall, of old age and consumption. After an illness of nine weeks duration. In full hope of a glorious resurrection with the just. Bro. Hall was 57 years of age. He united with the church 7 months before his death, and was a diligent and early trials with the Saints. Was associated with the Reorganized Church and ordained an elder. Funeral sermon by A. Kent, from Phillip plans 1: 23, the text selected by Bro. Hall two years before his death, and recorded that he desired to depart and be with Christ.

WILSON.—Near Talmage, Nebraska, June 6th, Mary Pauline, infant daughter of Bro. George W. and Miss Rosalind Wilson. 6 months. She was a sweet bud of promise.

HARTNEL.—AtJunius, Tuscola county, Michigan, May 14th, 1888, Sr. Eleanor, wife of Bro. H. Hartnel. Left the church March 30th and 21 days. She was baptized by Elder A. Levyton at Usborne, Ontario, June 10th, 1877. Funeral sermon by Bro. Shute.

"Then art gone, but we remain; we hope to meet you again; when the son of man shall come in his kingdom. We hope to meet you part no more.”

HORTON.—At White Rock, Huron county, Michigan, May 18th, 1888, Mary A., daughter of Bro. S. and C. M. Horton, aged 10 years and 19 days. Funeral sermon by Levi Phelps.

The following are the contents of the July 20th, r888, the text selected by Bro. Hall two weeks before his death, and recorded that he desired to depart and be with Christ.

S. R. T. The "QS" Rapid Recovery.

The following are the contents of the July 20th, r888, the text selected by Bro. Hall two weeks before his death, and recorded that he desired to depart and be with Christ.

The "QS" Rapid Recovery.

Recently published statistics of the Chicago Union Stock Yards Co. and of the Chicago Board of Trade, show that the Chicago, Burlington & Quincy Railroad is again leading all other lines in the number of live stock and grain brought to that market. This fact speaks for itself, and shows the rapidity with which the Burlington has recovered from its labor troubles.

AUTUMN LEAVES.

Published monthly for the
Youth of the Reorganized Church of Jesus Christ of Latter Day Saints.

Price per year ... $1.25.

M. Walker, Editor and Publisher.

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Twelve Sermons.

The LAMONI GAZETTE is a monthly paper devoted to general and local news, will publish monthly supplements containing a selection of hymns selected from those delivered at Lamoni and at the General Conference, which will be reported especially for us. Gazette alone, $1.25; with supplements, $1.75. Please use this sheet for your supplement. Gazete, with supplement, per year $1.25. Supplement alone, per year .... 75

LAMBERT BROTHERS, Lamoni Iowa.

Lambert Brothers, Lamoni Iowa.

IMPORTANT NOTICE.

Bro. Orchard is now prepared to supply Agents with "QS's Rapid Recovery" Tablets, in cases of 12 bottles. Also a host of friends to mourn; but not as those who have no hope. Funeral sermon by Levi Phelps.

HALL.—At White Rock, Huron county, Michigan, May 18th, 1888, Mary A., daughter of Bro. S. and C. M. Horton, aged 10 years and 19 days. Funeral sermon by Levi Phelps.

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ANNUAL FINANCIAL REPORT OF GEORGE A. BLAKESLEE, Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, of Tithes and Offerings received from April 1st, 1887, to March 31st, 1888, inclusive.

RECEIPTS.

1887.

Apr 5 J. Longfield, Mo., $1 00
Apr 7 A. A. Sprague, Calif., $1 00
Apr 9 A. C. Ely, Calif., $1 00
Apr 12 J. M. Strong, Iowa, $1 00
Apr 12 Geo. Masters, per W. Smith, $1 00
Apr 12 J. H. B. Shahan, Calif., $1 00
Apr 17 N. A. Norton, Mich., $0 50
Apr 17 E. H. Tyler, Pa., $0 50
Apr 17 Mrs. Liza Mitchell, $0 50
Apr 19 J. W. Johnson, Calif., $0 50
Apr 19 Sarah Wilson, 38 00
Apr 19 Mary Fosse, Win., $0 25
Apr 19 A. L. O'Brien, Calif., $0 50
Apr 20 W. M. Whicker, Ill., $0 50
Apr 30 J. L. Smith, Dakota, $1 50
Apr 30 A. W. Payne, Iowa, $1 50
Apr 30 A. W. Green, Iowa, $1 50
Apr 30 W. F. Wood, Iowa, $1 50
May 7 A. L. Dargen, Mo., $0 50
May 7 C. A. Dillor, Mo., $0 75
May 7 Geo. Freeman, $0 75
May 10 J. W. Bills, Mo., $0 25
May 10 J. W. Fruit, Mo., $0 25
May 13 Ellis Blackmer, J. S.
May 16 J. F. Scudder, Ill., $0 25
May 18 W. A. Crall, Neb., $0 50
May 18 C. M. Schott, Ill., $0 50
May 18 D. J. Rogers, Neb., $0 50
May 22 W. T. Robison, Ill., $0 50
Jun 3 J. M. Seubdenber, $0 50
Jun 6 W. M. Wright, Calif., $0 50
Jun 9 C. E. Minifie, Calif., $0 50
Jun 10 A. G. Pay, Calif., $0 50
Jun 13 A. G. Masters, Calif., $0 50
Jun 15 J. W. Alcott, Calif., $0 50
Jun 15 L. E. Bates, Calif., $0 50
Jun 17 A. R. Burnam, $0 25
Jun 20 E. G. Page, Hubson, $0 25
Jun 20 Sister M. Miller, Calif., $0 25
Jun 20 E. G. Page, Hubson, $0 25
Jun 22 C. G. Harrell, Calif., $0 25
Jun 24 J. M. Strong, Calif., $0 25
Jun 25 J. H. B. Shahan, Calif., $0 25
Jun 25 C. L. S. Smith, Calif., $0 25
Jun 27 J. M. Strong, Calif., $0 25
Jun 30 J. W. Bills, Mo., $0 25

EXPENDITURES.

1887.

Apr 5 A. B. Burns, Calif., $1 00
Apr 12 A. B. Burns, Calif., $1 00
Apr 12 A. B. Burns, Calif., $1 00
Apr 17 J. W. Bills, Mo., $0 25
Apr 19 J. W. Bills, Mo., $0 25
Apr 20 J. W. Bills, Mo., $0 25
Apr 27 A. Hall, Ia., $1 00
May 7 A. B. Burns, Calif., $0 50
May 7 A. B. Burns, Calif., $0 50
May 10 A. B. Burns, Calif., $0 50
May 15 A. B. Burns, Calif., $0 50
May 22 A. B. Burns, Calif., $0 50
Jun 12 John. A. Burnam, Calif., $0 25
Jun 19 J. M. Strong, Calif., $0 25
Jun 25 J. H. B. Shahan, Calif., $0 25

www.LatterDayTruth.org
THE SAINTS' HERALD.

AGENTS REPORTS.

ENGLISH MISSION. The following is a report of the

1898. Receipts.

Mar 1 Balance due church... 56
Mar 2 Budget... 54
Mar 3 Offerings... 65
Mar 4 Stamps and stationery... 65
Mar 5 Church Library... 30
Mar 6 Expenditure... 30
Mar 7 Balance due church... 26
Mar 8 Receipts... 26
Mar 9 Balance due church... 42
Mar 10 Budget... 24
Mar 11 Receipts... 24
Mar 12 Balance due church... 24
Mar 13 Receipts... 24
Mar 14 Balance due church... 24
Mar 15 Receipts... 24
Mar 16 Balance due church... 24
Mar 17 Receipts... 24
Mar 18 Balance due church... 24
Mar 19 Receipts... 24
Mar 20 Balance due church... 24
Mar 21 Receipts... 24
Mar 22 Balance due church... 24
Mar 23 Receipts... 24
Mar 24 Balance due church... 24
Mar 25 Receipts... 24
Mar 26 Balance due church... 24
Mar 27 Receipts... 24
Mar 28 Balance due church... 24
Mar 29 Receipts... 24
Mar 30 Balance due church... 24
Mar 31 Receipts... 24

DEACRAT DISTRIBUTION.

B. H. Agent.

1897. Receipts.

Dec 1 Balance due church... 68
Dec 2 Budget... 68
Dec 3 Offerings... 68
Dec 4 Stamps and stationery... 68
Dec 5 Church Library... 68
Dec 6 Expenditure... 68
Dec 7 Balance due church... 68
Dec 8 Receipts... 68
Dec 9 Balance due church... 68
Dec 10 Receipts... 68
Dec 11 Balance due church... 68
Dec 12 Receipts... 68
Dec 13 Balance due church... 68
Dec 14 Receipts... 68
Dec 15 Balance due church... 68
Dec 16 Receipts... 68
Dec 17 Balance due church... 68
Dec 18 Receipts... 68
Dec 19 Balance due church... 68
Dec 20 Receipts... 68
Dec 21 Balance due church... 68
Dec 22 Receipts... 68
Dec 23 Balance due church... 68
Dec 24 Receipts... 68
Dec 25 Balance due church... 68
Dec 26 Receipts... 68
Dec 27 Balance due church... 68
Dec 28 Receipts... 68
Dec 29 Balance due church... 68
Dec 30 Receipts... 68
Dec 31 Balance due church... 68

GALLATIN'S GROVE DISTRICT.

John Pett, Agent.

1897. Receipts.

Dec 1 Balance due church... 68
Dec 2 Budget... 68
Dec 3 Offerings... 68
Dec 4 Stamps and stationery... 68
Dec 5 Church Library... 68
Dec 6 Expenditure... 68
Dec 7 Balance due church... 68
Dec 8 Receipts... 68
Dec 9 Balance due church... 68
Dec 10 Receipts... 68
Dec 11 Balance due church... 68
Dec 12 Receipts... 68
Dec 13 Balance due church... 68
Dec 14 Receipts... 68
Dec 15 Balance due church... 68
Dec 16 Receipts... 68
Dec 17 Balance due church... 68
Dec 18 Receipts... 68
Dec 19 Balance due church... 68
Dec 20 Receipts... 68
Dec 21 Balance due church... 68
Dec 22 Receipts... 68
Dec 23 Balance due church... 68
Dec 24 Receipts... 68
Dec 25 Balance due church... 68
Dec 26 Receipts... 68
Dec 27 Balance due church... 68
Dec 28 Receipts... 68
Dec 29 Balance due church... 68
Dec 30 Receipts... 68
Dec 31 Balance due church... 68
Mar 7 Charles Perry 10 00
M. J. F. Bowers 10 00
H. A. Wilson 5 00

Mar 10 J. P. McDowell 10 00

Mar 11 M. C. Anderson 10 00

Mar 13 J. M. Smith 7 75

Mar 15 G. D. Smith 10 00

Mar 17 Geo. M. Williams 10 00

Mar 18 J. C. Cooper 10 00

Mar 20 J. F. Brown 10 00

Mar 21 J. S. Smith 10 00

Mar 23 Geo. M. Williams 10 00

Mar 25 J. F. Brown 10 00

Mar 27 J. C. Cooper 10 00

Mar 29 Geo. M. Williams 10 00

Mar 31 R. H. Williams 10 00

Apr 2 J. P. McDowell 10 00

Apr 4 Geo. M. Williams 10 00

Apr 6 J. F. Brown 10 00

Apr 8 J. C. Cooper 10 00

Apr 10 Geo. M. Williams 10 00

Apr 12 R. H. Williams 10 00

Apr 14 J. P. McDowell 10 00

Apr 16 Geo. M. Williams 10 00

Apr 18 J. F. Brown 10 00

Apr 20 J. C. Cooper 10 00

Apr 22 Geo. M. Williams 10 00

Apr 24 R. H. Williams 10 00

Apr 26 J. P. McDowell 10 00

Apr 28 Geo. M. Williams 10 00

Apr 30 J. F. Brown 10 00

May 2 J. C. Cooper 10 00

May 4 Geo. M. Williams 10 00

May 6 J. F. Brown 10 00

May 8 J. P. McDowell 10 00

May 10 Geo. M. Williams 10 00

May 12 J. F. Brown 10 00

May 14 J. C. Cooper 10 00

May 16 Geo. M. Williams 10 00

May 18 J. F. Brown 10 00

May 20 J. C. Cooper 10 00

May 22 Geo. M. Williams 10 00

May 24 J. F. Brown 10 00

May 26 J. C. Cooper 10 00

May 28 Geo. M. Williams 10 00

May 30 J. F. Brown 10 00

Expenses
Mar 30 R. H. Smith 10 00

Apr 1 N. S. Hyden 10 00

May 30 R. H. Smith 10 00

Expenses

MASSACHUSETTS DISTRICT
John Smith, Agent

March 1 Balance due church $97 07

March 7 M. O. Lamont, $2 25

June 1 J. W. Wight, $5 00

July 1 J. W. Wight, $5 00

July 3 J. W. Wight, $5 00

July 5 J. W. Wight, $5 00

July 7 J. W. Wight, $5 00

July 9 J. W. Wight, $5 00

July 11 J. W. Wight, $5 00

July 13 J. W. Wight, $5 00

July 15 J. W. Wight, $5 00

July 17 J. W. Wight, $5 00

July 19 J. W. Wight, $5 00

July 21 J. W. Wight, $5 00

July 23 J. W. Wight, $5 00

July 25 J. W. Wight, $5 00

July 27 J. W. Wight, $5 00

July 29 J. W. Wight, $5 00

July 31 J. W. Wight, $5 00

August 1 J. W. Wight, $5 00

August 3 J. W. Wight, $5 00

August 5 J. W. Wight, $5 00

August 7 J. W. Wight, $5 00

August 9 J. W. Wight, $5 00

August 11 J. W. Wight, $5 00

August 13 J. W. Wight, $5 00

August 15 J. W. Wight, $5 00

August 17 J. W. Wight, $5 00

August 19 J. W. Wight, $5 00

August 21 J. W. Wight, $5 00

August 23 J. W. Wight, $5 00

August 25 J. W. Wight, $5 00

August 27 J. W. Wight, $5 00

September 1 S. W. Smith 10 00

September 3 S. W. Smith 10 00

September 5 S. W. Smith 10 00

September 7 S. W. Smith 10 00

September 9 S. W. Smith 10 00

September 11 S. W. Smith 10 00

September 13 S. W. Smith 10 00

September 15 S. W. Smith 10 00

September 17 S. W. Smith 10 00

September 19 S. W. Smith 10 00

September 21 S. W. Smith 10 00

September 23 S. W. Smith 10 00

September 25 S. W. Smith 10 00

September 27 S. W. Smith 10 00

September 29 S. W. Smith 10 00

September 30 S. W. Smith 10 00

October 1 S. W. Smith 10 00

October 3 S. W. Smith 10 00

October 5 S. W. Smith 10 00

October 7 S. W. Smith 10 00

October 9 S. W. Smith 10 00

October 11 S. W. Smith 10 00

October 13 S. W. Smith 10 00

October 15 S. W. Smith 10 00

October 17 S. W. Smith 10 00

October 19 S. W. Smith 10 00

October 21 S. W. Smith 10 00

October 23 S. W. Smith 10 00

October 25 S. W. Smith 10 00

October 27 S. W. Smith 10 00

October 29 S. W. Smith 10 00

October 31 S. W. Smith 10 00

November 1 S. W. Smith 10 00

November 3 S. W. Smith 10 00

November 5 S. W. Smith 10 00

November 7 S. W. Smith 10 00

November 9 S. W. Smith 10 00

November 11 S. W. Smith 10 00

November 13 S. W. Smith 10 00

November 15 S. W. Smith 10 00

November 17 S. W. Smith 10 00

November 19 S. W. Smith 10 00

November 21 S. W. Smith 10 00

November 23 S. W. Smith 10 00

November 25 S. W. Smith 10 00

November 27 S. W. Smith 10 00

November 29 S. W. Smith 10 00

November 30 S. W. Smith 10 00

December 1 S. W. Smith 10 00

December 3 S. W. Smith 10 00

December 5 S. W. Smith 10 00

December 7 S. W. Smith 10 00

December 9 S. W. Smith 10 00

December 11 S. W. Smith 10 00

December 13 S. W. Smith 10 00

December 15 S. W. Smith 10 00

December 17 S. W. Smith 10 00

December 19 S. W. Smith 10 00

December 21 S. W. Smith 10 00

December 23 S. W. Smith 10 00

December 25 S. W. Smith 10 00

December 27 S. W. Smith 10 00

December 29 S. W. Smith 10 00

December 31 S. W. Smith 10 00

Expenses

FAR WEST MISSOURI DISTRICT

William Lewis, Agent

December 1 Balance due church $543 25

1867.

December 2 Receipts

December 3 Record book for district

December 4 Secretary

December 5 Secretary

December 6 Secretary

December 7 Secretary

December 8 Secretary

December 9 Secretary

December 10 Secretary

December 11 Secretary

December 12 Secretary

December 13 Secretary

December 14 Secretary

December 15 Secretary

December 16 Secretary

December 17 Secretary

December 18 Secretary

December 19 Secretary

December 20 Secretary

December 21 Secretary

December 22 Secretary

December 23 Secretary

December 24 Secretary

December 25 Secretary

December 26 Secretary

December 27 Secretary

December 28 Secretary

December 29 Secretary

December 30 Secretary

December 31 Secretary

Expenses

1867.
### NORTH CENTRAL DISTRICT

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tbody>
<tr>
<td>E. C. Nuttall</td>
<td>$100</td>
</tr>
<tr>
<td>A. Stewart</td>
<td>$100</td>
</tr>
<tr>
<td>J. A. Smith</td>
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<tr>
<td>M. W. Morgan</td>
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### NORTHERN ILLINOIS DISTRICT

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<tr>
<td>A. Barnes</td>
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<tr>
<td>T. H. Brown</td>
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<tr>
<td>M. W. Shearer</td>
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<tr>
<td>A. A. Goodwin</td>
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### OHIO DISTRICT

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<tr>
<td>E. G. Carpenter</td>
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<tr>
<td>J. A. Carpenter</td>
<td>$100</td>
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<tr>
<td>A. B. Carpenter</td>
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### PENNSYLVANIA DISTRICT

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<tr>
<td>J. A. Carpenter</td>
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<td>A. B. Carpenter</td>
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### WESTERN DISTRICT

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<td>J. A. Carpenter</td>
<td>$100</td>
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<tr>
<td>A. B. Carpenter</td>
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### NeW DepoRTMENT

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<tr>
<td>J. A. Carpenter</td>
<td>$100</td>
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<tr>
<td>A. B. Carpenter</td>
<td>$100</td>
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### .*C. A. KINNARD, Agent.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tbody>
<tr>
<td>J. A. Carpenter</td>
<td>$100</td>
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<tr>
<td>A. B. Carpenter</td>
<td>$100</td>
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### WISCONSIN DISTRICT

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<tbody>
<tr>
<td>J. A. Carpenter</td>
<td>$100</td>
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<tr>
<td>A. B. Carpenter</td>
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### MICHIGAN DISTRICT

<table>
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<tbody>
<tr>
<td>J. A. Carpenter</td>
<td>$100</td>
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<td>A. B. Carpenter</td>
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### CALIFORNIA DISTRICT

<table>
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<tbody>
<tr>
<td>J. A. Carpenter</td>
<td>$100</td>
</tr>
<tr>
<td>A. B. Carpenter</td>
<td>$100</td>
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</table>
BELINDA UPHAM.

ELDERS’ REPORTS.

SAMUEL BROWN.

1867.

Report for the year 1867.

Jul 18 From the church, 48 0
Jul 21 Letter from the church, 48 0
Aug 4 J. Pearson, 20 0
Aug 17 Wm. Jenkins, 20 0
Oct 18 J. Pearson, 20 0
Oct 25 S. Pearson, 20 0
Nov 11 From the church, 56 0
Nov 18 Wm. Jenkins, 20 0
Dec 18 W. Pillman, 20 0
Dec 25 J. W. Jenkins, 20 0
Dec 31 Collection at 50 0

Expenses to date: 290.7

Books, paper, etc.: 25.7

J. H. LAKE.

1867.

Mar 10 J. Jenkins, 10 0
Mar 18 J. W. Jenkins, 10 0
Mar 28 J. W. Jenkins, 10 0
Apr 17 J. L. Hindly, 15 0
May 17 J. Hindly, 15 0
May 29 Wm. Jenkins, 10 0
Jun 17 J. W. Jenkins, 10 0
Jul 17 J. W. Jenkins, 10 0
Aug 17 J. W. Jenkins, 10 0
Sep 17 J. W. Jenkins, 10 0
Oct 17 J. W. Jenkins, 10 0
Nov 17 J. W. Jenkins, 10 0
Dec 17 J. W. Jenkins, 10 0

Expenses: 410.7

W. M. HUMIL

1867.

Private gifts: 32.95

Expenses: 90.25

J. T. DAVIS.

1867.

Receipts.

Oct 25 A. B. Pierce, 10 0

Expenses.

24.66

T. WHITING.

1867.

Mar 21 Expenditures: 4 0

Expenses.

24.66
THE SAINTS' HERALD.

THOMAS W. SMITH.

1887. Receipts.

Jan 22 $2.00
Feb 29 $0.50
Mar 27 $0.75
Apr 19 $0.30
May 24 $0.50
Jun 30 $0.25
July 23 $0.30
Aug 25 $0.15
Sep 22 $0.25
Oct 25 $0.15
Nov 20 $0.50
Dec 18 $0.10

1888. Receipts.

Jan 29 $3.50
Feb 25 $0.75
Mar 19 $0.10
Apr 22 $0.25
May 7 $0.20
Jun 21 $0.10
Jul 23 $0.05
Aug 24 $0.10
Sep 23 $0.05
Oct 19 $0.10
Nov 16 $0.10
Dec 19 $0.10

1888. Expenditures.

Expenses to date: $12.50

Expenses to date: $8.00

J. H. ROBINSON.

1887. Receipts.

Apr 22 $0.50
May 28 $0.50
Jun 25 $1.00
Jul 23 $0.50
Aug 21 $0.25
Sep 21 $0.25
Oct 23 $0.25
Nov 21 $0.75
Dec 22 $0.50

Expenses.

Pay to Holeman.

1888. Receipts.

Jun 22 $0.50
Jul 19 $0.50
Aug 16 $0.50
Sep 13 $0.50
Oct 11 $0.50
Nov 9 $0.50
Dec 7 $0.50

W. T. ROZART.

1887. Receipts.

May 29 $0.50
Jun 25 $0.50
Jul 21 $0.50
Aug 18 $0.50
Sep 15 $0.50
Oct 12 $0.50
Nov 9 $0.50
Dec 7 $0.50

1888. Receipts.

Jun 23 $0.50
Aug 11 $0.50
Oct 8 $0.50

405

H. A. STEBBINS.

1887. Receipts.

Feb 25 $0.50
Mar 25 $0.50
Apr 25 $0.50
May 25 $0.50
Jun 25 $0.50
Jul 25 $0.50
Aug 25 $0.50
Sep 25 $0.50
Oct 25 $0.50
Nov 25 $0.50
Dec 25 $0.50

Expenses.

1888. Receipts.

Jun 29 $0.50
Jul 26 $0.50
Aug 23 $0.50
Sep 20 $0.50
Oct 17 $0.50
Nov 14 $0.50
Dec 11 $0.50

JAMES G. SCOTT.

1887. Receipts.

Jun 30 $0.50
Jul 27 $0.50
Aug 24 $0.50
Sep 21 $0.50
Oct 18 $0.50
Nov 15 $0.50
Dec 12 $0.50

J. T. KINNINMAY.

1887. Receipts.

Dec 20 $0.50
Nov 22 $0.50
Oct 21 $0.50
Sep 19 $0.50
Aug 17 $0.50
Jul 15 $0.50
Jun 13 $0.50
May 11 $0.50
Apr 9 $0.50
Mar 7 $0.50
Feb 5 $0.50
Jan 3 $0.50

Expenses.

1888. Receipts.

Jan 10 $0.50
Feb 7 $0.50
Mar 4 $0.50
Apr 1 $0.50
May 28 $0.50
Jun 25 $0.50
Jul 23 $0.50
Aug 21 $0.50
Sep 19 $0.50
Oct 17 $0.50
Nov 15 $0.50
Dec 12 $0.50

Expenses.

1889. Receipts.

Dec 25 $0.50
Nov 22 $0.50
Oct 21 $0.50
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1889. Receipts.

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Expenses.

V. D. BAGGERLY.

1887. Receipts.

West Fork branch: $0.50

1888. Receipts.

West Fork branch: $0.50

JAMES CAPPAL.

Private donations: $138.92

Traveling expenses to conference, etc.: $133.02

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1887. Receipts.

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Expenses.

1888. Receipts.

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29 S. Gardner ......... .
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30 D. S. Seavey ........ .
3 Sr. E. Poland ....... .
10 M. W. Poland....... .
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M. Mace ........... ..
J. McKivens ....... ..
A. Turner .......... ..
M. Lockhart ....... ..
Sr. H. Bowen ...... ..
S. Downard ........ ..
G. Rhoades ....... ..
W. Rhoades ....... ..
Jacob Irons ........ ..
L. Turner ........... .
H. Davidson ........•
StClair Davidson .. ..
Ada Bell ............ .
S. McElwee ........ .
Sr. L. Reed ........ ..
D. Rhoadee ........ ..
Daniel RhOdes ...... .
Owen West ......... .
R. C. Stanley ...... ..
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### R. C. BRAND.

#### Receipts.


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<th>Month</th>
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<tr>
<td>Mar 4</td>
<td>10 Feb 22</td>
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#### Expenses.


<table>
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<td>Apr 15</td>
<td>1857.</td>
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### M. T. SHORT.

#### Receipts.


<table>
<thead>
<tr>
<th>Month</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Oct 17</td>
<td>1857.</td>
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#### Expenses.


<table>
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<td>Nov 8</td>
<td>1857.</td>
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### MYRON H. BOND.

#### Receipts.


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<tr>
<th>Month</th>
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<tr>
<td>Oct 17</td>
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#### Expenses.


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<td>Nov 8</td>
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### G. A. BLAKESLEE.

#### Receipts.


<table>
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<tr>
<th>Month</th>
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<tr>
<td>Dec 23</td>
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#### Expenses.


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<tr>
<td>Nov 8</td>
<td>1857.</td>
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</table>

### COMING EVENTS.

If you desire to attend any of the following important meetings, acquaint yourselves with the splendid train service and low rates of fare offered by the "Burleigh Route," C. B. & Q.R.R. Tickets will be sold at one fare for the round trip, from any station on the line as follows: June 14th to July 13th, inclusive, for the National Educational Association Meeting, at San Francisco; and July 18th to August 14th, for the World's Fair, Chicago, Illinois.

When a rich man dies, his wealth is soon disposed of, and, if he has left nothing else, his name is soon forgotten. But if he has used his wealth in the service of justice and humanity, and truth, he has filled the world with his name, and his children's children's names are a richer legacy than gold or lands.

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The Saints in celebrating the fourth reason, well for the future. Bro. Derry and which he on to the two days' meeting at Sunday. From from Galland's Grove, vailed. Prospects for Sunday. From missing.

“We are building a house of worship; last of June. If I have given up all meetings but one for that I am billed to speak at their Basket picnic on that occasion when it is expected there will be a large concourse of people. The Lord's work is spreading abroad like the light in all these parts and the Saints are hopeful and rejoicing."

Bro. Joseph Luff wrote from Rich I can get to Galland's Grove for next Option of the field with him.

The St. Louis Saints are building them a house of worship; and will hold a grand reunion and picnic, Wednesday, July 4th, in the interest of that work. The picnic will be at Forest Park, four blocks north of Howard Station on the Missouri Pacific Railroad, Wabash Railway to Union Avenue south of Clayton Road. Trains every hour. All are invited to join them who will. The picnic will be under the management of the St. Louis Mite Society. See what the sisters can do when they set about it.

Two were baptized at Byrnieville, Indiana, June 10th.

Below we give another section of Mrs. Stenhouse's reminiscences of Utah Mormonism, which we take from the Christian world for April 25th. When she confines her narrative to what she knows, it is very interesting; but when she quotes what some others, enemies of the church, have written or said, it sometimes is both condemnable and contemptible:

In that year, 1854, there was great excitement among the Saints in Utah. Brigham Young and his apostles were denouncing the Gentiles in the most unmeasured language, and predicted desolating judgment to be about to fall upon Europe, and in fact every part of the earth except the territory of Utah at the Salt Lake, which would be the only haven of refuge. Mormon 'Saints' in Europe were alarmed, and became anxious to emigrate to Utah, where they were told they would be safe. A seven years' famine was said to be at their door, when a sack of flour should be sold for a sack of gold, and Gentile kings and princes were to come and crouch to the Saints in Utah for a morsel of bread. The women in Utah were counselled to sell the ribbons from their bonnets, to buy flour with the proceeds, and to store it up after the example of the Egyptians against the seven years of famine. The brethren and sisters in Switzerland who could dispose of their property has tempered to 'flee to Zion.' Some did so at a ruinous sacrifice. One gentleman, a Monsieur Robella, I knew, who was part proprietor of a newspaper and printing establishment. In a very short time it would have been entirely in his own hands; but he sold out at a great loss, dreading that the storm might overtake him before he reached the "chambers of the Lord in the mountains," as the elders called Salt Lake City.

The journey from Europe to Utah at that time occupied six or eight months; it was a very tedious pilgrimage. My Swiss friends had first to travel to Liverpool; thence by sailing vessel to New Orleans; by steamer up the Mississippi as far as St. Louis; up the Missouri to the frontier; and then across the plains by ox teams. Much of this distance had to be traveled during the worst part of the year. They left their homes while the Jura mountains were still draped in snow; and those who escaped the ravages of cholera and the perils of the way, reached their destination just as the frosts of winter were beginning to whiten the hoary heads of the hills which stand about Zion. All the Swiss pilgrims traveled together until they arrived at St. Louis; there they separated, one party going up the river, and the other making the journey overland. The cholera attacked the latter party, and cut off the most of them, and their bones now whiten the prairie.

The news of their death soon arrived in Switzerland, and the people at Lausanne were exasperated against the Mormon missionaries; and when my husband visited that place he found it prudent not to remain long. At the same time those of the Saints whose relations had perished in the emigration were pained to hear that it was because they "had not obeyed counsel," and gone up the river with the other party, that they fell by the way. And, as if in mockery of this statement, the next news that we received was that a Missouri steamer, on board of which were many Mormon missionaries—all most obedient to counsel—had been blown to atoms. Many of the Saints began to consider these things, and their love waxed cold. Through all this our position was anything but pleasant, and my husband applied for permission to be released from the presidency of the Swiss and Italian missions, in order that he might "gather to Zion." His request was granted; and in the autumn of 1854 we bade a final adieu to Switzerland. We might now be said to have begun our journey to Zion, although we tarried long on the way. Joseph was detained at Lamoni before we reached our destination. When we arrived in London we obtained apart-
ments in the house of the President of the London Conference, and there I had opportunities of observing the effects of the system upon the English Saints. Elder Marsden, the president, was a thorough Mormon, and a man who was very highly thought of. He had been acquainted with all the apostles and high priests who had resided in Liverpool—the great rendezvous of the Saints in England; had been President of the Conference there, and now occupied the highest position of the European mission. He was a pleasant, intelligent man, who in his day had done much to build up the church; but, like his two predecessors, John Banks and Thomas Margetts, he also apostatized from the Mormonism of later years. At the time, however, of which I speak, he was considered to be of good standing among the Saints. Up to this time I had never seriously doubted my religion, and I probably never should have done so had it not been for the introduction of the heretical doctrine. But what I saw in London at that time sadly shook my faith, and the stories which I heard made me quite frightened. Nothing, of course, was openly said, and at first I disbelieved every evil report, until at last it was impossible for me altogether to reject what was told me. The testimony of an apostate or of a Gentile would have been dismissed with contempt, but when we saw letters from mothers to their children, and husbands to their wives—all people of unquestioned faith, setting forth the troubled state of men's minds in Utah, expressing fears for their own safety, and hinting at "cutting off" the transgressors, and the doings of "Avenging Angels," we could not cast them aside with contempt. My views of the glorious of Zion were certainly changing; henceforth I was never firm in the faith; I felt that there was something wrong.

And not long after I left Liverpool, for I soon found that the President of the Conference, Elder Marsden, had been in the same position for years, and his wife was "quite through" with Mormonism. In fact, so great had been the distrust occasioned by that report ending June 1853, it was stated that from the whole British church, which then numbered very nearly 31,000 souls—11,776 had been excommunicated for apostasy!

Of those who remained faithful I can now have a much more cheering account. The elders who visited President Marsden made as damaging reports of the condition of the Saints as their worst enemies could desire. All that my young friend, Mary Burton, had told me did not equal the truth I heard. I saw for myself. No one had any confidence now in what the elders said; how could they be trusted after so many years of deception?

QUESTIONS AND ANSWERS.

Q.—Is it proper to use wine made from raisins for the sacrament, if grapes can not be obtained?
A.—Yes.

Q.—Can Latter Day Saints consistently have their houses of worship insured?

The following items of information will be useful to the readers of the Herald. They are from the Chicago Tribune for June 12th:

INTERESTING FACTS CONCERNING RAILWAYS AND THEIR COSTS.

Thomas Curtis Clark has the first article of the "Railway Series" in Scribner's Magazine. It is entitled "The Building of a Railway," and it contains much valuable information new to the public in general and of interest to everybody. In this article the following questions are answered:

How many miles of railway in the United States? One hundred and fifty thousand miles, about half the mileage of the world.

How much have they cost? Nine billion dollars.

How many people are employed by them? More than one million people.

What is the fastest time made by a train? Ninety-two miles in ninety-three minutes, on the Philadelphia & Reading Railroad.

What is the cost of a palace sleeping car? About $15,000, or $17,000 if "vestibuled."

What is the longest railway bridge span in the United States? Cantilever span in Poughkeepsie bridge, 548 feet.

What is the highest railroad bridge in the United States? Kinzua viaduct, on the Erie Road, 305 feet high.

What is the average cost of constructing a mile of railroad? At the present time about $30,000.

What is the highest railroad in the United States? Denver & Rio Grande; Marshall Pass, 10,852 feet.

What are the chances of fatal accident in railway travel? One killed in 10,000,000. Statistics show more are killed by falling out of windows than in railway accidents.

What line of railroad extends farthest East and West? Canadian Pacific Railway, running from Quebec to the Pacific Ocean.

How long does it steel rail last, with average wear? About eighteen years.

What road carries the largest number of commutes? Illinois Central, 4,526,128, in 1885.

What is the fastest time made between Jersey City and New Francisco? Four days, seven hours, thirty-nine minutes and sixteen seconds. Special theatrical train, June, 1886.

"IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU."

The relationship between these two conditions is so very close, so vital in its import, that once this relationship be changed, this connection be perverted, then that which depends upon them as a root is destroyed and we have in reality no promise left us. We may fully understand what it means to be in Christ, to be a branch of the true vine, and yet while we abide there we may forget that his words must abide in us. When Peter drew his sword and smote the servant of the high priest, he had forgotten the lesson taught him by the Master upon that other occasion when the disciples asked, "Lord, wilt thou that we command fire to come down from heaven and consume them as Elias did?" And yet he should have remembered the words, 'Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy mens' lives, but to save them." James and John were in this true vine, and yet how far short of the thought of the Master was their thought. They shared destroy swiftly and with violence those over whom the great heart of Jesus yearned, those whom he came to seek and to save. With this power in their possession without a limiting and restraining principle, they were but as a mighty ship without compass or rudder. Lift up your hearts then ye Saints of God, yes all humanity wherever upon the face of this broad earth your lot may be cast, and write it in letters of living fire; brand it ye would-be-priests of God upon every scroll of the law and let the bending heavens themselves yea, even the arc'h angels hear, "The Son of man is not come to destroy mens' lives, but to save them."

"Thy church our broad humanity."

The words of Christ—words which the Father gave him to speak—must abide in us in order that we bear fruit. The apostle speaks of that which is nigh unto cursing because it bears thorns, etc. None can be so ignorant of what this fruit is, "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance against such there is no law." This is gospel fruit, if we be allowed the expression, and the fruit of that Spirit which ever accompanies the gospel and which never has been borne upon any other tree. But to return to the promise, "If ye abide in me and my words abide in you.
ye shall ask what ye will, and it shall be done unto you." Let us again refer to the binding power conferred upon Peter and test the validity of its interpretation by the restriction here placed upon all claims. In and through the gospel is provision made for the salvation of the whole human race; but, mark you, the gospel is not a creed; but is the election of fixed, immutable laws of right and wrong. It is the power of God unto salvation, because the principles therein contained are the embodiment of all which is just, pure, holy and altogether lovely and which can no more change nor be changed in their nature than God, who is their author, can change. It is the truth which was and is to make men free; the eternal principle of love and justice which is to lift the race out of its fallen condition, bring men and women back into the relationship man once sustained towards his maker; but never, never, worlds without end, limit or control that agency given to him in the morning of creation, which is his birthright and his glory and without which there is for man no exaltation, because the principles therein expressed are God. If God so loved the world, why do you or I firmly believe in the existence of God, not all the fires of the burning can ever change the mind of man to compel belief? 

Hence, if we consider the principle by which the laws of God are administered, we find that, as the devil to his true minister, so the Lord to His true minister. As God has given the key of life and death in the hand of Peter, and Peter has given this to his associates in the ministry, so is it with the南山. All is to be done, not by the power of law, but by the power of love. If you or I firmly believe in the existence of God, or any other man, it is the power of love eternal. "Not only greater care for his people in his love and mercy, but, mark you, the gospel is not a scheme for the conversion of souls but a scheme of deliverance, a Deliverance which is to lift the race out of its fallen condition, bring men and women back into the relationship to which they were entitled by their creator, and which is to be continued through all eternity. For here is the great work of the gospel, the work of redemption; not a system of rules and regulations, not a system of laws and ordinances, but a system of grace and mercy, a system of love and compassion, a system of forgiveness and restoration. 

In the commission given to his disciples just before his ascension, Jesus said, "He that believeth and is baptized shall be saved." Belief and baptism then are necessary to salvation whether Peter or Christ himself held the keys. Belief is a condition of the mind resulting only from individual conviction, and what power is there in a man to compel belief? If you or I firmly believe in the existence of God, not all the fires of Gehenna can touch, much less quench that belief; and the opposite is equally true. We read in the word of God that the Father of all is no respecter of persons; but if he (through his Son) conferred upon Peter this power to compel belief, then he is a respecter of persons; for in so doing he conferred upon him not only greater power than upon any other man, but greater power than he gave to Christ himself, as witness the fact that in his own country, Christ, because of the unbelief of the people, could do no mighty works. And if Peter possessed no power outside of the gospel message which he was sent to proclaim, to compel belief, does it not follow as a necessary consequence that this power of binding and loosing and in heaven was inherent in the gospel—a part of the gospel if you please—and was that to which Jesus referred when he said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned?" Are not the words of the apostle conclusive upon this point: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Here again we find this qualifying principle of belief; and were God himself to force men and women to believe, the moment he does this, that moment he robs man of his agency: and when this done man is no longer responsible for anything which he does, neither for good nor for evil, and the human race are as the well known hymn expresses it,

"Mere animals, and just as well The beasts may talk of heaven or hell."

"If ye abide in me and my words abide in you." These two conditions we find are absolutely necessary in order that the Father bestow that which we ask in the name of his Son.

"Not with hatred's endeavors Both the love eternal glow."
Then the reports can come into the Home Column between times, giving Instruction and faith. And now as to some of the laws that govern the receiving of our petitions. We must remember first that our supplications should be expedient; or, the Scripture adds, "they will turn upon our condemnation." Again, we must be agreed as touching all things; otherwise we ask of the Father without order in asking; and, above all, we must ask in a certain blessing, and we must not disregard this blessing. If we do all these things, and continue in doing them, God is bound to answer our prayers, and the Lord will become "one of the organizations for good in the land," and a very powerful one. The work must move under its faithful labors, and the kingdom of God be blessed thereby.

Yours for all good,

Virginia.

Australia, April 8th.

Dear Sister Frances,—We have bid good-bye to Victoria, and are now on board the steamship "Burrunbete," speeding our way to New South Wales. The day is very pleasant; the sea just rough enough to give the ship a pleasant motion; pleasant however, only to those who are not seasick; and I believe all the lady passengers on board are sick except myself. I feel somewhat lame and tired after the extra exertion and confusion of packing and moving, and am strongly tempted to stay on deck, get myself snugged away among pillows and rugs, like the rest of the passengers, and pass the day in a state of lazy, delicious enjoyment, in reading, thinking, dozing and watching the sea. But if I do, when will I get another opportunity to write? No; there can be no furlough granted in the army of the Lord. We have enlisted for life, and I find are always on duty; and if we shirk duty at any time will not receive "the honors in the grand review," so one must work if they would win. Yes, we have bid good-bye to Victoria, and have left many warm friends there; not only of the Saints, but many who know the Master's will, will go to and dote. Precious "crumbs;" how we appreciate them out here! But now rises before my mind's eye the faces of many who will be in that great congregation; and my thoughts are drawn out towards the assembled worshippers there as though we might even here partake of the blessed influence of the Holy Spirit while it was being shed forth upon them, and the sweet and calm peace steals over me while I mingle my thoughts and desires with the worshippers in Zion. I instinctively bow my head, while my heart is lifted in praise and adoration to the great Father above, for all we enjoy from his bounteous hand; and especially because he leads his people as he did of old, that Israel is established at their head, through whom he reveals his will to the children of men. And thus we can enter into the feelings of the scattered "Israel of long ago," before Zion and Jerusalem was "trodden down of the Gentiles;" when at the sacred hour of morning worship in the Temple, all who worshipped in heart, turned their faces Zionsward and bowed their heads in reverential awe to the great God from whom the priest was invoking blessings for all Israel. And while my awakened thoughts viewed for one moment the honored, the exalted position of the Saints of God, I felt to exclaim, O, blessed! O, happy people! Let every heart exult in the praises of our God, who leadeth his people. But Israel now, like Israel of old, often refuse to be led. "For the thick darkness of this world often obscures the gentle hand that is extended to guide them, and so they falter by the way, or grope in darkness. Oh, for a faith that can ever behold the hand that leads! Though darkness may be round us at times, and the way seem hedged up, we can go calmly on, trusting in the Father's hand.

Sister Emma.

HOME COLUMN MISSIONARY FUND

Grandma Holden, St. Joseph, Mo. $50
Bro. R. Hinton, Omaha, Neb. $50
Mr. J. M. Kennel, Montour, Iowa $100
Sr. Celestine Rush, Hesper, Oregon $300
Mr. T. W. Wadsworth, Ogden, Iowa. $100
Mr. E. Allen, Pleasanton, Iowa. $100
Sr. B. A. Greer, Pleasanton, Iowa. $100
Lavon, Iowa.

Send all money to David Dancer, Box 52, Laconia, Ohio.

ADDRESSES

A. J. Moore, Elkhart, Anderson Co., Texas.
B. C. Brand, Dart, Atchison, Kansas.
J. W. Gillies, 416 Caroline street, St. Louis, Missouri.
R. S. Saydler, Lamoni, Decatur county, Iowa.
G. A. Blakeslee, president Bishop, Galien, Michigan.
three. Another came forward, but that husband, yes that one-eighth of hers objected. He was convinced of this work, bought a Book of Mormon, but political ambition struck him, and another current is wafting him on to the infidel goal of eternal annihilation. Christianity has done a great deal for woman, and despite pagan-ism which made them no better than slaves, a few names have come down to us through Greek and Roman story, asserting freedom of conscience. This is only one specimen of cracking the whip of authority, and ought to be chronicled on the page of heathen history instead of the "free press," of America. Conscience, is a creature of education. This conscience was wakened in the mind of a man, as Mayor of the city, rises with ethical zeal and acts the conscience; erects the iron bedstead of Procrustes, "too short to stretch, covering, too narrow to wrap in." Responsibility will be individual here I guess.

The work is onward and upward through Northern Indiana and Southern Michigan, in proportion as the minister force. Saints at Knox are encouraged and feel like pressing on, doing what they can for the cause.

Yours for the conflict,

LEONARD SCOTT.

OMAHA, Nebraska, June 18th.

Bro Joseph:—I came here last week, and will remain a few days. I have been requested by the Saints of Wilber to conduct a joint discussion at that place with a Methodist minister near there, who seems anxious to pulverize the Latter Day Saints. I have agreed to enter the contest by the help of HIm who governs all things. The Reverend gentleman is anxious to commence on the 29th of this month. I will be there if nothing prevents. The following are the propositions as he presented and I accepted them:

1st, Is Infant Baptism an apostolic doctrine? He affirms; I deny.

2d, Is Immersion In water the scriptural mode of baptism? I affirm; he denies.

3d, Is water baptism essential to the remission of sins? I affirm; he denies.

I shall remain here until the last of this week and then go to the field of battle. Remember me. Yours in bonds,

H. C. BRONSON.

KINGSTON, Mo., June 17th.

Editor of the Herald:—The work in Kingston is onward. Elder J. F. McDowell has just closed a ten days' effort, and we feel assured that his work will do good. We have heard many excellent sermons by the elders of this church, but never before have we heard words from men's lips with such power as they did last Saturday and Sunday evenings. We now have enrolled on our branch record seventy-seven names. About thirty of these live near by, so that they can attend church regularly, and they seem to enjoy the light and liberty of the latter day work. About twenty others live in the regions round about, and the remainder are scattered abroad, many of them we know not where. The Lord has told us by his Spirit that if we are faithful he will add others unto the flock; we therefore desire to set the house in order, and we ask that all persons whose names are yet standing on our branch records, will either report to the branch from time to time, or, if you be in the vicinity of any other branch, to comply with the law regulating such things, and take a letter of removal.

Can some of the elders who labor in Nevada, visit sister Madge S. Bender, of White Rock, Elko county. She has been a long time away from the church (or any branch), and has become disinterested in things spiritual. She should be removed from the church records. We should bear in mind that when we are called upon to do work of this kind that we are dealing with souls, and should advance cautiously. If an elder converts (or convinces) one person, and induces him to accept the gospel, he does well; but if there be one that has fallen into the rut of despondency, and he induces him or her to return, he does better. Will the missionary in charge of that field of labor see that sister Bender is visited, and the result reported to the Kingston branch?

Praying for the ultimate triumph of Zion's cause, we are yours for gospel truth,

CHARLES R. DUNCAN.

WINNER, Neb., June 15th.

Editors Herald:—The conference year of 1888, so far as finding a ready co-operation among those visited, thus far opens auspiciously. The 29th of April found me at Union branch, Fremont, Nebraska. The work needing attention was not desirable but essential, therefore imperative. Adjustment of trouble necessitates conferring and counseling, especially when misconceptions or a partial misunderstanding erects towering walls as preventives to gospel unity. The last of eight meetings closed on the evening of May 17th, when the practicability of saying three hard words, viz., I am, (or have been), wrong, was demonstrated by more than one, and the ready acquiescence by all concerned seemed to afford evidence that the labor thus done was not in vain.

There is reason to think, if the members of the above branch will act as they voluntarily agreed, that they will experience the dawn of a new era of peace and spiritual prosperity. So may it be. In the interim I visited Columbus, the first time in two years. Death and removal have decreased their numbers, but they enjoy a solid and God-given peace. They have made an improvement in their house of worship, which effort would have been commendable for a branch twice their number.

On the 4th and 6th of May I attended a two days' meeting at Platte Valley, Nebraska, Raln, yes; In torrents. Mud ankle deep, sticking closer than a brother; but we held two meetings on the 5th and three on the 6th, and one on the 9th, on which day one of the hard fisted sons of toil was added to the class already in the fold, handed over $73 as a part of his tithing; in exposition of our financial system, given without disturbing the religious equilibrium of any. I have been severely criticized for such an exposition in the past, but we are moving, and fast developing our traits of character as we move, essaying to keep pace with the development of God's purposes.

On the 18th of May I renewed labors in Platte Valley delivering fourteen consecutive discourses. Considering the state of the roads, the threatening aspect of the weather, etc., the attendance was quite fair. A Sabbath School was organized, brethren E. Bolson, superintendent, G. V. Brown, assistant, W. Bolson, secretary, and Sr. A. Brown, treasurer. By care and diligence a good and prosperous Sabbath School may be established.

The superintendent ordered the Hope, that excellent Sabbath School paper. This was霎

On the evening of May 29th I met with the members of the Omaha branch, at which time Bro. E. Rannie, present presiding office of said branch, was ordained to the office of an elder, and the ordination of Bro. I. Sylvester to the office of priest provided for. The former has labored for more than a decade in the office of a priest, the latter for several years an active member and teacher of the branch, besides acting as secretary for the branch and district. Both these brethren are comparatively young with both natural and acquired abilities, and 'tis cheering, indeed, in these days of attraction and pomp, to see young men willing to set their faces against the allurements of reawakened Babylon in order to attend the tower good and build it in the face of evil and adversity, and invite souls to follow to travel with them.

It was not the scarcity of officials that suggested this movement, but there are several elders that have been active, but who are now inactive, and a few on the western side of life. To the official of the veteran it would be said, that they were among the first to receive their younger brethren into the ministerial ranks, and doubtless, should they pass away before them, it will add to their joy to know that some will be left to defend the cause they love, and for which they have labored, to, these many years. There was also a good supply of priests, but Omaha's population is increasing so, that it and adjacent points will afford ample labor for the whole ministerial force, and we hope ere long for the necessity of a further increase.

South Omaha is fast becoming a city of large dimensions. Old Florence is looming up, while the south part of Omaha proper will demand attention. Then the branch must receive proper attention, and the flourishing Sunday School must be properly cared for. Surely, there is a wide and important field opening to the Omaha Saints, and all can be kept so busy in attending to duty, that if performed, none will have a moment's time to find fault, or look after each other's failings. Faults or wrong will be sure to develop if existing at all; then it will be time enough to begin to adjust, and the adjustment will be arduous enough when legitimately proceeded against.

The vast ocean retains a purity by its continuous activity, while motionless water becomes stagnant and offensive. The physical body is healthy and united when all its members retain the needed vitality, performing their proper functions. So with the mystical body of Christ. The success of that body is secured by the constant and legitimate activity of the integral parts. The present and the future will be to a very great extent as we make it, so far as our individual development in Christ is concerned, and the success of the cause we represent. But the fact of being but invited guests in the Father's house should not be overlooked. The grand elements of nature move and operate according to the same uniform laws the world over, whether we traverse the plains, climb the mountains, www.LatterDayTruth.org
sall upon the sea, dive into the caverns, or ascend the clouds. We find these laws in undeveloping operation. Not an element moves capriciously; not an atom floats at random. Gravitation etc. its power according to the same rules; gases combine in the same proportions; metals fuse, and liquids boil at the same points of temperature; light is reflected, and refracted at the same angles; heat is radiated, and air is condensed after the same laws, and, dew, and rain, and snow are produced under the same circumstances, according to the same laws, whether they stand on this or that side of the globe. So say the scien-
tists and the cultured, and if the above demonstra-
tes the immutability of God's law, and that immutability is indispensable in order to control the elements, what shall we all say about the im-
mutability of God's method to save man? If the fixedness of these natural laws is insur-
mountable to man's entrance within their prec-
cincts, who shall dare presume to ruthlessly enter
the sacred precincts of God's divine economy to
modify or change that upon which Infinite Wis-
dom has stamped with perfection in dazzling let-
ters? John came, at the appointed time, main
taining his dignity in preaching the gospel of re-
pentance and baptism for the remission of sins;
denouncing those falling to give evidence of repentance and baptism as children of vipers. Who
will charge him with harshness? Christ made the
startling announcement that of himself he could
do nothing; yet claimed that his judgment was just,
which appears a difficult lesson for proud humanity to
learn. In Bonds,

JAS. C. CAFFELL.

SACRAMENTO, Cal., June 3th.

Bro. Joseph Smith.—Permit me through the
Herald to give a sketch of my experiences. I
am, you might say, a raw recruit in this latter
day work, as I was baptized about one year ago,
and am, you might say, a raw recruit in this latter
day work, as I was baptized about one year ago,
and

Bro. James Parr is feeding the flock with the
bread of life; others are investigating. You
pray that many may accept the truth.

May we all as Saints be faithful in Christ.

JOSEPH EDWARDS.

PETTSBURG, Pa., June 12th.

Bro. David Danger.—Enclosed please find
post office order for subscription to the Herald.
I have been reading it through the courtesy of
a brother for more than a year, although I have
not been in the work but a short time. My wife and
I were illuminated by Elder J. H. Lake last April,
and I now feel as if I must have the Herald for
myself. I first heard this latter day work through
Elder Briggs, at the house of Bro. George L.
Matthews, who has since removed to Los Ange-
les, California. I investigated it carefully and
became convinced of its truth early, but waited
that I might bring my partner in life along, and
now we both rejoice in it, revealing as it does the
fulness of the gospel.

Your brother in Christ,

W. C. H. NOBLE.

WHEELOCK, Texas, June 13th.

Dear Saints:—I feel like telling you a night
vision, or dream, that I had about twenty years
ago; long before I believed in such things as de-

ter revelations from God in these latter days,
present. I had read about the Reorganized Church, or anything
about the Utah Mormons, more than that I had
heard something about Joseph Smith finding some
brass plates. I make these remarks to in-
form those who chance to read this that what I
dreamed, or saw in vision, was not caused by any
impression made by the claims of the Latter
Day Saints, or by anything I had read or heard
about them.

At the time I received the revelation I was
very much interested in religious matters, and
had been reading the Bible, and meditating, and
praying for what I felt I then needed; and one
night I saw a body ascending towards heaven
like a body of fire; at least it looked red like fire.
and sends to preach it, and that when the people hear and obey it, as in days of old, the good Lord gives unto them that hear, believe and obey the same blessings now as he did a hundred years ago, and that it is the will of God to gather all the honest in heart together in one upon that old foundation of the apostles and prophets Jesus Christ himself being the chief Corner Stone. That foundation upon which he said he would build his church and the gates of hell should not prevail against it.

Yours, in the one faith,
E. W. NUNLEY.

ELMIRA, N. Y., June 11th.
Bro. Joseph—We are still alive in this part and continue holding our prayer and testimony meetings every Sabbath. Have not had any preaching for three months. We are sorry that Bro. Parsons had to leave us, but hope that others may make up for his absence. We look for Bro. Shute soon to preach for us. I pray that the Lord will send forth more laborers into this heart of the land, for there are many places that could be had for preaching, and I think a good work could be done. I hope to still live to set a good example before the world, for I think that there is a great deal in that kind of preaching. Hope Bro. Luff and all his helpers will come around as often as possible.

Your brother in bonds,
S. C. ANDER.

PLUM HOLLOW, IOWA, June 16th.
Bro. Joseph—Bro. Blair left us last Tuesday for Council Bluffs. We were grateful for his services during our conference held at Farm Creek. The Saints were glad to see his face once more. They thought of times gone by when he with Bro. E. C. Briggs first visited them and preached the gospel in its purity. Our conference passed off pleasantly; the business was done without a jar, not a particle of the spirit of altercation was manifested from any source. Bro. Blair did the preaching to large and attentive audiences, Saturday night and Sunday. The outsiders gave him an excellent hearing, and were well pleased. His wise counsel and timely advice to the Saints comforted their hearts and gave them courage to battle on to the victory.

We were offered the use of the Christian church at Henderson, which we accepted. Bro. Blair occupied three consecutive nights preaching to a very fair audience. Miss McMillen, the organist, with her band of singers gave us timely aid. Thanks to them for the church and their singing.

The Saints in Farm Creek are few but worthy of the name they bear. On account of the sickness of Father Leeka and his aged wife, we were called to Plum Hollow to administer; and thanks be to God, Bro. John sat in his place at the head of the table to-day; and we are hopeful for sister Leeka. We solicit the prayers of the Saints in her behalf. Bro. William had a severe attack but is much better. The time for our camp meeting is drawing near and we depend largely on their help; God bless and heal them and make them whole, is our prayer.

We have concluded to commence our camp meeting the 17th of August, 1888. We wish to announce this in time, and hope all the Saints and friends will take notice; especially those of the Freemont and Pottawatamie districts. We invite all who can do so to attend. Our camp meeting is the common talk of the country. Numbers of the most influential citizens of the county have told me that our meeting last summer was the most orderly and in every particular of the kind the best they ever saw.

Bro. Blair preached twice in the Ross school house, and once at Dutch Hollow to packed houses.

Our meetings since the General Conference have been well attended. I leave this week for Keystone and Wheeler's Grove. My heart is in the work.

Yours in bonds,
H. KEMP.

OMRO, WIS., June 18th.
Bro. Dancer—I am here trying to preach some. Have held three meetings. I held four at Winnecoon. People are very much prejudiced against the faith and but few come out to hear. I meet all kinds of doctrine—Spiritualists, Seventh Day Adventists and all the sects about here. O, what poor weapons they have to fight with! Weather very warm.

Your brother in Christ,
W. S. MONTGOMERY.

Communications.

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

RENUNCIATION BY THE BISHOP OF LONDON.

In the following is given the remarkable farewell sermon of the Bishop of London, delivered in Westminster Cathedral, on the occasion of his laying down his Robe, his seat in the House of Lords, his Palace, his Bishopric, and his princely income.

And as the question of Apostolic and Episcopal succession is causing much enmity among the Saints and others at the present time, there is also given the form of license granted by King and Queen, conferring their “Divine and Regal Right” to Bishops of the Protestant “Church of England, as by law established” by act of Parliament. Also the chain of succession of priestly authority transmitted through John Wesley, a Presbyter of that church to the church in America; also his censure of their assumption of Episcopacy. It is a notable sign of the age. Just think that within so few years of the succession of Pere Hyacinth from the Catholics; Thomas, from the Methodists; H. W. Beecher, from the Congregationalists; saying nothing of the Andover Heresy; Swing, from the Presbyterians; Herbert Barrows, Bishop of London, from the Church of England; and last, not least, Spurgeon, from the Baptist association—and the end is not yet.

The following is copied from the American Non Conformist, published at Winfield, Kansas:

A TELLING TEXT.

And the Taking Deductions Therefrom—An English Bishop’s Life of Ease and Extravagance
Wealth’s Rotteness Opened to Pub.
Be Veel—His Last as Bishop of London.

The following is taken from the London’s Justice as a Christmas sermon:

Text.—“Go to now, ye rich men weep and howl for your miseries that shall come upon you. Behold, the hire of the laborers who have reap your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped down are entered into the ears of the Lord of the Sabbath. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you.”—James 5:1-6.

How Citizens:—The text which I have just read you, and from which I shall preach the last sermon as Bishop that I shall ever deliver from this pulpit, is one which is probably as unfamiliar to you as it is familiar to all those who since it was originally penned, have toiled and suffered for humanity. Although it is read sometime in the ordinary course of our church service, yet judging by your conduct, your ears have been deaf to its terrible denunciations. From the days when I was an humble curate until now, I have had a large and varied experience of cathedrals, churches, preachers and sermons, but I have never yet heard a discourse based on these words, and I can not learn from any account of any brother bishops or priests that they have ever used them, or heard them so used.

I can see by your uneasy demeanor, that you are asking yourselves why, on this Christmas day, when, in accordance with custom, I should be preaching smooth things to you, I should be mad enough to offend your delicate susceptibilities by quoting the sayings of one of the common people—words written eighteen centuries ago—which might have done very well then, but which can not possibly be applied to you and your class to-day. You who come here, clad in purple and fine linen, who, some of you, live in king’s houses, who fare delicately every day, and who consider that you have fulfilled every moral obligation when you have dropped a coin in the collection box, before you step into your carriages, to be driven to your luxurious home. It is because I believe that not only James, but Jesus Christ himself, if he could stand in my place to-day, would hurl these words at you with a force and a passion of which we, in this nineteenth century, have but little conception. Not as a bishop, but as a man, I repeat them to you, hardly hoping that they may touch your hearts, but more as a

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justification for any new and strange position.

For years I have been one of you. My home has been not where Christ's home was, with the classes, but with the masses, but with the classes, where Christ would have denounced as bitterly as he denounced the Scribes and Pharisees. In the house of lords, I have silently sat side by side with whoremongers and adulterers, and as silently have I welcomed as my personal friends, high-born women—some of whom I see before me to-day—with whom no decent workingman would allow his wife or daughters to associate.

I have seen among you, spreading like a canker, the lust of the flesh and the pride of life, and instead of reproving you, as Christ would have reproved you, I have turned away, have tried to reform the generalities, and have not dared to denounce your individual sins. And all this time there has been going on around me, in this huge city and throughout the land, the surging, toiling life of humanity—the sorrow, the suffering, the poverty, the beauty, and the shame, which I realized but dimly, as something altogether a part from my own existence, but for which I have been, up to the present time, most bitterly to blame. We and our class have kept back by fraud the hire of the laborers who have reaped our fields, we have lived in pleasure on the earth and been wanton, we have nourished our own hearts while we have starved the bodies of these to whom we owe the very bread we eat and clothes we wear, and now we are condemning and killing at our very gates the people whose inarticulate cry is entering into the ears of the Lord of Sabbath, whose faithful servants we pretend to be.

My fellow Citizens, I know not how it may be with you, for me this careless, selfish life has ended. Little by little I have awakened to the fact that all my days I have entirely neglected my real duty to my fellow men, and at last I have come to know that my proper place is not there, as the well paid bishop of a church which, in its present condition, is utterly opposed to everything which Christ taught, but among the poor, to whom he declared that the gospel should be preached; among the laborers, whose hire we have kept back by fraud.

Too long have I neglected the miserable social fact of our so-called Christian civilization. Too long have I spoken to you smooth things and cried peace when there was no peace. I have known by repute that there was misery among our people, starvation in our midst, and prostitution. But our leaders have taken these as something for which you and I are not responsible, but which were really due to the inherent wickedness of nature.

But now I have learned that our pleasures and our wantonness have been built upon this hideous foundation, and having learned this—as you may also learn if you will—I have resolved that from this Christmas day my new life shall begin. To-day I lay down my robes, I give up my bishopric, my palace and my income; I give up my seat in the House of Lords; I give up my pleasures of society and of the world, and at last I take my place as a man among them.

It is, I know, a bold step that I have taken, but I have fully counted the cost. Resolved no longer to live on the labor of others, I shall probably have to join the great army of the unemployed. To-morrow I shall attempt to preach my first sermon to them in Trafalgar square, from the same text that I have used here to-day, and it is likely that I shall pass to-morrow night in a police cell. But there I shall be no worse off than Jesus Christ would be if he attempted to enter this abbey (Westminster) now, for he would be arrested and locked up as a vagabond and a disturber of the peace. To you and to your class he would simply be a laborer whose subsistence you have kept back by fraud. To the abolition of the fraud, and of the misery and degradation which result from it, I shall henceforth devote my life. It will be no easy task, not near so easy as being Bishop of London, but the reward of a good conscience and of a noble work well done, is better far than a palace and ten thousand ($48,400), a year.

In this place I shall probably never speak again. But when Freedom shall have opened out her arms and gathered all men into her wide embrace, when Justice and Truth shall have taken the place of oppression and fraud, some man of the people shall stand in this temple of the dead, and, inspired by the best traditions of the past, the noble aspirations of the present and the ideal hopes of the future, shall send ringing through these lofty aisles that living Christmas message which, till then can never have its full significance. 

"Peace on Earth, good will to men." HERTFORD BURROWS.

We now show the commission of Protestant Bishops; and the reader can see what authority Herbert Burrows possessed and what he relinquished.

The following is from "Thos. Powell on Succession," Carlton S. Porter, New York, 1861. ""Acts of Parliament in the 26th year of Henry 8th, declares the King shall have full power and authority from time to time to visit, repress, reform, redress, order, correct, restrain and amend such errors, heresies, abuses, offences, contents and enormities, whatsoever they may be by which any manner of spiritual authority or jurisdiction ought or may be reformed."

This was in 1535. According to the full power here given, commissions were issued to those who had Bishoprics, giving them a license for their jurisdiction as Bishops; and they only held their jurisdiction on good behavior and at the King's pleasure. They are as follows:

COMMISSION.

"Henry the VIII, King of England and France, Defender of the Faith, Lord of Ireland, and under Christ Supreme head of the church on earth."

To the Reverend father in Christ, Edmund, Bishop of London, peace; seeing all the authority of jurisdiction as well that which is called secular as that which is called ecclesiastical emanates primarily from the kingly power as from a supreme head, and to that head all authority or jurisdiction ought or must be committed. We, desiring to accede to your humble supplication, for this purpose commit our office and authority to you in the manner and form hereinafter described, and declare to you to be licensed and appointed, therefore, to ordain to holy orders, etc., also to make visitations, etc., as the Bishops of London your predecessors in times past might exercise, by the laws of this realm; and not otherwise, etc., and to do everything that in any way concerns Episcopal authority and jurisdiction over and among those things which by any manner of law are to be committed unto you by authority of the Scripture, in our stead, name and authority. Having great confidence in your sound doctrine, purity of conscience, integrity of life, and faithful industry in the performance of your duties, etc. We license you, by these presents, during our pleasure, etc., to answer before us as to your duty at your bosiily peril, admonishing you in the meantime to exercise your office piously, honestly, according to the rule of the gospel; and that you never at any time promote any error by your orders, etc., (that is, otherwise than is here directed); in witness whereof we have commanded these presents to be made and confirmed by our seal for ecclesiastical causes. Given November 12th, 1539, and thirty-first of our reign.

After the Anglo-American war the members of the Church of England were left without ministers to either baptize or administer the sacrament. In their distress they applied to John Wesley, a Presbyter of the Church to whom they were reduced, to aid them in their difficulty, when he gave the following commission to John Coke, and also authority to Mr. Ashbury.

COMMISSION.

(Taken from Richard Tiddings on Apostolic Succession, page 55).

"To all whom these presents shall come; John Wesley, late Fellow of Lincoln College, Oxford, Presbyter of the Church of England, sendeth greeting:

"Whereas, many people in the Southern Provinces of North America who desire to continue under my care and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for the want of ministers to administer the sacraments of Baptism and The Lord's supper, according to the usages of the same church; and whereas there does not appear any better or other way of supplying them with ministers,

"Know all men, that I, John Wesley, thinking myself to be providentially called at this time to set apart some persons for the work of the ministry in America; and therefore under the protection of Almigh-
ty God, with an eye single to His glory, I have this day set apart as a superintendent, by the imposition of my hands and prayer, being assisted by other ordained ministers, Thomas Coke, Doctor of Civil law, a Presbyter of the Church of England, and a man whom I judge to be well qualified for that great work.

And I do hereby recommend him to all whom it may concern as a fit person to preside over the flock of Christ.

“In testimony I have hereunto set my hand and seal this second day of September, 1784.”

John Wesley.

Mr. Ashbury received similar administration. They took upon themselves the title of Bishop and organized these members of the Church of England into the Methodist Episcopal Church. When John Wesley heard this he was so hurt and disgusted that he wrote a long letter to Mr. Ashbury. We quote from Lee Moore’s Life of Wesley; extract Richard Tidings on Apostolic Succession, page 50.

“In one point, my dear brother, I am a little afraid how the doctor [alluding to Dr. Coke] and you differ from me. You a college and call after your own title of Bishop and organized these members of the Church of England into the Methodist Episcopal Church. When John Wesley heard this he was so hurt and disgusted that he wrote a long letter to Mr. Ashbury. We quote from Lee Moore’s Life of Wesley; extract Richard Tidings on Apostolic Succession, page 50.

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great deal is said about the "sin of nature;" but, forsooth, "he that knoweth to do good and doeth it not to him it is sin." The first sin was Adam's alone, but the effect of his sin, that is, the rejection and depri-
vation of original justice he incurred, as head; and we, as his offspring, individually, as united to him." This view prompts the dominant church to baptize infants, still-born babies, and even unborn in instances of the mother's mother's death, and that too all for the remission of sins; howbeit, Jesus Christ taught about little children without their baptism, or before he touched and blessed them, "of such is the king-
dom."
The above popish idea is honoring to Providence, as compared to the old Cal-
vinistic doctrine that "Hell is crammed with infants damned without a day of grace." The followers of the Geneva divine have sung and preached the above tenet, for the benefit of "the elect," for the glory of the redemption accorded to the praise of his "vindicative justice!" Our inherited guilt is thought to originate in the primeval will; but, "God is not bound to do what is in itself absolutely best, but only what is good, or relatively best!" According their own theory the divine clemency would not be at all exhausted, but the Deity do about half right in the affair. The proffered mercy and grace of God were forfeited in the first instance through disobedience; but, mother church says, our first parents' subsequent faith, through the merits of Jesus Christ, was not tongue. This logic would make the transgression of the original as the federal head damn the race, while his obedience would only benefit himself individually. A poor rule indeed that does not work either, or both ways, and an infinitely worse one to work benefit himself individually. A poor rule indeed that does not work either, or both ways, and an infinitely worse one to work benefit himself individually.

Let us now ascertain, as much as we
well can, the grounds on which the Latin rite of the holy eucharist is administered, at times in both kinds; and at other times, in one kind to the laity.

"If at any time it became an obligation for the laity to receive under both kinds or to receive only under one, it was when the church, for good reasons, thought proper to issue an express command on the matter, or when some general custom prevailed that had the force of law."

"The manichean heretics considered it an evil to use wine, and held that Christ had no real blood. Buck's Theological Dictionary does not so describe the tenets of Manicheus or his disciples. At all events some of the popes of the fifth cen-
tury decreed that all should use bread and wine. These edicts were fulminated from the vatican to 'utter these heretics from pulses of this holy sacrament.'"

"When the Manichean heresy died away, the law which was made on their account was relaxed."

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THE SAINTS' HERALD.

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logic rounds up as though the recipients of mercy, even on the gallows, all desti-
tute of merit, were all foreordained to of mercy, even on the gallows, all
in all theills that fallen spirits are heirs to. The Lord of love does not provoke, tempt, or harden anyone. He has predestined, decreed, and foreordained, from all eternity to all eternity, that he will reward or punish, in just ratio; hence we are the arbiters of our own fate. If we are damned, the fault is with us; if we are beaten with a few stripes, we surely deserve them; if we only attain to thirty fold, we do not merit sixty; if we receive an hundred fold, be assured it is solely because we are worthy to receive the Lord being merciful and just all the while and forevermore.

Again “the mother of harlots” cracks the knuckles of some of her loved daughters for claiming “justification by faith alone.” Our transalpine informant arrays, very properly, a number of texts to prove the futility of the position. He thinks that a dogmatic interpretation of an isolated and obscure text as though it was clear, not in harmony with, and in instances, contrary to clear texts, is a violation of all rule. We heartily say amen, for we are agreed with the learned prelate when we can.

Eternal redemption is vouchsafed, not on one condition alone, but rather, a grand combination of the whole and entire scheme of salvation. The great German reformer, and doctor of divinity, was vain enough to speak of himself as one “to whom the mystery of genuine faith, hidden from former ages in God, had been revealed.” In Romans 3:28, he added the word “only,” after “faith,” to suit and bolster his discovery. He prefixed the book of the Apostle James, supposing it to be adverse to the teachings of Paul. Such reckless liberty and lawless suppression moved hiscolaborer, and fellow-reformer, Zuinglius, to exclaim: “Luther, thou pervertest the word of God. Thou pervertest the Holy Scriptures,” but to no avail. Calvinists caught the contagion, the eleventh of the nineteen Articles of Religion,—“Wherefore that we are justified by faith only is a most wholesome doctrine, and full of comfort,” is a factor in the Episcopal service, and Methodists and free-thinking evangelists have caught up, and piped forth the strain. The old historic church left the simplicity and purity of the true gospel; introduced heathen rites, transformed the spirit and letter, confused and confounded some, and changed wholly other ordinations; scattered and broke down the primitive organization; instituted a new way of adoption; originated a new mode of church government; established unheard of orders, and societies; perpetuated monasteries and nun-
neries; forbade the priest to marry; debased the people and pauperized the world; all as she averts under the guidance of the Holy Ghost, and by virtue of her superintendency, by to and through the throne of St. Peter, and his power and authority to manipulate the spiritual and temporal treasury of “Holy Church.”

We will now dismiss and bid a long and last farewell to “Catholic Belief,” with the foreign author thereof, the Very Rev. Joseph Fessenden, long and wise, in the mercy of his will; the whole truth as it is in Jesus Christ; an indispensable firmness; a thorough fixedness of purpose, and a profound and conscientious peace of mind. He avows that in returning to the field you come back to the shrine, altar, sacraments, and authority that your prodigal parents abandoned three hundred years ago; hence it is the mother’s cradle and the “Father’s home,” that his work,—

“The Faith of our Fathers,”—treats upon.

The garments of joy, the bouquet of love, the kiss of peace, and chastiter embrace, are freely proffered to a modern convert who will excise with the penitent Augustustinius: “Too late have I known thee, O Beauty, ever ancient and ever new; too late have I loved thee.”

(To be continued.)

A SHORT PRAYER AND COMMENT.

“Open Thou mine eyes that I may behold wondrous things out of thy law.”

The question of long standing, “Who shall decide when doctors disagree,” I propose to answer. Nothing is more possible than the fact, that where two men disagree that one is right, especially among the Doctors of the Divine law, or law of God. Consequently there must be blindness on the part of one of them, and possibly both. Hence the propriety of this prayer, by making an appeal to the great fountain of wisdom, knowledge and understanding, that God would open the eyes of us poor erring mortals that we may behold wondrous things out of his law.

And is it not a wonder indeed that so many are in regard to the fundamental principles of the divine science when God himself has given us a plain rule of duty? When God opens our eyes, we shall see alike; but now men look to the schools of human science for divine knowledge, instead of looking to God. In proof of this we need only to notice the great mistake of the five foolish virgins, who are yet to confess just before the bridegroom makes his second appearance that their lamps are gone out. Who are more blind readers than those who teach that Christ will make his second advent before the five foolish virgins confess that their lamps are gone out?

That thing has not been done. Lamps, or their Bibles, they all took. “Vessels,” means societies or churches; oil means the Holy Spirit, or the Spirit of inspiration of the Almighty. All who reject the Book of Mormon and the doctrine of the literal gathering of Israel before the second advent, do not understand the Scriptures, for this is what they teach, hence their confession, “Our lamps afford us no light.” Neither...
the door be shut until the foolish virgins see their mistake and confess too late. Therefore Mrs. White's "shut door," is all out of season. Her followers credit her as a prophetess and lead among blind guides. They would do well to pray this prayer, "Open Thou mine eyes."

The Bostonian Adventists who keep Sunday for Sabbath, saia years ago that all the signs that Christ spoke of had already been witnessed, and that He, the Lord, might come any moment. They are others of the foolish virgins, but they will yet confess to the wise, "Give us of your oil, for our lamps are gone out."

This confession will be made when they see the Twelve Tribes of Jacob come as a cloud, and as doves to their windows, and a nation born in a day, no more to be divided into two nations thereafter, forever. For thus saith the holy word:

"The church, or kingdom of heaven is not compared to a virgin, much less to ten virgins; for it is not perfectly organized, as at the present time. The Bride, or Lamb's Wife is not one, or ten virgins, but one wife. Neither of these ten virgins now hold the Urim and Thummim; consequently they have no translator nor any one to tell whether my claim to membership in the body of Christ is valid or not, therefore the brethren may disown me until one shall stand up with Urim and Thummim, as in the time of Nehemiah and Ezra, when Barzillai was put from the priesthood as polluted by God, and with it was disowned by the people of Israel."

Brother Joseph Smith:—I am sorry I can not do more than render thanks for your kindness, for sending me the Herald. I am eighty-seven years and four months old, the 20th of this June. Can not write my article, hoping you would publish my reflections therein contained. I am very feeble indeed, this spring, and am near my end. The Post Master here will notify you of it, when come to get. Until then I hope the Herald will come, and I will pray: May God bless you. Pray for me that I may be "also ready."

J. S. Comstock.

Springfield, June, 1888.

Selections.

MILLENNIAL.—No. 7.

In the one hundred and forty-fourth Psalm we have a most glorious description given of the reign of Christ that is to be, from the 41st verse to the close of the chapter.

"Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and distress them. Touch the earth, and divide it: break the stones into pieces as of potter's clay. Let the Lord be jealous for his land, and have pity on his temple. Cast forth the works of darkness, and make the厚斯 of the earth one. Let the heavens and the earth be joyful, and all that is therein: then shall all the trees of the wood rejoice in his presence." (Psalm 68:8-10. 18-21.)

In the above quotation the Psalmist gives us the whole order of things which tend to the establishing of this glory on earth, when complaining will be heard no more.

First and foremost is to begin with the Lord's bowing the heavens and coming down. See 5th verse. Secondly, after he comes he is to deliver his people out of great waters, and from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.— Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: That our sheep may bring forth thousands and tens of thousands in our streets: that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord." (Psalm 144:7-10.)

A more blessed state of earthly society, than is here described by the Psalmist, is not easily conceived of; an order of things to be longed for by every lover of mankind: but this never will take place, until the Lord bows the heavens and comes down, and his tabernacle is with men; then all tears will be wiped from the eyes of his Saints; then all sorrowing and sighing will cease; then will Israel sing a new song upon a psaltery and an instrument of ten strings; then shall their sons be as plants grown up in their streets; then shall the blind see, and the ears of the deaf be opened; then shall all the trees of the wood rejoice in his presence: then shall all the rivers be full of water; then shall the wilderness and the solitary place be glad for them, and the desert blossom as the rose; then shall the blind see, and the lame man leap as an hart, and the tongue of the dumb sing. Well might the Psalmist say, "The Lord reigneth, let the earth rejoice, let the multitude of the islands be glad thereof: the world also is established that it can not be moved. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord for he cometh." (Psalm 97:11.)

The words quoted particularly, that all this is to take place when the Lord comes.

The 11th and 12th chapters of Isaiah give an additional account of the glory of the Lord's reign on the earth: they are too lengthy for insertion here, but let the similitude of a palace, verse 12. Thirdly, their garnerls will be full affording all manner of store, verse 13. Fourthly, their sheep shall bring forth their thousands and their tens of thousands; verse 14. Fifthly, their oxen will be strong to labor. And lastly, there will neither be breaking in nor going out.

A society of the above description will doubtless suit John's description in every respect, as before quoted, nor could the assembly of a people in circumstances more agreeable, desirable, than to enjoy the high privileges above mentioned: a people where their sons should be as plants grown in their youth, whose conduct should never wound the feelings of their parents, nor bring a stain on their characters, nor yet cause the tears of sorrow to roll down their cheeks; their daughters also, as corner stones, polished after the similitude of a palace: without spot, without blemish, the comfort of their parents. This is securing to a person one of the sources of human happiness, to have his family without reproach, without shame, without contempt, and his house a house of peace, and his family a family of righteousness, and his habitation a habitation of holiness: add to this the abundance of the good things of the world, his garments full of all manner of store; that is, everything which his nature could enjoy, while his flocks are bringing forth their thousands and their tens of thousands, in his streets, and we have before us a society or generation of persons whose earthly lot, above all others, is desirable, and an anticipation of things to be longed for by every lover of mankind: but this never will take place, until the Lord bows the heavens and comes down, and his tabernacle is with men; then all tears will be wiped from the eyes of his Saints; then all sorrowing and sighing will cease; then will Israel sing a new song upon a psaltery and an instrument of ten strings; then shall their sons be as plants grown up in their streets; then shall the blind see, and the ears of the deaf be opened; then shall all the trees of the wood rejoice in his presence: then shall all the rivers be full of water; then shall the wilderness and the solitary place be glad for them, and the desert blossom as the rose; then shall the blind see, and the lame man leap as an hart, and the tongue of the dumb sing. Well might the Psalmist say, "The Lord reigneth, let the earth rejoice, let the multitude of the islands be glad thereof: the world also is established that it can not be moved. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord for he cometh." (Psalm 97:11.)

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reader turn to them, and read them; for they will throw a great light upon the subject. I will here see of the sacred writings which is to follow the second advent of the Savior, and the effect which his reign is to have on the brute creation, as well as the natural.

The sacred writers abound in descriptions of Christ's reign on the earth for a thousand years, and refer to one of the ancient prophets but either directly or indirectly notices it; and out of the many allusions to it, in the Scriptures, I shall quote a few in addition to those already quoted. In the prophecy of Isaiah 4: 2-6, the prophet thus describes that day, (day of Christ's reign: for one day is with the Lord as a thousand years, and a thousand years as one day;) "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of all nations: and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and rain. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and rain. All this is necessary to observe here, as this quotation shows what the prophet here describes is to take place when the tabernacle of God is with men; and we have already seen that the tabernacle of God is to be with men when Christ reigns on earth a thousand years, or one day with the Lord. Ezekiel 24: 22-31, gives the following account of this day, or thousand years: "Therefore I will save my flock, and they shall no more be a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them; and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace; and there shall be no more two nations, neither one nation pass over against the other, neither shall any house reign over the other above, because I the Lord their God will be among them, and be their God. And they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bonds of their yoke, and delivered them out of the hands of those that have hired them to be their overlords. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown; and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I, the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." And in the 37th chapter of this same prophecy, 21st and 28th verses, the prophet thus describes the glory of Christ's reign on the earth: And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land: and I will make one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their provocation to provoke me; but they shall serve the Lord their God, and he shall be their God. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore; and my tabernacle shall be with them; yea, I am like a green fir tree, and of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. These quotations need no comment. They speak for themselves. Every reader with the least degree of intelligence, knows that what is here said has yet to take place, and he also knows that it will take place when the Lord restores the kingdom to Israel, and not till then, and that will take place when he comes to reign on the earth.

The prophet Hosea gives us a similar account in his prophecy, 14th chapter, 5th, 6th, 7th, 8th and 9th verses. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His Shoot shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scepter thereof shall be as the wine of Lebanon. Ephraim shall say, I am his, and Israel, and I am his, and they shall say unto him, I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and be shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

The prophet Joel 3: 16-21 says of the coming of the Lord, and of his reign on the earth: "The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation; and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they haveshed innocent blood in their midst, and have made and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." The prophet Amos says in the 9th chapter of his prophecy, 11-15th verses: "In that day will I raise up the tabernacle of David that is fallen, and I will repair the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt. And I will bring again the captivity of my people, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." The above quotations, with a great many others which might be brought, set forth that order of society which will exist when the Savior reigns, that day, or the thousand years of the Lord's reign. We have but briefly glanced over the description of it given in the Psalms, beginning with the one hundred and forty-fourth, to the end of the book; but we deem it unnecessary to quote any more, as the candid reader will be enabled, when he has read the prophecies, to understand and for himself so as to deliver his mind from darkness on this point when reading the prophecies. Who can not easily discover, that the order of things set forth in the above quotations from the prophecies of the ancient writers, neither indeed can be until the Lord comes? For it is at that time that Jerusalem is to

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be built and never to be thrown down; and it is at that time that the earth is to bring forth in her strength, and when the mountains are to drop down new wine, and all nature to rejoice before the Lord; for he comes to judge the earth in righteousness. It is also at that time that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed. And it is at that time, that the tabernacle of David shall be built, and Israel become the praise and glory of the whole earth.

In a former part of this treatise I noticed the change which was to be wrought upon the beast at that "day," or thousand years. And not only the beast, but the vegetable kingdom is also to be greatly changed—the trees and the vines—the one is to bring forth their fruit in abundance, the other to load itself to such a degree that the mountains will literally drop down new wine. So that a great change is to be wrought on all the lower creation—the very earth is to become more fruitful than ever it has been since it was cursed; and the Spirit of God is to be poured out on all flesh, and him that is conscious that he is a plowman shall overtake the reaper, and the vine will literally drop down new wine. And not only the beast, but all other parts of the lower creation, the idea of change which was to be wrought upon the world, naked we shall go out of it. No skeptic is so skeptical as to deny this position. If, then, after living twenty years, we possess anything, we must have gotten it either by receiving it as a gift, by producing it by our industry, or by stealing from our neighbor. There is, perhaps, a fourth way: we may share in a general increase. Nothing have done nothing to produce. This can hardly be called theft, but it can hardly be called honorable industry.

I meet young men continually whose ambition seems to me to be upside down; they are ambitious to get all that they can, instead of being ambitious to do all that they can. Mr. Fletcher Harper once said to me, "There is more pleasure in earning money than in either having it or spending it." This pleasure in earning money is the solid satisfaction which comes to a man who sides with that spirit of industry that is doing the world good service; that desire that is paid him therefore is incidental and secondary. Money is only a convenient medium for exchange of services. For my own part, I would a great deal rather give more service and get less, than give less service and get more. The discomfort of receiving more than I deserve would be immeasurably greater than the discomfort of deserving more than I get. Indeed, in the latter feeling there is no discomfort at all, but rather a pardonable and honorable pleasure.

Loafing does not earn money, and it is the loafers who are generally the grumblers. It is astonishing how many men will gather in a great city to see one man dig in a cellar. Chance does not earn money, whether the chance be by the throw of the die or by the rise and fall of stock. The miner, the barber, the teacher, the clerk, the stocktaker, the grocer, the laborer with all other animals which hurt and destroy, is necessary to be exerted to bring about the Millennium, and nothing else will do it. And not only the power necessary to effect this, but also to change the earth so as to make it more fruitful, and the seasons so that the ploughman can overtake the reaper, and the treader of grapes him that sower seed; for our present seasons will not admit such a thing—so that a great change must be wrought on all things, miracle or no miracle. If all were done with a form, a miracle, so be it, and if not, the days of miracles are not past, or else the idea of the Millennium is worse that folly.

To be continued.

FOUR RULES FOR MAKING AND SPENDING MONEY.

1. There is only one legitimate way of making money—by honest industry. He who makes money by taking it out of his neighbor's pocket, without giving his neighbor in return what he does not make money at all; he simply steals it. He may do his pocket picking by reputable methods or by methods that are disreputable; but pocket-picking, whatever the method, is always dishonest. Any transaction the object of which is to make a richer by making B. poorer, is in the nature of theft. Naked we came into this world, naked we shall go out of it. No skeptic is so skeptical as to deny this proposition. If, then, after living twenty years, we possess anything, we must have gotten it either by receiving it as a gift, by producing it by our industry, or by stealing from our neighbor. There is, perhaps, a fourth way: we may share in a general increase. Nothing have done nothing to produce. This can hardly be called theft, but it can hardly be called honorable industry.

2. Spend less than you earn. Self-denial is at the foundation of all secural success. My father told me, when I was a boy, "I am resolved always to have plenty of money." "Easier said than done," I replied. "Not at all," he answered; "perfectly easily done: spend less than you earn." I knew a successful business man, "I do not pretend myself to be a business man," He replied in almost my father's words, "There is only one rule for success in business: spend less than you earn." The poor man imagines that the world is plenty of money, but he is mistaken; no one has plenty of money; our wants increase faster than the supply. It is as much disap-pointment to a railroad magnate not to buy a new railroad, as it is to a boy not to buy a new goat cart. Grade your income to your expenses; that is, spend what you want and set yourself to earn the money, and you will always be pushed, harried, perplexed, worried, and will live on the edge of bankruptcy. Money means money; it is as much worse than folly. All the above means money; it is as much worse than folly. All the above propositions are based on the proposition that the mind is the solid satisfaction which comes to a man who is conscious that he is a plowman shall overtake the reaper, and that the tabernacle of David shall be built, and Israel become the praise and glory of the whole earth.

3. Spend your money after you have earned it, not before. Buy with your wages in your pocket, not with the prospective wages which you expect to have in your pocket when the end of the week comes. So keep out of debt. Hope inspires the man who is earning for future expenditure; debt drives the man who is figuring for past expenditure; and it makes an immeasurable difference in life whether one is inspired by hope or driven by debt. Money earned is money valued. You recognize the worth of the dollar by what you put into it; but a dollar unearned is a dollar unmeasured. We always underestimate the cost of working to be done in the future. I am almost inclined to favor the abolition of all laws for the collection of debts, except those involving liens, like mortgages or those founded on fraud and false pretenses. It would break up the credit system, and help compel men to pay as they go. Debt is good—counsel to dishonesty. When one incurs a debt without reasonable assurance of his ability to pay it, the relationship of the transaction to dishonesty is much closer. I would rather wear a threadbare overcoat which belongs to me than a new one which belongs to my tailor; and if I have not paid for my coat, it belongs to my tailor. "Owe no man anything, but to love one another," is the eleventh commandment.

4. Maintain a moral perspective in expenditure. It is the highest, the noblest, the most desirable ambition to supply one's needs, not to temporary inclinations. The young man who spends ten cents for a cigar but can not afford to subscribe for a newspaper, the working man who drinks two or three glasses of beer a day but can not afford to send his boy to school, disregards moral perspective. It is well for us to remember that whatever we do not spend for one thing, we have in hand to spend for another. Every expenditure debars from some other expenditure. In buying an article, it is not enough to say that the other article is cheaper for the money. Is it the very best thing that this money can get for me and mine? A wise moral perspective will put home first in all expenditures; and in the home, the intellectual and moral well-being of the children before temporary and sensuous gratification.

These four rules are very simple. I do not say that obedience to them will make the reader wealthy, but it will certainly make him comfortable. Earn your money by honest industry; earn more than you spend; save money, hoard money, and spend it for the best things. Laicis, in Christian Union.
Conference Minutes.

CENTRAL CALIFORNIA.

Conference convened at the Long Valley branch, near Benito, vice president, and the chair. The morning session was opened to the water's edge, where Bro. D. E. Landers led three precious souls into the waters of baptism, and at the afternoon session they were confirmed under the auspices of the Saints for their hospitality. Preaching Saturday evening by J. H. Lake, and on Sunday morning by D. E. Landers.

Kingsbury. Priests: Wm. N. Dawson, (by agent, J. H. Lawn as missionary laborer of Kingsbury as secretary, J. M. Range as bishop's agent. R. C. Evans was sustained as president of the district.

The district have a right to advertise meetings for next conference, expenses not to exceed five dollars, paid expenses by the bishop. A vote of thanks was tendered to the president and secretary of the district. The Bishop's Clerk, J. J. Cornish, was addressed as to the state of said settlement. The Richland branch was declared dissolved, and letters of removal were granted to its members. J. J. Cornish was continued as president of the district. A vote of thanks was tendered to the president and secretary of the district for their services in connection with the district.

Kingsbury, June 26, Elder James McKeen presiding. Branch reports.—Keokuk and Rock Creek no changes. Burlington, 3 removed, 3 baptized, present number 45. Montrose, 1 received by letter, 1 removed, 3 died, present number 85. Farmington, 4 removed, present number 48, number of absent members 30. Reported.—Elders James McKeen, H. T. Pitt, J. H. Lambert and H. T. Lambert. Priests.—J. E. Holt, and A. A. Hall. A letter of qualifications for ordination was read from Bro. M. T. Short. The president reported that he had visited Montrose, as requested by last conference, and had made several recommendations which were acted upon at next conference. He also stated that the General Conference and his bill of expense was allowed. He presented a financial report which was accepted, and sent up to the president. J. H. Lambert, bishop's agent, was read. The auditors found a mistake of six cents. Corrected report read as follows: Receipts since October 31st, $267.43; balance on hand $30.23. Report was adopted. A new minute book was ordered at the expense of Samuel Brown. J. J. Cornish was elected district president and the appointees of the next conference, expenses not to exceed five dollars. The district conference convened June 9th, in Brush Creek branch, Wayne county, at the residence of H. Hilliard, president. Branch reports.—Dry Fork 31, including 1 high priest, 70 elders, 1 priest and 2 teachers, 2 received by vote. Tunnel Hill 78, including 5 elders, 1 priest and 2 teachers; 1 received on certificate of baptism. Springfield 57, including 1 high priest, 70 elders, 2 priests, 1 deacon; 1 received last report. Brush Creek 35, including 2 elders, 2 priests and 1 deacon; 1 died since last report. Alma 10, including 2 elders and 1 deacon. Elders I. A. Morris, E. Webb, J. F. Thomas, Isaac Smith and G. H. Hilliard reported in person. T. P. Green and J. H. Lake. These reports were read, and other demonstrations of the divine approbation of the Master.

SOUTHEAST ILLINOIS.

This district conference convened June 9th, in Brush Creek branch, Wayne county, at the residence of H. Hilliard, president. Branch reports.—Dry Fork 31, including 1 high priest, 70 elders, 1 priest and 2 teachers, 2 received by vote. Tunnel Hill 78, including 5 elders, 1 priest and 2 teachers; 1 received on certificate of baptism. Springfield 57, including 1 high priest, 70 elders, 2 priests, 1 deacon; 1 received last report. Brush Creek 35, including 2 elders, 2 priests and 1 deacon; 1 died since last report. Alma 10, including 2 elders and 1 deacon. Elders I. A. Morris, E. Webb, J. F. Thomas, Isaac Smith and G. H. Hilliard reported in person. T. P. Green and J. H. Lake. These reports were read, and other demonstrations of the divine approbation of the Master.

NOTICES.

Wanted, the address of Elder Reuben Hoyer. W. E. Hoyer, or any member of the church who will correspond, with address, correspond with Elder George W. Shute, Blue Rapids, Marshall county, Kansas, immediately. By order of North-west Kansas district conference. George W. Shute and George W. Beebe, committee.

Special notice to members of Booneboro, Illinois. Davis and Dufford, in charge of the Branch, have been in the field most of the time since last conference, and have met with much favor in the district. They are now in the vicinity of Middleton. Henry Walker in Brush Creek. I. A. Morris in Springerton and vicinity. John F. Henson, in Marion and Richland counties, has been sustained as missionary in charge, and I. M. Smith as traveling missionary in this district. All the members of the district are requested to meet at Five Lakes, Michigan, in October, at the call of the president.
BOOK NOTICE.

The Board of Publication at their last meeting accepted for publication in book form "A Compendium of the Faith and Doctrines of the Kingdom of Israel, as developed for the use of Sabbath Schools and elders by Elder H. A. Stebbins and Sr. Marletta Walker, appointing Pres. Joseph Smith and Elder W. T. Blair as a committee to examine the same. We presume the committee will (through the Herald) make known their decision. We wish to call the attention of Sabbath School superintendents to the fact that just as soon as the work is on sale, the Bible Lessons in the Hope will be discontinued, as this work is intended to be a permanent guide to Sabbath School instruction. Simultaneously with this will be issued a book for the use of Individual Classes, and one will be followed by one for our Primary Classes, thus supplying the long felt need of the Sabbath School work and completing a set of text books which we trust will be found by the foundation of a more thorough understanding of the work of God, especially for our young people in our schools.

The compendium will be found especially useful as a book of ready reference for all church members, parents, students and cita- tions to the most pertinent texts found in the Bible, bearing upon our various doctrines as a church, history of the Church, or cita- tions to the Book of Mormon and Doctrines and Covenants in connection with the same. To these will be appended an Epitome of Ecclesiastical History, taken from Winchester's Conver- sation, with some additions from recent works. As soon as we can ascertain the size, cost and probable amount of money the readers will pay for it, and trust that all who have the Sabbath School work at heart will be prepared to stand by the Board of Publication in the efforts they are making to further meet the increasing demands of the church and to help meet the demands of the church.

J. H. HANSEN, M. D.

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BOOKS.

We have on hand about 100 copies of a book, entitled "Lyra Hymnus at Wasmann Edgery Les Gris, Adel-Ode-oldeoldeoldeolde Ade Gris Diversivus.

There are 668 hymns in Welsh and 98 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

REPLY TO LITLEFIELD.

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This is the "Reply of President Joseph Smith to L. O. Lillyfield in refutation of the doctrine of Plural Marriage."
The Saints’ Herald: Official Paper of the Remnant Church of Jesus Christ of Latter-day Saints.

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Lamoni, Iowa, July 7, 1888

No. 27.

“THE REPUTATION OF THE SAINTS AT LAMONI IS GOOD.”

It is pertinent to inquire how this reputation has been acquired. For, if men of other faiths and of no profession of faith alike make the statement we have quoted above, they must have some reasons for making it. It cannot be understood that it is made by men of business, buyers and sellers, traders, traveling men and men of avocation and profession in the world; and is made of men with whom they in their travels and the prosecution of their business calling and professions have had occasion, or necessity to come in contact and to deal with.

The following conversation occurring on the train near Lamoni between two of these men, both travelers, one a professor of religion the other not, will illustrate the reputation referred to and how gained:

“Been to Lamoni?”

“Yes. Go every two weeks.”

“Sell many goods there?”

“Yes. Pretty good trade with the town.

“Are they mostly Mormons, or Latter Day Saints there, are they not?”

“Yes. But I don’t think much of the people.”

“No! why not; are they not good people?”

“Well, yes in a way.”

“They do buy goods freely.”

“They are the most of them very careful buyers. They have been especially so for the past two or three years.”

“How’s that?”

“The drouth was pretty severe on the country and the merchants and tradesmen had their share of the burden to bear, and so bought sparingly, feeling that they might not be able to pay.”

“That is certainly commendable. But did the customers of these tradesmen do the same?”

“I believe they did, as a rule.”

“Do they pay their bills with any degree of punctuality?”

“Yes. They are quite prompt. They seldom buy more than they are sure they will need, and seldom let bills run over. Some of them avail themselves of the discount offered on short time and pay on cash terms.”

“How do they stand as men of truth in their deal?”

“O, you can take their word without fear. They are shrewd observers, and usually are sure of what they state.”

“I hear that there are no liquor sellers in Lamoni; how is the prohibition in sentiment. How is that?”

“There is no liquor sold as a beverage in the town. It is a ‘no licence’ town.”

“Are any of your customers men who drink?”

“I think that none in Lamoni are. I am reasonably sure that none among my customers who are Mormons are drinkers. The church is very strong on that point. Nearly every preacher is a temperance lecturer.”

“Suppose they swear much the same as men do usually?”

“No. One seldom hears any profane language at Lamoni. I never heard one of my Mormon customers swear. Never even saw one out of humor.”

“Is the community peaceful and law-abiding?”

“Yes. So far as my observation goes they are. I have not heard any wrangling among them. There is no lawyer in the town, and none right near there. They are good citizens.”

“Are the men whom you deal with genteelly in deportment?”

“Yes, sir. They are friendly, affable, gentlemanly men.”

“Are they accommodating in trade?”

“Yes; quite so. Once in a while if the house happens to send goods not up to the sample we have to take them back, or make it good to them. They want what they buy, and are not disposed to take what they don’t want.”

“Is the community a moral one?”

“It is. So far as morality and virtue are concerned they are ‘way up,’ as the saying is.”

“Is a man as safe from personal injury and wrong among them as in other places?”

“Yes. In some respects more so. There are no drinking, brawling, noisy disturbers of the peace there, and so far as I know a man just as safe from theft and other injury there as in any place in the United States. The place is quiet and orderly. The leading men among the Mormons take pains to urge sobriety, quiet and good order upon the people.”

“I notice that you use the word ‘Mormon’ in referring to the Lamoni folks. Why do you do that? They are not polygamists are they?”

“Yes. But they believe in Joe Smith; and he was a Mormon. I call them Mormons because that is their religion. They are Mormons in religion. They call themselves Latter Day Saints.”

“That is what I have understood. You said that you did not like the people. What is it about them you do not like.”

“Their religion. I don’t like their religion.”

“Then what do you go there to Lamoni for, if you do not like the people?”

“To sell goods, to be sure. They are a good business people.”

“O, I see. Well, I am not a religiousist. But if I were, it strikes me that I should not dislike the religion of a people who in their business life exhibited the characteristics you have given that settlement at Lamoni. It seems to me it would be good sound policy for such men as you are, who profess to believe in God and in prayer and such like, to pray that every community, and especially the business men near it should become Latter Day Saints in religion. I don’t like the cant and hypocrisy of religiousists who say Joe Smith, Jack Wesley, Mormon, and names of that sort. I see no reason why men should not be called Saints, if they act like Saints. A religion that makes, or helps to make a community safe, virtuous, moral, sober, and hence industrious, quiet and orderly; its business men kind, gentlemanly, honest and prompt in business affairs, ought to have the respect of all men—especially of other religiousists. I believe religion to be a good thing for the state. Any religion that tends to make men better is a good religion; and of course that religion that will make men best, is the best of all religions. I am not religious, but I am not a scoffer at religion of any sort. Heaven may be a long way from earth, or it may be but a step; I don’t know. My convictions and beliefs are dear to me. The opinions of my fellow men demand from me the same respect, and they who hold them the same courteous treatment that I ask of them for mine. You have given the character of these men of Lamoni to me as if that character was the result of their religious belief; in some way as if such character was incident to their faith. You may have done this unintentionally, but the idea conveyed in the way you have made your replies to my questions. It has been a thought of mine that a man’s faith should dominate in his character, that it should form, direct and mould him into what it was desirable he should. I suppose that is one reason why I have not
professed religion in some of the forms that it is now held in society. And from what I saw of the men professing religion I concluded that their religion, whatever else it might be doing for them, it was not dominating them, it was more in the nature of a convenience than a necessity; had but little to do with this world and less with the next as that is portrayed in the Bible, from which they all essay to get their faith. If this community is different from others, and that difference is the result of their religious convictions, it is an anomaly and may be worth more than appears on the surface—I think I shall also visit Lamoni.

The train stopped at the Junction, one man went one way, the other a different way; neither one aware of the impression made notes.

BY

BRADEN EXPOSES BRADEN.

By letter from Bro. George S. Lincoln in a late Herald we see that Rev. Clark Braden is seeking still to bolster up the baseless claim that Rev. Solomon Spaulding wrote a manuscript from which and upon which the Book of Mormon was written. This blind desperation of Mr. Braden and his kind is both painful and amusing as showing the nonsensical nonsense to which men claiming wit and wisdom will descend when defending a self evident falsehood, an impudent unsupported assertion.

He asserts that Mr. Spaulding wrote other manuscripts than the "Manuscript Story" brought to light in the Sandwich Islands by Mr. L. L. Rice and Mr. Fairchild.

He can not deny however that the one time gentlemen have given to the public is a genuine production of Rev. Solomon Spaulding, for it bears the endorsement of Howe's witnesses in his Expose of Mormonism, and is further endorsed by the signature of the notorious Dr. Philastus Hurlbut, the ready and pliant procurer of Howe.

How does Mr. Braden know that Rev. Spaulding ever wrote any other manuscript than the one now discovered and bearing the signatures of Howe's chief witnesses? He has not proved that he wrote others, where is the proof that any of them had anything in common with the Book of Mormon? And if it could be proved that Mr. Spaulding wrote other manuscripts, and on the topics treated in the Book of Mormon, where is the proof that any of them were growing up, to Joseph Smith and became either the foundation, or any part of the Book of Mormon? He can prove nothing of the kind. All he and his fellows can do is to assert their unsupported theories and impossibly beg the people to take them as truth.

Mr. Braden and his kind are now forced to admit that the "Manuscript Story," sold unwittingly by Howe to Mr. L. L. Rice, is a genuine production of Rev. Spaulding, for they have said that document has the written endorsement of Howe's witnesses, and also the written endorsement of Doctor P. Hurlbut, the man who obtained it from the widow Spaulding and gave it to Howe for the purpose of fighting down all those who have remained ignorant of it, and firmly establish its heavenly authenticity. Its moral prophecies are numerous, and well sustained by the facts of history and tradition; while its marvelous historical statements are amply sustained by the discoveries of American antiquities.

Whatever may be said of the "weakness" and "simplicity" of its language, the same may be said of the original manuscripts written by many of the Bible writers, as may be seen on reading Scripture.

Introduction and similar works on the original writers and writings of the Bible.

As Christ and his servants, clothed in plain and humble apparel, taught the wonderful truths of life and glory in the words of simplicity and "unlearned" men, so the Scriptures of truth, including the Book of Mormon, were written in plainness and simplicity, yet they contain principles and facts as holy as heaven, and mighty unto the salvation of all who believe.

LOCAL OPTION CARRIES AT INDEPENDENCE.

One of the best if not the very best items of news that we have had the pleasure of hearing for some time was that contained in a telegram bearing the date 24th, last, from brethren Luff and McCook, of Independence, Missouri. Its contents were as follows: "Local Option carried by over two hundred majority." We rejoice in these "glad tidings" and congratulate all the friends of the movement, together with the brethren at Independence upon the result of the vote. The world moves, and its progress Independence seems to be keeping time, evidently determined to be in the front rank of progress in a moral as well as in every sense that truly conserves the welfare of her — herself and her citizens. We are glad to note this important step in the right direction that city has taken in the late election.

We are pleased for many reasons. One of them is the significant and evident fact that, with the increased and increasing number of our people at that place there is an elevation in the moral tone of the community. This speaks for itself and is a sufficient comment upon the influence of law-abiding Saints in any locality. Without sobriety material prosperity, good citizenship and the elevation of the welfare of her — herself and her citizens. We are glad to note this important step in the right direction that city has taken in the late election.

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Go on, Mr. Braden; Paul rejoiced that some preached Christ "even of envy and strife, . . . opposing to add afflictions" to his "house" and we rejoice not in that you are debasing yourself in the sight of heaven and all decent people, but in the fact that your senseless opposition to the Book of Mormon will result in bringing it into public notice and under just and fair investigation by those who may look for a growth of these good influences at that place. Following them will always come an increase of much that is good in all phases of life.

During our visit there, in April, last, the influence of the same with strikingly displayed, especially upon some of the rising generation who were growing up, to some
EDITORIAL ITEMS.

The poem "The Coming Messiah," in Herald for June 16th, was by Bro. L. N. B. Carpenter, Sandyville, Iowa. By a printer's mistake, credit was not given as it should have been, and was intended. Let those who have read the poem, now read it again and give Bro. Carpenter credit for it.

Bro. John S. Roth writes under date of June 22nd, that he had baptized eight more at Fulton, and organized a branch of twenty members.

Bro. Stephen Maloney, wrote from Chouteau, Indian Territory, June 21st, that he had more opportunities to preach than he could fill. The excessive fall of rain causing high water in the streams and washing away bridges had prevented the making of some appointments already made. He had visited the chief, presenting him with a Book of Mormon and a Voice of Warning; which the chief promised him to read, treating our brother very kindly. Bro. Maloney is impressed that a good work will be done in that country.

Bro. William Gurwell, at Fanning, Kansas, president of the branch there sends us word that a member of the branch, one E. D. McCoy, has been charged in the court with a wilful and felonious "attempt to steal take and carry away one horse, the property of Mrs. A. J. Bliss, contrary to the statute, and against the peace and dignity of the state of Kansas." This man was arrested and pending trial escaped from the custody of the officers of the law. Any of the readers of the Herald, or any where else, is E. D. McCoy may be found will communicate the law by informing Bro. Gurwell, at Fanning, or the State's Attorney, of Doniphan county, Kansas. "If any man steal, you shall deliver him up unto the law of the land," is the command to the church. A copy of the charge is furnished Bro. Gurwell by the attorney.

Bro. Alexander H. Smith has "arrived out" the reports have it, and is in his Minnesota field, as seen her letter of June 19th herein. He writes that he shall open the campaign in earnest as soon as a tent which the brethren have purchased arrives at headquarters. He may at present be addressed at Box 29, Audubon, Minnesota. He is in behalf of Brother in-charging the charge of Wisconsin, and will make arrangements for other parts of his field as soon as practicable.

The address of brethren A. H. Parsons and H. H. Robinson will be until otherwise ordered, at LeRoy, Oneida county, New York; Nova Scotia, care of Cousins J. Davidson. These brethren sailed from Boston to their field June 27th. Let the Saints bear these young men in mind when they pray for the missionaries in the field.

A notice for the convening of a conference at Horton, Kansas, July 5th, will be seen among the miscellany of this issue. Who are they?

It will be seen that the names signed to the notice are those of whom Bro. Brand lately wrote, "there is no such elder in the district."

Our editorial on the right to membership in a late issue gave offense to some who were members of the church in the days of Joseph and Hyrum Smith, and who now claim to be of the church still, &c. It will be remembered that we referred to some who desired to be recognized by the Reorganization, but who refused to recognize the Reorganization as the church. The men from whom the notice for conference at Horton comes, apparently belong to a class who hold that they belong to the church; and who, if we are to believe one who claims to represent them, recognize the Reorganized Church in this way, the president of it as entitled to leadership by virtue of an ordination under the hands of James Jesse Strang while he was absent; by which ordination he was made a elder; (seemingly, his primary being the King J. J. Strang); that he was thus created a patriarch as was Hyrum Smith; and that at the death of Mr. Strang without further appointment having been made by which the right to succeed, &c., was otherwise limited, or changed, he would be authorized to lend in administration. It is further held in this regard that the organization of the Reorganization was faulty, from the beginning, and that the president of the church was not properly chosen, and received nothing from the choice of the elders assembled at Amboy, nor authority from any ordination received then in 1860. This is a recognition of the president of the Reorganization as the right man in the wrong place, without a recognition of the official character of the body over which such president shall preside as the church in proper succession of the one organized in 1830, and into which the elders attempting to build on this theory were baptized. We have no possible objection to men believing what seems best to them; but so far as we are personally concerned we are not compromised in the theories set forth as above in any sense whatever. No formal application for recognition of the membership and priesthood any one of these men may once have held by reason of valid baptism in the days of Joseph and Hyrum Smith, has ever been made to the Reorganization by them, that we know anything about. If they have recognized the Reorganization as the church, we have not been made aware of it. They have not asked admission, nor so far as we are informed even desired a formal and official act of recognition at our hands. We publish their notice as we would that of any other number of fellow worshipers, at their request. Those of the readers of the Herald who are within reach of the place advertised for meeting may avail themselves of an opportunity to visit and become acquainted with these people.

EXTRACTS FROM LETTERS.

Bro. Joseph Dewsnup, Sen., in a late letter from Manchester, England, says: "The work here moves along satisfactorily. We have no burning questions to solve. We simply preach the new dispensation, call sinners to repentance, and endeavor to feed the flock of Christ with the pure milk of the word. The Master blesses us confirming the word with signs following.

Bro. D. S. Mills, of Santa Ana, California, wrote June 16th, giving quite an epitome of things in his Southern California district. He reports favorably of the effort begun at San Bernardino to build a meeting house, and seems quite sanguine of success. We felt an assurance when we were there that the Saints would erect the contemplated house. The only thing that we could see that would defeat them being the possibility that dissension might occur among themselves; if this did not occur they were sure of success. A good brother has the contract, and it now looks like an assured fact.

From the days when president Brigham Young ordered a man of Lyman and Charles C. Rich, and the Saints under their charge to abandon the settlement at San Bernardino and return to Utah, until now, all sorts of interests and isms, including some phases of disbelism, have had a seat in the beautiful and fruitful valley. There has been "salt" enough to greatly save the city left, if the salt will become active as salt, and not dead and without savor. We are pleased to learn of their revival into activity at San Bernardino. The location for the new building is an excellent one, the brethren on the committee good men; all that is needed is to stand together like a spartan band and the work will go like magic, the magic of will and work.

Bro. Richard Allen, Bishop's agent had been hurt by having his buggy run into on the street by a runaway team; but was lively enough for further position of the work on the street by a runaway team; but was lively enough for further position of the work. Prospects are good at Los Angeles, Bro. Ammon Goff, a young and growing worker was expecting to take the field early.
Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Still shines the light of holy lives, Like star-beams over doubt; Each silent star of saints drives Some dark possession out."

STRAIGHT PATHS.

Sr. Eleanor's letters are always acceptable to us, and in this feeling we are sure that the readers of the Column fully concur. There is in these letters an undertone of the deepest feeling, and freshness upon them and the waiting breezes to our heart, and closing the door leading to the seeker outwardly manifest our love to God save by doing good to all men as we have opportunity, regard their as the apostle declares, We have sometimes longed with intense desire resulting from them just as they appear to him light we might be enabled to overcome. Moses?"

"Stumbling blocks!" Have I, have we, been putting such in the way of our brother's feet? We have sometimes longed with intense desire that for a brief moment, if no longer, we might be enabled to see our acts and the consequences resulting from them just as they appear to him who "Can not look upon sin with the least degree of allowance;" and we have thought that by this light we might be enabled to overcome. Vain, delusive thought! Have we not Moses and the prophet's words, "Listen to that Prophet "Like unto Moses'? And if his holy example is not sufficient to keep us from straying into by and forbidden paths, what aid is there which would be sufficient? Unhesitatingly we answer, None. "I am the way, the truth and the light!"

There is yet another light In which this matter is to be regarded. While I have been stumbling over the crooked steps made by my brother, what kind of steps have I been making? I look back and as I am enabled to see their impress in the sands of time, to my dismay I discover that they are not only crooked, but very uncertain; and many, yes many, are groping along in partial darkness, seeking to find through the crooked impressions of my feet, the way of everlasting life. "What folly!" I exclaim. "I am no pattern for you! Retrace your steps and get back into the straight path!" But I look before me and discover that I have been doing the same thing for which I now upbraid those who have been looking at me, and the terrible conviction forces itself upon me, that while I have been stumbling over others, instead of keeping my eyes fixed upon Christ and following him, these others have been stumbling over the stones which this very act of mine has put in their way. Oh, how I wish I could straighten out these crooked steps! How I wish I might be purged and cleansed of this disloyalty to my great Captain. "Hear ye Him," was the announcement from the opening heavens; and his declaration "I am the way," I have utterly disregarded. Penitence and tears together with a careful retracing of my steps may obtain pardon for me, but these footprints no tears can wash out. God may forgive me, but to intercept the consequences of my sin is not within the economy of God, and I can only humble myself and pray that God will overrule and forgive.

If this thought be a sorrow, we commend it to your hearts as it has been presented to ours. We are well assured that faith, repentance and baptism are but the first stepping stones to be placed in the way of those seeking life and salvation; and better our hands never place these than after having done this we begin to cast a stumbling block even if that stumbling block be the failure of placing stepping stones in our brother's way. "Make straight paths for your feet lest that which is lame be turned out the way." STEPPING-STONES AND STUMBLING-BLOCKS.

"Who gives the thought, and writes it in pure or rhyme, May furnish for some lovely seal A stepping-stone on which to climb."

Deer Sister Frances,—I can not say that I have anything new on the subject now, but a few thoughts on the above may not be useful. Undoubtedly there is truth In the sentiment, and reasoning from analogy, an ignoble thought cast abroad would be as a stumbling-stone to cause a fall; especially so when it comes from one to whom watchful eyes are turning for an example of the Holy Spirit within. As parents how often has the question arisen as to our children's stepping towards the noble and upright! and how often is there failure to do this attributable to their detection of untruth and inconsistency In us! If this fact could come home to our hearts with the force it ought to bring, what a shaking of dry bones there would be, what causing of many to sit down and many to go on. It seems to me that no judgment could be more severe than this: "You were the stumbling-stone which turned our feet out of the way." If we are to be judged according to the deeds done in the body, will not our children be witnesses for or against us? Nor they only. As Latter Day Saints, towards whom enquiring eyes are directed to see wherein we differ from other professing Christians, how carefully solicitous ought we to be that our faith manifested in our lives should be stepping-stones of eternal truth. There seems to be no truth so hard to realize as that of man's responsibility towards his fellow man. "Am I my brother's keeper?" is a question frequently brought to the majority In the negative, in withholding that the Scriptures are interlined on nearly every page with the declaration that we are his keeper. Listen to the commands of the apostle, "That no man put a stumbling block or an occasion to fall in his brother's way."... "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumb leth or is made weak." How many of us are guilty of these things? How many may have been made weak in faith and weak physically because of our failure to keep the word of wisdom? Perhaps a young man has been addicted to drink, or has a weakness In that direction, against which he has feebly struggled. He meets a brother whose breath reeks with tobacco, and hears him speak slightly of temperance work and workers while he professes the treat of glass or cigar. Vile words or sentiments uttered in the hearing of little children and innocent maidens or youth,—oh, the stumbling-stones daily thrown to the way of our brother! They are enough to pave a city. They would have built Zion had they been stepping-stones of noble endeavor and self-sacrifice, of earnest thought and exertion to save. As I write, memory brings to mind one who made it his daily practice to place these stepping-stones of noble thought before every foot he met of stranger or friend, and for many of them my own heart has blessed him. Here is one on which I rested many days in peace, for it was placed for me at a time of weary suffering. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "And as feeble babes that stiffer Toes and cry and will not rest, Are the case the tenderest, holds the closest, loves the best; So when we are weak and wretched, Weighted with sins and shame, Then it is that God's great patience holds us closest, loves us best." Another time it was this: "Let me share a pleasant thought with you." I was thinking another day's work lies before me, not especially, for I am working during the day, work consuming time and strength, so absorbing as to leave no time or strength, or mental force, for what seems best worth the while for an immortal. And then, in an instant, I thought and said, "It is all right, Lord, I see it all. This is thy way of answering my most earnest prayer for holiness, in order to usefulness. I perfectly understand, that in crossing all my natural preferences, God is giving me my heart's desire and prayer. *** For many years I have been praying for this, and I have watched and listened, and seen no sight, heard no sound, met with no startling intervention; but the unseen, unheard answer has been coming every day, every hour, every moment."

Stepping-stone that was, and what a long rest I enjoyed in the Beulah land to which I climbed by it. My friend has lately gone on to glory—methinks he had not far to go. I will see no more of his holy life, hear no more noble utterances; but I have learned my lesson. Henceforth let me like him, "Give me to humility and God My best; nor deem the gift too small." Eleanor.

LEMONI, IOWA.

EXTRACTS FROM LETTERS.

Sr. Anna M. Halstead, Harrows, Ontario, writes:—I am alone; but trusting that God is
near me. My health is not good; but I have been blessed and comforted lately by a visit from Bro. A. Haws. I am constrained to believe that he came in direct answer to prayer; for I was very sick and did not think I could live. I have had many precious in-dictions of the truth of this work, and desire to hold out faithful to the end."

HARTFORD, Mich., June 16th.

Sr. Prayers:—I am striving to do the will of the Lord in all things. At times I think I make no progress at all—sorely grieved, but I am determined by the help of God who strengthens me, to keep his commandments and fight the good fight of faith and gain eternal life in the kingdom of God. Though our trials may be many and temptations strong, yet we can, by Christ's assistance, overcome the wrong. The 20th day of last March my mother was taken very sick, and in four days was called away. My grief was so great as if I could not ask the Lord for help until Bro. C. Scott came to preach the funeral sermon, and while he was speaking he said the Lord would comfort those that weep; and then in my grief I said, "Lord comfort me," and what joy and comfort filled my heart. Then I felt to say, "God's will be done." Now my dear father is sorely afflicted with the palsy, so I have to take care of him as a child. I ask the prayers of all God's children that I may be faithful, and that my father may be healed. Your sister in Christ,

JENNIE TOURNEUR.

NEBRASKA CITY, Neb., June 2d.

Sr. Prayers:—I feel it is right for each one to try to do what she can for the cause, therefore I desire to bear my testimony to the truth of this latter day work; for I know that it is of God, and besides it there is none other accepted of him. Therefore it becomes us, dear sisters, to strive to live each day alike, and live in such a way and set such examples before all, and especially the young, as shall be worthy of imitation. It seems to me that the best way to do this is to strive to do our whole duty and forsaking all pride begin to serve our God in earnest, that we may be prepared to meet him at his coming. This is my determination. Although I may do many things that I should not, it is my determination to try to live as becomes a saint of God, that I may grow in grace day by day. I desire an interest in the prayers of the Saints, that I may be faithful. I am the mother of a large family. I have buried six of them, all dyeing when they were small, and I feel like striving to live so as to meet them at the last day. I have just that number living, five girls and one bright little boy; and I pray God that we may keep them with us, and that they may grow up to be true Saints of God, striving to keep his commandments in all things. A SISTER.

HOME COLUMN MISSIONARY FUND.

James Bradley, Amber, Iowa. ........................................... 50  
June Bradley, Amber, Iowa .............................................. 50  
M. A. Robertson, Amber, Iowa ...................................... 50  
Emma R. Bradley, Amber, Iowa ..................................... 25  
Kate Bradley, Amber, Iowa ............................................. 25  
H. Blackliss, Alameda, Cal. ........................................... 50  
M. P. Matthews, Bonticou, New York ................................ 75  
M. Nichols, Iowa City, Iowa .......................................... 75  
LAMORE, Iowa, June 6th. .............................................. 50

Send all money to David Dancer, Box 58.

E. Reese and rode out fifteen miles with him to Reese Creek where I was made comfortable in his house. On the 13th of May I held two services in their neat and pleasant little chapel. I remained there until June 7th, preaching and visiting with the Saints. Brother J. C. Clapp met me there on the first of June, and immediately took up the laboring our and remained with me until I left Montana. On the 2d and 3d we held a conference and reorganized the Montana district, with Gomer Rees president and William Nelson clerk. Brother Harry Wells and family, of Knob Noster, Missouri, arrived just in time to meet with us and learn the first principles of the gospel that were vouchsafed to us. Whatever may be in store for the Reese Creek Saints, we may not be able to tell but all was pleasantness and peace during our efforts there, and during that time it was a spiritual feast to me. In all the years I have spent in this field I never had clearer assurances of God's acceptance. My stay there was a "spiritual feast" and my heart filled with gratitude to the Father above, and to them, I bade them good by, and left May 4th with brother Clapp for Deer Lodge. May God bless them and forever shield and save them. I shall always keep in greatful remembrance their loving kindness to me. I ministered the word to the Saints at Deer Lodge again in their little chapel that makes the heart of the missionary glad. We left them with the same "God bless you" that we so often hear, and while we appreciated that, we felt thankful for the substantial tokens bestowed. At Oxford several of our people have thought they would change their location but few are left. I arrived at the station at five o'clock in the morning, where I met Bro. W. H. Harris and his two boys with a team to drive me out to the little burg two and a half miles. At his house I was made welcome, and at night preached in the School-house to a very nice turnout. Next day I met the Saints at Malad, where we met me there in the evening from Logan, Utah, and I again spoke to a good, and I believe, appreciative audience, and blessed three babes.

On the 15th we left Oxford for Malad with brethren W. H. Harris and Benjamin Crowshaw, and sisters Harris and Hall, and her son James. The drive was very trying, and dusty, and I enjoyed the trip. Camped by a beautiful mountain stream, and partook of their hospitality. At Malad we found sadness in place of the joy and gladness we hoped to greet us. Sr. Thomas was lying at the river's brink, ready and expecting to be gathered to the other side at any moment, and Sr. Lewis, wife of our loved Bro. John Lewis, was also very sick. Two days before our arrival death had invaded their home and their little grand daughter Lizzie, and daughter of Sr. Davis, had been laid to rest. All hearts were sad. There we met brethren R. M. Elveh J. T. Davis and J. H. and S. D. Condit from Malta, and Father Bowman and Sr. Eleasa and her son from Soda Springs. Our conference was well attended, especially the preaching ser-
Lord blessed us for we had such freedom. I went to speak to our friends and they said that was just what they wanted to hear. My text was, "That Christian baptism, the first proposition, one of our men came to me and said he was glad he went to our meeting to hear me, for he heard a good sermon and should come again. O, I feel to thank God that his spirit is striving with men. Your brother in the gospel,

T. H. MOORE.

GOLIATH Slain by Little David.

Waterford, Oct., June 20th.

Bro. Blair.—There has been quite a tempest on the theological sea, here in this place, and it has been raging for some time. Elder R. C. Evans, the "boy preacher," came to this place on the 4th of May, and began a series of meetings, in the course of which some of the Reverends took occasion to ridicule, and with that dignified air pertaining to those gentlemen, solemnly warned their flocks to stay away. But as we are living in a progressive age, and the people are mostly desirous of hearing "some new thing," the greater part of the community paid but little heed to the instructions of these spiritual advisors, and each evening R. C. had a full house; and very often many were turned from the door for want of room.

One of the Methodists said, "that the question agitating the minds of the clergy, and although Waterford is a beautiful little town of about fourteen hundred inhabitants, sustaining some six or seven revivals, the question was a perplexing one. At last, a glimmer of light seemed to break across their benighted pathway, which seemed to offer relief; they would undertake a battle, the Methodist champion of Canada, who would soon settle this "boy-preacher," run him out of town, and repair the breach which had been already effected in the Methodist ranks. Wilkinson was sent for, and on the twenty-fourth of May was on hand (seeing the Methodists had agreed to give him two-hundred dollars) to do their work for them.

Accordingly, arrangements were made for a public debate, to take place in Waterford, beginning on the 14th of June. The following propositions were agreed upon for discussion.

1st. "Resolved that water baptism is essential to salvation."—R. C. Evans affirms.

2d. "That the God who is believed in, and worshiped by the Methodist Church, is the God of the Bible."—T. L. Wilkinson affirms.


4th. "That according to inspired authority, the infant children of believers are proper subjects for Christian baptism."—T. L. Wilkinson affirms.

Arrangements being made, billets were printed, and circulated in every little town and hamlet for miles around. The Methodists being confident of a glorious victory, were feeling jubilant; and although they don't believe in prophecy, some of them did venture to predict that this Methodist champion would demolish "that boy" before the first proposition was concluded. Other-\n
"That boy," Wilkinson, the great Methodist champion, refused to debate farther, and frankly acknowledged before about six hundred people, that it was not the Mormon's God, nor the Hindoo's God, that was under consideration, but the Gedi represented in the Methodist discipline—"a God without body or parts—and he had no right to ridicule any one else's idea of God; but sustain by Scriptures, and logical inference. If he could, the baulks, pastrless God of the Methodist discipl-\n
the point of order being sustained by the chair, Mr. Wilkinson, the great Methodist champion, refused to debate farther, and frankly acknowledged before about six hundred people, that he could not prove the God represented in the Methodist discipline, unless he had the privilege of dragging in everybody else's idea of God. He packed his books, and hastily made himself comfort by his absence, amid the jeers and cries of "coward" proceeding from the crowd.

The chairman, who was a barrister at law, and, by the way, was the man of Wilkinson's choice, was sustained in his decision by almost the entire crowd—less than a dozen voting in the negative. I had almost forgotten to make mention of one fact, which is as follows:

1st. "God is unchangeable."—Mol. 3:16; Jas. 1:17; Heb. 13:8.

2d. His law is perfect.—Ps. 19:7; Jas. 1:25.

3d. The gospel was that law.—Rom. 1:16; 17; John 12:48-50.

4th. The gospel and doctrine of Christ synonymous.—2 John 4th verse; James 1:25.


6th. Water baptism is a principle of that law, or the gospel.—Hab. 6:1; 2; John 7:16, 17.

7th. Christ obeyed it to fulfill all righteousness.


8th. He commanded his servants to baptize.—

Matt. 28:19, 20; Mark 16:15, 16.

9th. We must keep his commandments.—John 14:15; 15:10-14; 1 John 2:4.


11th. It must be complied with to get into Christ.—Gal. 3:27; Rom. 6:3.

12th. We are saved by it.—Pet. 3:20; 21; I Cor. 15:17; Acts 11:14.

13th. It was taught in every dispensation of time.—Pet. 1:25; Isa. 40:8; Gal. 3:18; Rom. 11:17; Gal. 3:17.

This is but a brief summary of the arguments used by the boy-preacher, in support of the first proposition. Many other citations of scripture were used, with telling effect, and various text-coprapers, and church historians, were brought forth by Bro. Evans which fortified his arguments with such convincing power, that this whole whale of Methodism was completely non-plussed, and by a process of logical reasoning, R. C. made him go back on the Methodist Disciplines of 1828, 1850 and 1886; also John Wesley's sermons, notes, &c., besides to repudiate his own printed works; all of which Bro. Evans had on the platform.

The first proposition being discussed, there was about nine-tenths of the people on the side.

And now to cap the climax, on the evening of the third night's debate, Mr. Wilkinson appeared on the platform, affirming the second proposition, and after twenty minutes of twisting and quibbling, his vocabulary of argument being exhausted, he began to ridicule the Mormon idea of God. A point of order was taken here, asking that it was not the Mormon's God, nor the Hindoo's God, that was under consideration, but the Gedi represented in the Methodist discipline—a God without body or parts—and he had no right to ridicule any one else's idea of God; but sustain by Scriptures, and logical inference. If he could, the baulks, pastrless God of the Methodist discipl-
Mr. Wilkinson, in his efforts to prejudice the public mind against the position held by the Saints, challenged Bro. Evans to negative the proposition that “Joseph Smith was a polygamist;” this brother Evans cheerfully complied with; and when Mr. Wilkinson was packing his books, brother Evans reminded him of this challenge, saying, “If you can’t meet your proposition on the God-head, I am ready sent to enter into an examination of the subject as to whether Joseph Smith was a polygamist or not;” and although Mr. Wilkinson was bound by his agreement to remain several days longer, (as the debate was to last from the 14th to the 23d,) yet now, he “had to go home and move his family.”

And now, Mr. Editor, hear the conclusion of the whole matter: The general accepted verdict is, that the Goliath wielded with terrific force by Canada’s youthful armor-bearer “Little David;” alias R. C. Evans.

WILLARD J. SMITH.

DOCKERY, MO. June 21st.

Bro. Blair—Brother Robert L. Ware was at my place last week and preached for us four nights with good liberty. He preached four old fashioned sermons. Some said that he was very precise in his preaching, and some said that he could not, but I wish him God’s speed.

Brother Blair left here to go south to Hardin, where he had been laboring before he came here. There have been three baptized, and he thinks that a good work can be done there. He wanted me to go with him, but I am so situated that I could not, but I wish him God’s speed.

There has not been any preaching done there before. He said that there were more that would obey when he went back. I have been laboring in the Alma branch as an elder ever since Bro. Bozarth was there. I hope our district will revive again. It is very necessary that it should revive. We regret so many brethren staying without our assigned part of his time in this district, but hope that he will be blessed wherever he may be.

Yours in Christ,

G. W. CARTER.

ST. LOUIS, MO., June 19th.

Bro. William Blair.—We are happy to say that the Saints as a rule are well and alive in the work; and that the labor of Bro. Gillen in this district is not in vain, but has given us a better understanding of our duty to God, and his church. In all things we have a better understanding of our condition and the position that we should hold in the world at large. Bro. Gillen has gone south. Late advice says that he has baptized two. May the Spirit of the Lord be with him. Bro. R. Elthenhouse is with us now, trying to hold up the banner of the cross. The foundation for our new church is nearly ready and we hope to have a church of our own some day, so that when ye elders pass this way, ye can stay and preach the word in a house belonging to the Latter Day Saints. To that end the Saints are working hard, and our friends do not stay behind, but are willing to give a helping hand.

On the 22d of May we had a straw-berry party, given by the St. Louis Mite Society, to raise funds for the new church. It was a success, and we hope that their picnic on the fourth of July, for the same purpose, will also be successful. Am glad to say that the work is onward. The Spirit of the Master is striving with the people. Ever working, watching, and praying for Zion’s weal, I remain,

Yours in hope,

NOAH NEPHI COOK.

LELAND’S GROVE, IOWA, June 18th.

Bro. Cohran—We thought we would write and let you know where we are. We met with the brethren yesterday at Leland’s Grove and had a good time. We have visited the brethren at their homes. We preached once to a full house of attentive hearers and have delivered several exhortations in public meetings with good liberty. We expected to have some influence over our grand-children. They are like all other peoples children; they will come when they get ready.

We intend day after to-morrow to go to Peru on our way home and get acquainted with the brethren there. Our health is tolerably good this morning. We do not know whether we will get home but think some of the last day in June. We have yet to call and see our son, on our way home, at Villisca, but we were to write to Bro. Butler to meet us at the depot.

Love to all the Saints,

JOHN AND CHRISTIANA LANDERS.

EUREKA, Kan., June 19th.

Dear Herald.—Since we came into the church we have had a great deal of sickness and lost one dear daughter. She died the twenty-second of last March, of pneumonia and fever. She was eighteen years and six months old. She was loved and respected by all who knew her. Her name was Cora G. Cato. She is the second one we have had to give up, each one being eighteen. I had a dream about two months before her death, and after she died it was revealed to me the meaning of my dream. I dreamed I saw two angels, robed in white, and on white horses; and I thought some one told me that they were carrying messages, one traveling west and the other south-east. The morning she died we started two letters, one to the other south-east to our two married daughters.

Yours, in Christian bonds,

MRS. CYNTHIA CATO.

DEFIANCE, IOWA, June 24th.

Dear Bro.—I write to give my testimony. I know that the latter day work is true. It is of God for the signs that follow the believer are had in the church in these last days as well as in former days. Last fall at the Reunion, one of my daughters was stricken down with a severe fever. She requested that I should call in broth-Short and John Rosh. They came and anointed her with oil and prayed over her, and she was healed instantly. I think that God has restored the everlasting gospel to earth again. In these last times, to suffering humanity through the Prophet, Joseph Smith. It makes my heart rejoice to think that we have such a kind Father in heaven to bless his humble servants with the very same, and as rich blessings as he did in former days, showing unto us that he is no respecter of persons, but blesses those that diligently seek him.

It has been about six years since I obeyed the gospel, and the longer I live in obedience thereto the stronger I am in the faith. Let us one and all that have taken the name of Christ upon us live and set such examples as shall be worthy of imitation, and let our light so shine that the world’s people, seeing our good works, may be constrained to say, surely these people are the people of God, for see how they worship God. They worship him in Spirit and in truth.

Yours in the faith,

N. M. GUNSOLY.

SAND RUN, Ohio, June 19th.

Bro. Joseph—I left Limerick May 10th, to open up the work in new places. The Saints at Limerick are in far better condition than they have been for the past two years. Every effort that could reasonably be made by the truth-loving Saints to honor the fair name of the church and to help the best of causes is being made there. So may it continue.

May 12th I opened a new place at Sand Ridge School house, Athens county, Ohio. Bro. Thom- as Mathews and his wife moved in the same house some two months ago, when the directors refused and said that the Mormon elders, as they called us, should not preach there. This is the home of Bro. and Sr. Pratt, and by their efforts the house was procured. Prejudice was removed and I was requested to come again.

May 21st I opened the meeting at Salt Road, Met with the Saints in prayer and testimony meeting, and all took part. The good spirit was with us, and the Saints rejoiced in the great latter day work. An earnest, faithful little band of Saints, united in the grandest and best work on earth. May they all be able to continue to the end. I continued the meetings over Sunday with good interest. On Monday night I opened the work in a new place. At first the interest was not good, as the enemy had gone before us scattering falsehoods, and the ladies of the town seemed to be afraid to come to hear one of the sect that is so much spoken against. I continued the effort and the interest increased. I preached ten times. The last night the house was filled to its utmost capacity with more than half the congregation composed of ladies. I was invited to return, and will do so on the 22d of June, when Bro. Thomas Matthews will be with me to assist in the good work. From there I went to Brush Fork, another mining town, to introduce the new doctrine, so called. We arrived at 7:45 p.m., and learned that the M. E., and M. P. ministers had refused to make the announcement. Bro. C. Cooper, president of Hocking Valley branch was with me. It was very wet and muddy, so we retreated in good order and went to the hotel. Bro. Cooper had thought he would be kindly cared for by some that lived at that place that he had been connected with in former church fellowship prior to his connec- tions with the Latter Day Saints. He was not called, but his name had been drawn and they could not think of stopping so low as to notice him when in company with one of those bad fellows that help turn the world up side down. We met with them in class meeting at nine a.m., and tried to get the use of the house at some time, but were refused. At two p.m. we met with the M. E. Sunday School, but the class-leader refused to let me speak, that being prayer-meeting night. I learned that the house would not be used on Tuesday night. I requested the privilege of an-
nouncing my meeting before the school was dismissed, but was denied. I called the house to order and gave out my meeting in the evening.

As we were walking on the railroad on our return to Sand Run, we got in company with the United Brethren classleader. He was enjoying the spirit of his father, and said that if it was not Sunday, he would give me what I ought to have—a thumping, with a good suit of tar and feathers to complete the work. Several gathered to hear and I talked to the crowd some thirty minutes, telling them of the things of the kingdom of heaven, and gave them some tracts to read, inviting them to come and hear for themselves.

If persons have means so as to be beyond and above the needs of the world, they can make business of their own in town or country, and thus be independent of others for employment, then Lamoni and vicinity may prove an excellent region for them to locate in, for it is a pleasant, healthful, peaceful and beautiful region of country, and blds fair to continue such, and to eventually become very prosperous and prominent.

The work will be followed up there when a house can be had to continue the meetings. We think that some good can be done there in time. I was pleased that that religious fellow had so great respect for the Lord's day, and that I was favored to come in contact with him on that day. Last Sunday, I went where I introduced work at Greendale Furnace. Left near some of the Saints. They will investigate our doctrine and claims, and I hope that some will obey the gospel. May the good work continue.

Yours for truth,

T. J. Bratty.

Galland's Grove, Iova, June 25th.

Bro. Joseph Smith:—I now intend to remain in western Iowa till after the Fourth of July; for the people here request me to deliver an oration on that day before a Union Basket Picnic.

Our meetings here are largely attended, and a deep and lively interest is manifest. Five were baptized yesterday, and others are believing. I feel confident that western Iowa will experience an active and fruitful revival of Church work this summer, fall, and winter. The Saints are generally in fine spirits, the elders are united in the main, are zealous and hopeful, and feel renewed determination to preach the word with all diligence, leaving results with the Lord. Many of the testimony is consistent and favorable of the proposed college at Lamoni. All think it should be built at once, and express the ardent hope that it will be. The rising generation among the Saints are numerous and rapidly increasing, and wisdom demands that they should be educated free from the corrupting dogmas and doctrines of Mystery Babylon, and free from the seducing follies and enclavements of the vain, giddy world. Only a few days since a young lady, a member of the church, who is attending college at Indianola, Iova, related the crafty, zealous efforts put forth by some of the teachers, pupils, and friends of that institution, to prejudice her mind against the Saints and their doctrines and win her over to sectarianism. The scandalous stories told and published and circulated abroad reflect on Joseph the Seer, and his fellow ministers, also some prejudicial reports in regard to the present President of the Church and the Saints, were displayed with Jesuitical ingenuity and cunning, with the evident intention of alienating her faith and affections from the church of her choice and her people's choice. When I told her of the purpose of his fathers to soon have a college of their own, devoted to education and not to dogma or denominational doctrines, she expressed heart-felt endorsement of the project and freely assured us it would meet with full and generous support.

She hopes to soon graduate as a teacher in music, painting, etc., etc., and devote her time as an instructor in those departments of education.

I find not a few throughout these regions who think very favorably of locating their homes at or near Lamoni in the near future. My advice, as in the past, is, that all who are well situated and doing well should not remove anywhere until they are assured of making a success by the change, for the world abounds with places where there are equally good and better opportunities for business and to make a comfortable living than Lamoni and vicinity, at present; but that, if persons have means so as to be beyond and above the needs of the world, they can make business of their own in town or country, and thus be independent of others for employment, then Lamoni and vicinity may prove an excellent region for them to locate in, for it is a pleasant, healthful, peaceful and beautiful region of country, and blds fair to continue such, and to eventually become very prosperous and prominent.

The above are the opening words in the book, which cost the Rev. Lamb more than three years faithful labor, besides wealth! He and his admirers seem to have entertained the fond hope, that at last the wherewithal for the destruction of Mormonism had crystallized in the Golden Bible. That it cannot be charged that I misrepresent, I quote: "But the book strikes, it is believed, a deadly blow at the top-root of Mormonism—by undermining the foundation upon which the whole system is built."—Page 7 of the preface to Golden Bible.

Rev. Lamb most emphatically gives us to understand that it is the Book of Mormon that he proposes to criticize. At William's baptism he befriended him, he enumerates what the contents of the Compendium are, and then selects seven therefrom, and informs us that the Book of Mormon is silent thereon. This is the exact situation as I understood it last February while I was at Provo, and it is still my understanding. But the Lamb's champions in seeking to cover his retreat, and avert his ignoble defeat, now apologetically explain, that the wonderful critique on the Book of Mormon was innocently led into such an egregious blunder, by following the apostle F. D. Richard's compendium. Fudge! That is thinner than the mountain air.

Mr. Richard's upon the subject of "Laying on hands," quotes the Book of Mormon, see Compendium pp. 49 and 51, and on "Christ's Second Coming," p. 82, and on "Marriage," p. 121. It will now be necessary for Lamb's champions to invent some other subterfuges as an excuse for the untruthfulness of the Golden Bible. My experience has taught me, that every man who undertakes to overturn the truth, makes free use of misrepresentation and falsehood. The so-called Christian clergy and infidel lecturers use the same material in the conflict. I asked the Rev. Chas. J. Godman if he would affirm in debate that the Presbyterian Church was the true church of Christ. He said there was raucy, sharp and prompt. "No sir, I would not!" Whenever the time comes when I can not affirm from the stand in polibte, that the church for which I preach is the true church of Christ, I will seek other employment. At Provo, in Mr. Lamb's presence, I proved by the Book of Mormon, that six of his seven statements were untrue, and now I find three of them untrue by the hand of the Lord. O, what tangled webs these Rev.'s. weave, while attempting to carry their point against the last revelation of the simple plan of salvation for the human race.

June 18th.—Bro. Davis and I came here on the evening of the 15th. We found Rev. R. J. Anthony, Peter Anderson, John H. and S. D. Condit, and a number of the local elders and Saints. Weather very warm and dusty. We had a quiet and pleasant conference, and I am of the opinion that all felt well, but for sickness and the conference of the Utah church at Portage, our attendance would have been much larger. I will remain here some two weeks in this vicinity if the interest will justify.

SOUTH ARM, Mich., June 20th.

Bro. Joseph:—I have been here a few days trying to do good among men. Bro. William Davis, who united with the church in Ubly, Huron county, is up here and has been faithfully holding forth for some time. He has baptized eight or nine here, and we had three more come forth and request him to baptise them last night, which he did. We look for eight or ten more soon. I have been in the company of Mr. Wingfield Watson all day. I lecture on Mormonism in the night. Interest is good here.

Yours,

J. J. Corinsh.

BOYNE FALLS, Mich., June 22d.

Bro. Joseph Smith:—Yesterday Bro. William Davis baptized three more in South Arm. Several others are believing the truth and will soon obey. I intended to remain longer and help Bro. Davis, as he has to labor for the bread that perisheth, and that we should not oppose polygamy, etc. We talked up matters of difference between us freely for about one day and a half, and parted good friends; each agreeing to disagree in belief. I intended to go to Beaver Island before I left.

www.LatterDayTruth.org
but having to leave in such haste I can not this
time.

The weather has been very warm for the last
eight or ten days, the mercury registering 105°
and 110° in the shade. It is only about a month
since the snow left the thickest part of the woods.
The winters are long and severe; summers short
and very warm with very sudden changes.

Our cause is onward where our elders are
preaching, and there are more calls than we can
carry. May the Lord guide and bless you and all
his Saints.

Yours,

J. J. CORNISH.

Communications.

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

"EARTHQUAKES, VOLCANOES AND
VOLCANIC ERUPTIONS."

BY ELDER F. R. TURL.

On the last occasion of addressing your
readers through the medium of the Her-
al, I attempted to direct their earnest in-
terest and admiration to the vast eternal
handiwork of God, as displayed in the
mighty revolving galaxy of worlds, suns,
moons and comets observable from time
to time in our solar system.

I now desire to divert their gaze inward,
and downward, to a great depth beneath
the surface of this planet on which we
dwell, known to ourselves, (for want of a
better name,) as the Earth; though in all
probability designated by the inhabitants,
(if any,) of those other planets to which
we are accustomed to confer upon those plan-
ets dignified and euphonious names.

During the course of our brief survey
of the interior of this planetary sphere, we
shall have to review quite as marvelous
 evidences of the displays of Divine power
and wisdom, as we met with in our brief but
trust, profitable survey of the
"Heavens above."

Your readers are all, doubtless, aware of
the oft-proved and scientifically authenticated
fact, that the earth is a vast hollow
globe, whose interior is occupied by combus-
tible and inflammable gases, vapors,
and various minerals, as iron, etc., mingled
with granite and other rocks; but all in a
highly incandescent state, owing to the
powerful operation of the ever-raging and perpetual fires in the heart of this
planet.

So great, indeed, is the proportion of fire
and combustible matter in the earth's com-
position, that a very accurate idea of its
proportion to the solid mass may be ob-
tained by comparing the internal mass of
fiery elements in a liquid state, to the edi-
ble interior of an orange, while the solid
portion of the earth upon which we stand,
be very fairly represented by the
rind or peel of the orange.

Thus, we find that the fiery and inflam-
able interior of the earth's composition,
is greatly in excess of the solid portion,
which nourishes and gives food and suste-
nance to both animal and vegetable life
upon the earth's surface. For the benefit
of any readers not hitherto acquainted
with the fact of the earth's interior con-
formation being of a fiery and incombusti-
ble nature, I will adduce a few well-an-
thenticated facts, which first attracted
the learned world to the hypothesis which has
since been developed into the now uni-
versally accepted theory of the combustible
character of the earth's interior.

We all know that when we go into a cell out
of a summer sun, it feels cool; but when we
go into it out of a wintry frost it is warm.
The fact is, that a cellar or a well or any pit
of moderate depth, has always, day and night, summer and win-
ter, the same depth of warmth, the same
temperature, as it is called; and that
always and everywhere, is the same as the
average warmth of the climate of the place.

Forty or fifty feet deep in the ground,
a thermometer, here in this spot 49°,
would always record the same degree, namely,
49° Fahrenheit, that is, seventeen degrees
above the freezing point. Under the
Equator, at the same depth, it always
shades at 85°, which is our hot summer
heat, but which there is the average heat
of the whole year. And this is so every-
where. Just at the surface, or a few inches
below it, the ground is warm in the day-
time and cool at night; at two or three
feet the difference between day and night
is scarcely perceptible, but that of summer
and winter is considerable. But at forty
or fifty feet, this difference also disappears,
and you find a perfectly fixed uniform de-
gree of warmth, day and night; summer
winter; year after year.

But when we go deeper, as, for instance,
down into mines, or coal pits, this one
degree of warmth is considered as
observed—everywhere, in all countries,
in all latitudes, in all climates, where-
ever there are mines, or deep subter-
aneous caves,—the deeper you go the
colder the earth is invariably found to be. In one and the
same place, each particular depth has its own particular degree of heat,
which never varies; but the lower always
the colder; and that by a trifling but
what may well be called an astonishingly rapid rate of increase,—about one degree of the thermometer additional warmth for every go feet of additional depth, which is
about 38 degrees per mile,—so that, if we
had a shaft sunk a mile deep, we should
find in the solid rock a heat of 105° Fahren-
hheit; which is much hotter than the
hottest summer day usually experienced in England.

It is not everywhere, however, that it is
worth while to sink a shaft to any great
depth; but borings for water, (in what are
called Artesian wells,) are often made to
enormous depths, and the water always
comes up hot; and the deeper the boring
the hotter it is. Of such a kind is the famo-
us well of this kind in Paris, (France,) at La
Grenelle. The water rises from a depth of
1794 feet, and its temperature is 82°
of our scale, which is almost that of the

Equator. And again, at Salzwurt, in
Oeynhausen, in Germany, is a boring for
salt springs 2144 feet deep, the salt comes
up with a still greater heat, namely 91°.

Then, again, we have natural hot water springs which rise not nearly as much as we have no means of ascertaining; but
which, from the earliest recorded times,
have always maintained the same heat.
At Bath, (in England,) for instance, the
hottest well is 117° Fahr.

At San Juan de los Cahuillas River, (in the United
States,) is a spring of 180°; which is scalding
hot; and that not in the vicinity of any
volcano.

Now, only consider what sort a conclu-
sion this lands us in. This globe of ours is
nearly 8,000 miles in diameter; a mile
depth on its surface is a mere scratch.
If a man had twenty octoes on, and I found
under the first a warmth of 66° above the
exterior air, I should expect to find 66°
more under the second, and 66 more under the third, and so on; and within all, not a
man, but a mass of red hot iron. Just so
with the outside crust of the earth. Every
mile depth adds 30 miles depth, according to this rate, the
ground must be fully red hot; and at no
great depth beyond, either the whole
must be melted; or only the most insubfi-
and intractable kinds of material, such as
our flints and freemasonry, would present any
degree of solidity.

In short, what the icicles and icebergs
are to the polar seas, so shall we come to
regard our continent and mountain ranges
in relation to the vast ocean of melted
materia beneath. I do not mean to say that
there is no solid central masses. There
may be one, or there may no; and, upon
the whole, I think it likely enough that
there is,—kept solid (in spite of the heat),
by the enormous pressure, but that has
nothing to do with our present argument
and conclusion. As this is:

Grant me a sea of liquid fire on which we
are all floating,—land and sea; for the bot-
tom of the sea anyhow, will not come
nearly down to the level of the interior
boiling lava. The sea is probably no-
where near enough to last five or six miles deep, which is far enough above that level to
keep its bed from becoming red hot.

Having now briefly introduced your
readers to the organic constitution of the
earth's interior, they will at once arrive at
the conclusion that the terrific and appall-
ing cataclysms of nature to which we shall
hereafter draw their attention, are but the
perpetual efforts of the mighty imprisoned
giants of fire, vapor and steam, to effect
their escape from captivity within the
bowels of the earth.

But this will be unnecessary first to de-
scribe another and a totally different—yet not
less efficient—cause to which the violence
and频率 of seismic convulsions of the earth are also largely referable. I
may seem to be stating a paradox when I
say that earthquakes and volcanic eruptions
cause much as much as very great, as much
above, as to the imprisoned fire beneath;
but such, I assure you, is truly and literally
the case, which I will now attempt to fur-
ther elucidate.

THE SAINTS' HERALD.

But to make this clear, I must go a little out of my way, and say something about the first principles of Geology. Geology does not pretend to go back to the creation of the world, or concern itself with the changes it sees taking place around it; it begins with the most obvious and undeniable evidence, that is, the visible order of things, and the way in which they lie one upon another.

1st. TO WHAT WE SEE GOING ON.

We see everywhere and along every coast line, the sea warring eternally against the land, and everywhere overcoming it; wearing and eating it down, and battering it to pieces; grinding those pieces to powder; carrying that powder away, and spreading it over the face of the earth, and forming new cliffs by the continued and continual efforts of the tides and currents. Look at our (English) chalk cliffs, which once, no doubt, extended across the channel to the similar cliffs on the French coast. What do we see now? We see the sea worn down to the bed of chalk by the continued and continual efforts of the waves, and constantly crumbling; the beach itself made of the flints, pebbles, and sand, and washed away, wearing and tearing them down, to be replaced by fresh ones from the same source. Well the same thing is going on everywhere, round every coast of Europe, Asia, Africa and America. Foot by foot or inch by inch, month by month, or century by century, down everything must go. Time is as nothing in Geology. And what the great seas are doing, the rivers are helping them to do, and the mountain stream is forming sand bars and spits, and wearing along the mouth of the Thames. What are they but the materials of our Island carried out to sea by the stream. The river Ganges carries away the soil of India, and delivers it into the sea twice as much solid substance weekly as is contained in the great pyramid of Egypt. The Erawaddi sweeps off from Burmah sixty-two cubic feet of earth in every second of time, on an average, and there are 86,400 seconds in every day and 265 days in every year; and so on for the other rivers. What has become of all that great bed of chalk which once covered all the weald of Kent, (England), and formed a continuous mass from Ramsgate and Dover to Beechy Head, running inland to Madamocourt Hill and Seven Oakes? All clean gone and swept out into the bosom of the Atlantic, and there forming other chalk beds. Well now, the land is thus perpetually wearing down and continually therefore weakening and thinning (so to speak) the earth-crust in the neighborhood of the seashore and in the vicinity of great and deep rivers.

With what result? Why, that the perpetual boiling matter and fiery gases confined beneath, will naturally find vent at places where the earth's crust is thus most worn, and like the mighty explosion of an immense steam boiler, will occur at the particular plate which is weakest or thinnest. In this manner, therefore, I trust I have made clear to your readers the axiom that water is at least as active, though less rapid, as the fire of a volcano; and in the production of seismic and volcanic eruptions and earthquakes. This circumstance will also account for the fact that volcanoes are seldom found at any great distance from the sea coast, also for the fact that earthquakes, given as a rule, either confine themselves to the vicinity of sea coasts, or when by reason of extreme violence, that cause disruption far inland, it will usually, I believe, be ascertained that such earthquakes had their origin in that portion of the country nearest to the sea.

Since writing the foregoing, I have accidentally met with a proof of the truth of this theory, from the pen of the late celebrated Sir John W. Herschel, F. R. S., who says in his celebrated "Lectures on Scientific Subjects," (p. 15, 14)—"It is a most remarkable fact that there is hardly an instance of an active volcano at any considerable distance from the sea coast. All the great volcanic chain of the Andes is in close proximity to the western coast-line of America. Etna is close to the sea; so is Mount Vesuvius; Teneriffe is near the African coast; Mount Erebos is on the edge of the great Australian continent. Out of two hundred and twenty-five volcanoes which are known to have been in actual eruption over the whole earth within the last one hundred and fifty years, I remember only a single instance of one more than three hundred and twenty miles from the sea; and even that is on the edge of the Caspian, the largest of the inland seas of the world—namely Mount Demawind, in Persia.*

The Herald readers can now see how great and important a part, therefore, the Oceans play in this great tragedy of Nature's immense earthquake and volcanic forces; but I will just briefly call their minds to the still deeper and more powerful, though less obvious part, played by the perpetual action of the vast oceans upon the so-called solid land; as this will furnish a key to many of the vast terrestrial upheavals we are to consider later on. Geology assures us, on the most conclusive and undeniable evidence, that all our present land, all our continents and islands, have been formed in this way; (i.e., by the continual displacement of large masses of land owing to the Ocean's perpetual wearing and tearing of it away)—out of the destruction of former ones. The old ones which existed at the beginning of things have all perished; and what we now stand upon has most assuredly been, at one time or other, perhaps many times, the bottom of the sea.

Well now, one is oceanic power enough at work, and it has been at work long enough, utterly to have cleared away and spread over the bed of the sea, all our present existing islands and continents, had they been placed where they now are, at the creation of the world; and from this it follows, as clear as demonstration can make it, that without some process of renovation or restoration to act in antagonism to this destructive work of old Neptune, there would not be now remaining a foot of dry land for living things to stand upon.

Now what is this process of restoration? Let the volcano and the earthquake tell their tale. Let the earthquake declare how, within the memory of man,—under the eyesight of creditable witnesses, one of whom is Mrs. Graham, who, to whom (Mrs. Graham), has described the great earthquake which, in September 1855, took place at Yedikale, in the district of the city of Ancyra, in Asia Minor—how, when the earthquake had subsided, the three hundred and fifty miles long, seventy miles broad and over one hundred feet high mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said therefor. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it. Aconcagua is now, a mass of Aconcagua, which is nearly 23,000 feet high, had its very foot of dry land for living to wear, to wear, to wear, and then, thus reduced to a mere mountain, it was clear of all that has been said for it.

*On November 19th, A.D. 1855.
that important lesson. This was just before I was born of the water, or had heard the new gospel by the living minister. But I had been a member of the M. E. Church from my youth. I knew what Mr. John Wesley had said about the "unrighteous mammon." But how to make friends of it, was to me a puzzle. I should have preferred the "unjust steward," if I could have done it. And he did so to my satisfaction. The answer came as the light of the sun that just came out from under a dark cloud. The substance of the whole is expressed by the two words union and forgiveness.

Herein the guilty man acted wisely for himself. He went around pardoning other debtors. Although he made use of his Lord's money in making to himself friends, still he knew he could do it and not sin; as the law would sanction the acts of his Master's steward, if he had turned it out.

But the grand object was to make a shelter for his own head. And now what is this lesson to us? To me it is a final cure—all of sectarianism. We are all debtors unto one Lord whether we be officers of the government or not. Do not boast one above another; for we know not when, nor how we may need friends to help us, as Job did when he cried, "Pity me, O ye my friends, for the hand of the Lord hath touched me."

I have thought that the word "fail" here used by our Lord had reference to the end of life's journey, and not to the loss of spiritual lives. There will be different degrees of glory beyond this life; and when Paul loved his kinsmen so dearly that he could almost choose to go with them away from the higher to an inferior glory, he did not believe his brethren would find "everlasting habitations" in hell fire. Neither do I believe it. We may forgive all our debtors, or count them less guilty than they confess, and thus make friends.

No man knows how soon he may need the shelter of friends. If it be possible to make friends by the use of unrighteous mammon or worldly wealth, such friends as will receive us into everlasting habitations when we may be unable to procure a shelter, save it be by their benevolence or friendly aid; would it not be acting wisely to do so? But it should be borne in mind that this officer was poor himself, and not only poor, but ashamed to beg and could not "dig." Yes, and that is now just about my fix; only I do not hold his office. Now how can I profit by his example? I see no way for me but to remit the sins of my neighbors just as he did, and by doing so I make friends, and my Lord will forgive me because he said he would if I did so. Herein lies the grand secret, for the Master of all the apostles said: "Let no man despise thy youth; but be thou vigilant in thy speech."

"Forgive and ye shall be forgiven," the ministry of God are stewards. "Whosoever sins they remit shall be remitted!" and the power to retain sins is also with the holy priesthood. Therefore the Master said that the children of this world were wiser in their generation than the children of light. His wisdom was manifested by the use of his power and not by his money. Have we no power? J. S. C.

CATHOLICISM.—No. V.
BY ELDER M. T. SHORT.

"The principal marks, or characteristics of the true church are, her unity, sanctity, Catholicity, and Apostolicity, to which may be added the infallibility of her teachings and the perpetuity of her existence."

Heresy is to doubt, deny and reject one or more articles of faith, and schism is to spurn spiritual superiors. The visible body must be united under one visible head which must be obeyed. "Her Creed is now identical with what it was in ages past." "For the apostles received the whole deposit of God's word." "Which doth not know neither variation nor decay."

The above and similar declarations are but an adroit bait to cover and hide a well barbed hook, as the history and rulings of the church, and the forthcoming sequel of this book will abundantly establish and prove. To decay and detract, as a brooding quail would lead the unwary lad from the place of incubation, our pseudo guide takes a view of the minor, major and essential differences of some of the evangelical churches. The mother church with her apostolic blood of heretical daughters persistently deny the necessity of "New Revelation" but "Apostolic traditions," and solemn definitions of implied teaching throws the world open to the wildest conjectures; the vague fanaticism, the most extravagant, and the most stupid, cringing, deplorable and debasing subsidence, and the very lowest ebb in intellectual, or spiritual, the mind of man could contemplate.

The supreme power of Pope Peter, and all of his lawful successors, is implied, with a vengeance, as also the superintendence of the he ever Blessed Virgin Mary. To talk about a never varying faith and church, and then admit that as heresies would arise, obscure passages would become luminous, is virtually to say there is one law in times of peace and prosperity, and another in seasons of cabal and adversity.

The sole custodian of God's word has "some articles now universally believed in regard to which doubts and controversies existed in former ages even within the bosom." Xr.

If it were not for adverse and reverse rulings, new and often repeated departures, numerous abominations, and hosts of superadded items, rites, ceremonies, observances, restrictions, doctrines, and laws, we could not love the Lord, as he desired. Albertus Magnus' explanation: "It would be more correct to style this the progress of the believer in the faith, than of the faith in the believer."

To maintain and defend the holiness of a church requires more than the automatic confession; "I believe in the holy Catholic and Apostolic church." Its weakest and most imperfect members would not dispute the dogma, neither the most eminent saints of heaven contemplated as such, do not, a necessity, even approximate holiness, but a full obedience to the gospel of all grace brings about a high state of blessedness.

On the 45th page of the "Faith of our Fathers," the most exalted prelate of the western hemisphere says: "The church, walking in the footsteps of her divine Spouse, never repudiates sinners, nor cuts them off from her fold, no matter how grievous, or notorious may be their moral delinquencies; not that she connives at their errors, but because she wishes to reclaim them."

On the 158th page, of the same book, we learn that "Pope Leo X., in the sixteenth century, anathematized Luther; and Gregory, two hundred years earlier, condemned the heresy of Wycliffe.

Agaiz, page 271, "People affect to be shocked at the introduction of excommunication occasionally inflicted by the church on evil doers."

Oh! thou false and fickle, thou ever changing and forever lying hierarchy, you are the embodiment of absurdity, the champion of guile, and the retreat of gross darkness."

"It can not be denied that corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation, and that laxity of discipline invaded even the sanctuary." But the Cardinal holds that all forms of vice could have been rebuked and corrected all within the pale of the church. If any one wishes to believe the above in the face of history that narrates the forfutude of standing, chattles and lives for trying in times and places often to purify the ponderous body, all right. Such a belief and heretics fit only to be extirpated were the sure and certain doom of all opponents of a priesthood and church that needed a "sweeping reformation." When two parallel lines meet, or when a man can shoulder himself and lead, I will think about beginning to believe the Catholic theologian.

His enemies think the church must be Catholic or universal to verify its identity. He then admits that sixty million Schismatics held supremacy and sway in Russia and the Turkish dominions. We know full well that the nations of Northern Europe are hostile to the spread, or even the existence of popery. He condemns his religious neighbors for being so local and limited, but the boomerang comes back with a vengeance upon the faithful to their face.

In the Episcopalian prayer-book this leav page 271, "Shameful and heretics fits only to be extirpated were the sure and certain doom of all opponents of a priesthood and church that needed a "sweeping reformation." When two parallel lines meet, or when a man can shoulder himself and lead, I will think about beginning to believe the Catholic theologian.

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The Ecumenical Council of the Vatican
opened in 1869 and presided over by Pope
Pius IX, is cited with hundreds of dele-
gates from near and far, to fortify the
truth of universal empire; but the forced
admission that they come from "almost
every nation and principality," is suicidal
to the cause. But the unmitigated
force of his pen, the man can say that Jesus is the Lord but by the
Holy Ghost. Peter vascillated and
went the way of all the earth; the church
was driven into the wilderness, and the
Saints were prevailed against, but God
saw in his heart the truth and witnesses his
enlightening through his spirit every man
that cometh into the world.
Antiquity, and indefectibility, and inde-
structibility are triumphantly trumpeted
broad to "stamp divinity on her brow;" but
oriental faiths were hoary before there was
a Catholic born, and may survive till
all are dead. Our Papal apologist thinks
Pagan Rome, and the throne of the
imperial Caesars, went to pieces; but, amid
this wreck and ruin, the head of his church
proclaimed laws to Christendom from the
old hibiscus: thus: "..." He carefully
claims that the Goths, Vandals, Huns, Vis-
goths, and Lombards, swarmed down from
the north, plundered cities, leveled
churches, dismembered the empire; but
were in turn conquered by the trophies of
the cross, and the unity and sanctity of the
holy Apostolic Catholic church.
The Mohammedan invasions were repelled by
Roman pontiffs, and hence the cross,
instead of the crescent, floats over Christian
Europe to-day.

The Arian heresy received the support of
vast multitudes, and several successive
emperors gave it their unqualified support.
Catholic bishops were banished, and Arian
intruders were installed; but internal sedi-
ion, and competing heresies swept Arianism
away. The great revolution of the
sixteenth century swept like a tornado
to the church, and threatened to
engulf the bark of St. Peter, and volunteer beat wild and furious in the
eighteenth century, but to no avail. It is
declared that the temporal power is not essential
to her success for seven hundred
years she was not thus invested, and of late she
has been stripped of this patrimony. I do
not see how the old bark floats uniformly;
nor how she has "her breast as a wall of
brass against the encroachment of rulers"
without this, to her, formidable power.
They apply special promises, such as
"Lo I am with you always;" "Go ye into
all the world;" "You are no more strangers
and foreigners;" and similar statements
made to individual faithful disciples as such,
to a changing church never for once con-
templated.
Our theologian, of the Latin rite, says,
"If she fell in error the gates of hell have
certainly prevailed against her," all of
which we have no disposition to dispute.
He, in common with the whole com-
munion, falsely assumes that the Savior
and those twelve apostles received all the
christened from error; and then concludes that God
can not lie; that Christianity is true, and
that Jesus was no false prophet or impos-
ter. They misinterpret; lay a false pre-
mise; beg the question; jump at a conclu-
sion; assume the very thing to be proven,
and exclain,—"Thou hast commanded me,
O Lord, to hear thy Church. If I am de-
ceived by obeying thy word art the cause
of my error." The apostolic supervision,
and the ever renewing, all pervading, al-
ways shining, infallible, eternal spirit,
saddled on the church of his choice as
though they really belonged there, and
then he blandly remarks, "It is strange
that the Catholic Church must apologise
to the world for simply declaring that she
sees the truth in the whole truth and nothing
but the truth."
Here is some of her "whole truth:"—
Neither Mormons nor Millenarians, nor the
advocates of free love or of women's rights
so called, find any recruits in the Catholic
Church. She will never suffer her chil-
dren to be ensnared by these impostures,
how specious soever they may be. Then
on the other side of the same leaf he ob-
serves, "Every teacher in the church, from
the Pope down to the humblest priest, is
liable at any moment, like any of the faithful
ones from good to evil."
We aver that this liability became a
painful, wholesome, universal reality, as
shown in the entire apostasy from the
faith, and worship; experience and bless-
gings; doctrine and law, government and
form of the true church as manifested by
through the intruding, presumptuous,
arrogant church. This Archbishop ad-
mits that doctrinal decrees are irrevocable,
and that their variation or cessation would be
a "death blow of her claim to infalli-

Pope Gelasius ordained that all
should communicate under both kind.
This law continued in force for several
ages, but toward the thirteenth century,
for various causes, it had gradually grown
into disuse with the tacit approval of the
church. It appears that this spiritual
principle had the idea that any critic or person
of ordinary comparison, would ever read
his book.
Perhaps these multifarious anomalies
can be accounted for under the following:
"But when I became a Catholic all my
doubts ended, my enquiries ceased." "The
council of Constance, which convened in
1414, established a law requiring the faith-
ful to communicate under the form of
bread only." "Her creed is now identi-
cal with what it was in ages past," for the
"holy apostles had the whole deposit of
God's law;" and still the dogmas of the
Christian consecrated her perpetual
virginity, and the infallibility of the
Pope, who is liable at any time to
fall from grace," are much younger
than the hand that pens these lines. I
would be moved to laugh outright at this huge
but to be asked whether vague superci-
uous stuff, were it not for the way of
all subjects bearing on our eternal interests.
He argues at length and quite properly,
that Christ's divinity does not rest solely
upon the testimony of scriptures, miracles,
John the Baptist, or the Father. He con-
cludes:—"We propose, to stir up
new Dispensations, the people were to be
guided by a living authority; and not by
their private interpretation of the Scrip-

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ture." The facts in the case are that the whole plan, and all the means of grace; and the perpetual presence, shield and guide of the Holy Ghost, are each and all necessary to guarantee and secure full re-
demption. "We often hear the shibboleth: 'The Bible, and the Bible only must be our guide.' "Do not tell me that the Bible is insufficient; or if you believe it is self-sufficient, cease your instructions. Again, "Stand not between the people and the Scriptures." And again: "Every one of these champions of modern creeds appeals to an unchanging Bible in support of his ever-changing doctrines." Once more again: "Very recently several hundred Mormon women presented a petition to the government at Washington, protesting against any interference with their abomi-
nable system of polygamy; and they in-
sist that their cherished system is sustained by the word of God. Such is the legiti-
mate fruits of private interpretation. Nothing of the authority of the Scriptures should satisfy you. A Pope's letter is the most weighty authority in the church."

The pontifical supremacy of St. Peter is labored in painful detail, acknowledging for him, miraculous agency, and the gift of inspiration, disclaiming these special endowments for the chair and the charge leaving all to the rule and action of "general laws." Supreme jurisdiction is sought to be proven from tradition and the fathers, up to the great schism of the ninth century, and any supplement of information or claim did not take in millions of the Ori-
ent and the Moslem hosts. The northern barbarians, and the African tribes for ages and centuries, knew nothing of the pre-
rogative of the triple crowned father. The inspired apostle Paul with an abun-
dance of revelations knew only in part; but the man-made vicar of Christ; ignor-
ing in toto all supernatural intervention; owning up to implacability, or liability to sin, vociferates infallibility.

"The Popes with few exceptions, have been indeed men of virtuous lives." Al-
though their misguided sheep, are not to be compared with these virtuous lives, the validity of their preroga-
tives would not be impaired for they are given, not to preserve their morals, but for the guidance of their judgment." From the Vatican, faith and morals are regul-
bated, but within the heart of the chair-
man, the center of unity, it is not neces-
sarily so. We repeat, "like priest like people," and stoutly maintain "The whole head is sick, and the heart is faint." I guess you had better feed the blind devo-
tees on the poppy leaves of infallibility; and the glorious power of the confession-
ial, and the spiritual treasuries of indulgences, and the potage of decreals, rather than open Bibles, rigid research, and a liberal education. This, and all papal au-
thorities do their best to bolster up and sustain the infallible system of this superelephant jurisdiction, this ponderous system of false and pernicious. This miserable bar-
nacle of uninspired inerrability once fast-
ened on the mind the darkness and gulli-
bliness are all unbounded.

It has been an old Brighamite proverb that "Dead men tell no tales," but it is left the imperial priesthood, and the late Pope of Rome, and the supreme prelate and only cardinal of Amer-
ica to put the following words as the ex-
press utterances of our Lord and Savior Jesus Christ: "I, the supreme Architect of the Universe, will establish a Church which is to last till the end of time. I will lay the foundation of this church so deep and strong on the rock of truth that the winds and storms of error shall never prevail against it. Thou, O Peter, shall be the foundation of this church. It shall never fail because thou shalt never be shaken; and thou shalt never be shaken, because thou shalt rest on Me, the rock of truth."

From this worse than plagiarism, this manufacturer out of whole cloth, this un-
paralleled assumption, and heaven daring arrogance of the representative man, "Who opposeth and exalteth himself above all, and ordaineth to himself a god in cockedness, fostered in fraud and pern-
ished in shame the false and pernicious doctrine as above quoted The flattering,

funny world is contrary to the clear cut,

postitive, direct enunciations of inspiration, the history of the world, and the "fulfill-
ments" of Christendom. To profess sound doctrine, holy orders, immaculate religion, and everlasting power and eternal authority, and only possess perverted principles, perfidy, priestcraft, pollution, and pernicious food, and rank poison her-
cies, and their sophistry, and their sophistry.

The northern hosts.

We repeat, "like priest like people," and would-be successors, to either or make to suit the occasion, or bias the minds of the people."

The infallible dogma of the Vicar of Christ has not gained its majority, or is not old enough to vote till 1831. "The church enforces as a law" this solemn declaration, takes a theological somber-
sault, then protests that it is no new doc-
trine, but "always existed as a matter of fac-
tual.`

The pride of Paul of Venice called forth the triple crown for himself, and each successive pontiff; but we presume a decree, or a decision could place the pon-
tifical tiara upon the lowly head of St. Peter, and make an equal claim. It simply be a "new form of an old doctrine." The immaculate conception of the Virgin Mary and her perpetual virginity, are new dogmas, hence new coined items of faith, which took shape in the brain of Pope Pius IX; and were promulgated as a new form of the old, never varying faith. The "separated brethren," or the whole Pro-
estant world claim an infallible Bible; but inharmonious, confusing and adverse ren-
ditions, paraphrases, commentaries, anno-
tations, and even translations are many and are of only a multiplied form of the old. But they have pointed to the Anglo-Saxon abodes of mankind. The hoary mother professes to amply sup-
ply this long-felt want by authorizing and circumscribing the true word of God, and then giving an unerring interpretation of the same. She holds that dissenters be-
foul and poison the channel through which the waters of life are thought to flow; but behold the aqueduct, never ob-
structed and ever open and clean! This avenue of communication is the infallible interpreter and expounder of the holy law. The great sheets of the divine breath, represent inspiration, or continued revelation, and ex-
says to determine, fix, and give bounds and conditions to the written word; and to fulminate, anathematize, and excrute those who would claim the inrafted word, the dwelling comforter, the divine presence. Without the indwelling Spirit, the union from on high, the Holy Ghost, and the "fruit," "signs" and manifesta-
tions thereof," we are dead in trespasses and sins, carnally minded, and as "natural brute beasts." The natural man receiv-

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eth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But the spiritual man judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

For I will rather bear the infirmities of others, than that one should have his own infirmities.

If any brother hath aught to suffer, let him suffer as a Christian; if any brother be in need, let him be ministered unto as a Christian. Let us therefore follow after things which make for peace, and for things whereunto we shall be increased.

For he that eateth and drinketh in the unworthy manner eats and drinks judgment unto himself, judging the body of Christ.

For this cause many are weak and sickly among you, and many sleep.

For if we live in the Spirit, let us also walk in the Spirit. But let us not be weary in well doing: let us labour, that we may obtain the rest which remaineth unto the calling of God.

Let us not be weary in well doing: let us labour, that we may obtain the rest which remaineth unto the calling of God.

For to this end was Christ delivered up, and for this cause. Woe is me, if I speak not the things which Christ hath commanded me!

But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Let not the sun go down upon your anger. And be not drunk with wine, wherein is excess; but be filled with the Spirit. For all drunkenness is to be condemned; for it is not in the Lord. Let all things be done decently and in order. For the grace of God that is upon you is great.

Even so, I will not speak unto thee of these things. But I speak to thee as one that knoweth how to judge to your disparagement. Therefore be wise unto that which is good. And be not foolish, lusting after things which are not to be spoken of as the Lord saith:

But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Let not the sun go down upon your anger. And be not drunk with wine, wherein is excess; but be filled with the Spirit. For all drunkenness is to be condemned; for it is not in the Lord. Let all things be done decently and in order. For the grace of God that is upon you is great.
cockatrice lose their venom; and all the spiritual gifts that were ever enjoyed on earth among men at any period of the world return and are possessed by men again; even all that are numbered among the living; also revelation followed revelation; vision after vision; men and women became more and more successful, until the knowledge of God covers the earth as the waters covers the sea; the earth puts on a new aspect; the curse is taken away, and it yields in its strength, and all creation smiles. The trees clap their hands, while animals breathe freer and more stable life unite to praise their Maker, with the mountains, the floods, and the flames. The Savior also comes down from heaven "and all the Saints with him," who received their bodies glorified like "his glorious body." The people of God, they beheld gathered from all nations, tongues, languages and kindred under heaven, unto "the mountain of the Lord" to rejocie before him. And when they beheld all this glory returning to the earth, they sang of the latter day glory, and of that which was to come. And to these visions come our ideas of a Millennium.

Concluded.

Miscellaneous.

PASTORAL.

Dear Herald,—Please say to the Saints in Wisconsin, and all concerned; that in accord with the council of the Presidencies, we invite our missionary fields placing competent men in charge of parts thereof, I hereby appoint Bro. M.T. Short, in charge of Wisconsin, and ask for his cordial aid and support in all ministerial labor, hoping and praying that the quickening influence of the spirit of God may arouse such an interest that a mighty work may be done and many souls saved, thereby glorifying God's holy name. Requesting hearty co-operation of all local ministers with Bro. Short, I have sent along with these the General Conference next spring. Look alive, brethren, and let no subdivision of any mission in the church forget the teachings of the beloved Amen. I shall make arrangements for other divisions as soon as I can practically; hoping to so arrange the work that a good showing may be made in all parts of my vast mission. With a realizing sense of the burden resting on me I shall ever pray and labor for the establishment of Zion, no more to be thrown down nor scattered. I remain, laboring for Christ.

ALEXANDER HALE SMITH.

TWO DAY MEETING.

There will be a two days' meeting at Echo, (or Caries Ferry,) on Saturday and Sunday, July 14th and 15th, in Bro. Duncan's grove. Brethren and sisters, if you cannot come, you will be present; they will leave Webb by wagon on the 15th. I would like if Bro. Warnky of Independence would come with them and remain at least one month.

STEPHEN MALONEY.

CONFERENCE NOTICES.

Conference of the North-East Missouri district will be held at Bozzer, on the 21st and 22d of July. All the officers of the district will please attend if possible. All the Saints are invited to be present. Business session will commence One at three o'clock.

JOHN TAYLOR, Dist. Pres.

The Latter Day Saints who identify Joseph the martyr as a prophet, next, revelator and transcri­tor, and all the revelations he gave the church, including the one he had on the hill of the Tem­ple at Nauvoo, in which he appointed James J. Strang to be his successor, will hold a meeting at or near Horton, Kansas, on the 8th of July next. We can state that the grove in which he was called will be one mile south of Horton, on the farm of Elder S. G. Young. A general invitation is given. Services at eleven a.m. by ordination of the elders: John Wake president of the branch, Joseph Flanders clerk.

BORN.

PECK—At Malad City, Idaho, January 26th, 1888, to Mr. and Mrs. Joseph Pock, a daughter. Blessed June 17th, by Elders Robert M. Elvin and John T. Davies, and named Julia.

MARRIED.

NEBET—LOR.—On Wednesday evening, this 12th, at the Saints' Church, Independence, Missouri, by Elder E. F. Waranyk, Bro. John Nebet and Sr. Rosa Liar. After the solemnization of the rite, with the residence of the bride's parents, to which many relatives and friends were invited, where a sumptuous repast was prepared. A joyful time was had until a portion of the ministerial labor was performed.

JONES—CHRISTOFFERSON.—At the Saints' Chapel, Deer Lodge City, Montana, June 21st, 1888, by Elder John Christofferson, and Sr.-M:ay Jones, of Deer Lodge, to Mr. William D. Jones, of Eillston, Montana. After the ceremony about fifty friends and relatives of the bride went into the residence of Bro. Andrew Christofferson, where there was an abundant supply of the good things of earth, and where the young couple received many good wishes and costly presents. "May the tide of love roll smoothly on!"

DIED.

WHITE.—On the 2d of April, 1888, of consumption, Bro. John White, of Norfolk County, California, aged about sixty-three years.

Root, aged about sixty-three years.

Varnky, their son-in-law, also a seer of God.

Herbert, their son.

Affairs in Europe.

A European tornado is approaching, according to the opinion of many journalists, as it is considered that the present overgrown armaments on the Continent can not be maintained much longer without hostilities breaking out. A contemporary remarks—"It is exactly one hundred years since the French Revolution stormclouds were gathering for the mightiest hurricane that ever shook its wings over the Continent. Europe is drifting. Perplexity reigns everywhere. At this moment a horrible suspense broods over the peoples. They are straining every energy in preparation for a conflict which will engage hosts of which Napoleon never dreamed, with all his theories of big battalions."

In a few months all Germany will be an army, only the women and children being not actual soldiers, and 6,000,000 of drilled and armed Teutons will be ready for attack or defence, for victory or death. The extraordinary tactics of Russian military forces are creating uneasiness and developing the watchfulness of both Germany and Austria. And now the new Russian State-paper on Bulgaria advances the Eastern question one more stage. And the advance is ominous. What will France do If Germany is determined to let Bulgaria go and so to pacify Russia? What will Austria do If, as the new manifesto from St. Petersburg seems to show, Russia intends that Prince Ferdinand shall follow in the wake of Prince Alexander? What will Turkey do with the Bear's paw stealing round Bulgaria on the one side and Armenia on the other? And what will poor Bulgaria do? What will Italy do? What is England going to say? Is not our country in some way, likely to be deliberately involved in a conflict which is certainly expected by other Powers? A suspicion is still troubling many minds that we are creeping on to a war with Russia."

AUTUMN LEAVES.

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Joseph Smith—Editor.

W. W. Blair—Associate Editor.

T hey Voted Right.

We print elsewhere a ringing letter from Bro. Joseph Luff, dated at Independence, Missouri, June 28th. Please read it and see what a glow of satisfaction will pervade the hearts of wives, mothers, sisters and daughters to find that when the Saints in that central spot were permitted to stand face to face with their opportunity there was no hesitancy, no dallying, no weak giving way before public opinion; but there was action prompt and intense, and their votes fell like the blows of destiny upon the fateful evil under which the land has been groaning. They, and we all have been long praying for the redemption of Zion. Here was an opportunity to pray by strong action and example; and how they did pray. God bless them is our prayer, and it will be echoed of the Saints who know what the liberty of the gospel means.

It is idle, utterly idle, for men to assert that by voting to abolish the sale of intoxicating liquors from a community that it is voting away men’s liberties. The fact is plain to every man who is not selﬁshly blind, that he who drinks of the evil cup puts into that cup the liberties of wife and family, often times against the remonstrances, pleadings, tears, cries and despairing prayers of those who suffer the degrading misery of being allied to a drunkard; besides which the same drinker puts into the same cup his manhood, his standing in society and his ﬁnal standing in eternity.

Yes, those who vote not to license saloons vote away the liberties of some to first themselves obtuse to good men, then burdens to their friends and society, then sots, then madmen, then demons ﬁt only to be damned; of these liberties, such men should be deprived.

God and Christ pity the poor drunkard; but notwithstanding this pity, have authorized it to be written: “No drunkard can inherit the kingdom of heaven.” Latter Day Saints who vote to refuse to sell the intoxicating cup vote only in harmony with their honestly, solemnly pledged faith in the word of God. It needs no red ribbon, no other badge to mark these voters in society; they are marked of God, if so be they have received his Spirit and can cry “Abba Father,” “My Father, who art in Heaven.”

We would have been pleased to have been at the jubilee of which Bro. Luff writes; but we rejoice in the thought that when next we sing:

“We want no contrivance to our hand,
We can feel assurance that there were
None in the fight at Independence, June 27th.

What an assurance of “good will toward
men,” our brethren have given the
the state of Missouri; what an assurance
of good faith to their fellow Saints abroad.
Brethren in the faith at Independence, ac­cept our thanks for the good you have given us.

NO COMPROMISE.

Elsewhere in this issue there will be found a letter from Elder L. D. Hickey, dated June 16th, 1888, and an extract from one dated June 17th.

It will be seen by these letters that Elder Hickey and those with him, if he represents them correctly, are Strangites; that is, they identify themselves in the church under the claims of James J. Strang. It will be further seen that Mr. Hickey offers terms of “peace,” by whose terms the Reorganization shall accept the letter which Mr. Strang claimed to have received from Joseph Smith creating him his successor, and ‘endorse” the “administration” of James J. Strang. If those whom Mr. Hickey represents, those who met in conference near Horton according to the notice lately appearing in the HERALD, are really of this opinion it proves only this, so far as the Reorganization is concerned, that they accept identity with the Reorganization upon the demand that the Reorganization shall accept and endorse Mr. Strang and his administration; which would mean the acceptance of the “Book of the Law,” published by Mr. Strang, a phrase of polygamy, a kingdom with an earthly king, and those whom he ordained into office with the offices he bestowed upon them. All this, if we understand the force of the word “endorse” used by Elder Hickey.

On behalf of the Reorganization we state that we do not accept these terms.

The Reorganization does not endorse the so-called appointment of James J. Strang; does not endorse the administration of Mr. Strang; does not accept the Book of the Law, published by him and does not accept the office of King nor Viceroy found in the administration of Mr. Strang, nor the men ordained by him in the offices unto which he ordained them by virtue of such ordination.

The Reorganization is not prepared to offer any terms of compromise in which the abandonment of the principles upon which we believe the Church of Christ was established and built, and as found in the books of the church, would be demanded, or would follow as a consequence. Neither will the Reorganized Church accept any man, or any number of men upon terms offered by them, which involves a like surrender of principle. We might have made terms of peace with some years before this, had we been willing to yield a principle here or a doctrine there; the Book of Covenants to one and the Book of Mormon to another; a point here and a point there; but this we could not do, and have not done.

We do not propose now to be compromised with these people in Kansas upon the terms proposed. The names signers to the notice are not on the church record of names of the Reorganization as members or as elders. Elder L. D. Hickey is not an accredited minister for the church, and known to the heads of the church as having been legally ordained, and has no authority to represent the Reorganization.

He has not to our knowledge ever been received into the fellowship of the church; and if he has ever asked to be acknowledged upon his baptism of 1842, by the Reorganization we are not aware of it. He states speciﬁcally that he has identiﬁed the body over which Young Joseph presides as the church, and does so identify that body now; but does not endorse the doctrine preached by many of the elders” of the church, and demands an acceptance of Mr. Strang and his administration. He does not say what the doctrine preached by many of the elders is that he does not endorse; but the very natural conclusion would be that whatever doctrine, or theory came in contact with Mr. Strang, Church-slippery and administration, would be rejected.

We do not mean in what we have here written to call Mr. Strang, or Elder Hickey bad names, or to say an ill word against them; we have dealt with the matter in plain words and have not heat or anything thereto; we do not call the right of these men to believe what they please in question, the privilege to do that is freely conceded. We do not in what we have stated call in question the honesty of the men in Kansas, including Elders Wake and Flanders. That has nothing to do with it. An attempt is made to force Mr.

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Strang upon us, we refuse to be so compromised. The Reorganized Church took up the work of the latter day dispensation where we understood that we left at the death of Joseph and Hyrum Smith, and upon the platform of faith and organization stated in the books acknowledged by the church before and at such death. Since that time the church has made her progress untarnished by any fictional page of Mormonism, so called; and always upon the same steadfast confession of faith. We have offered no compromise to any for the sake of influence, or numbers; have accepted no compromise when offered; have denounced polygamy in any form; have refused credence to the claim of any king but Christ; have no room or place for Spiritism as it has developed itself, and have never courted it or feared it; have no Jesuitical orders known to the law of God demanding the fealty of the member to the church, neither within the pale of the church, nor out of it; and so far as we can now see owe no allegiance to any but Christ, no fealty to any faith only that found in the books acknowledged by the church, and no service but to God, Christ, the church and humanity; matter what others may think, believe, or teach; no matter how strong the effort to compromise us with this or that order, or philosophy, we will not be so compromised; and the Saints everywhere will do well to bear this in mind; for we presume that now that the Lord's Spirit is prospering the preaching of the word everywhere, the crafty adversary of souls, and the ambitions among those who once have had connection with the faith will endeavor to disturb the faith of the Saints; and if possible by cunning craft to bring in vain and damaging doctrines and theories by which the weak among the Saints may be turned aside. If any one tells you or teaches you that Bro. Joseph believes this, or that, or endorses this theory, or that doctrine; if any one tells you or teaches you that Bro. Joseph accepts any new philosophy, or receives anything that is to affect the faith, doctrines and policy of the church, he will put it before the brethren as provided for in the books and usages of the church. He has no secret and reserved policy to first entangle others in and then spring upon the church. Should he lose faith in the gospel of Christ and in the church, without transgression upon his part and by the processes of unbelief unto apostasy, he has sufficient regard for the rights of those he loves in the church, and himself to notice them of such change; and he will then step down and out without adding treachery to unbelief, disgrace and infamy to apostasy.

EDITORIAL ITEMS.

“The Saints of the Kewanee district held their quarterly conference on the 23d and 24th ult., at Millersburg, Illinois, and had an excellent time. Four were added to the church. Preaching by Elders John Chinn, D. J. D. to the inhabitants of such a lovely place. So writes Bro. J. B. Larew in a late letter. Bro. John T. Davis held his debate with Elder Wilson, of the Polyvagmic faith, at St. Johns, Tooele county, Utah, June 26th, and according to Bro. Anthony safely and creditably defended the faith. He returned to Crescent City, Iowa, July 2d, where he will remain a few days, and then be off for Wales, where he goes by appointment of April conference. He and his companion are in fine spirits. Elder E. L. Kelley, who is vigorously carrying out the instructions of the last session of conference in having the church represented at the Cincinnati Exposition, which opened July 4th and closes in October, wrote from Kirtland, where he was securing representative views for the Exposition, June 29th, that the preaching prospects in northern Ohio, and Michigan, were never better. Bro. G. T. Griffiths was at work in northern Ohio, temporarily.

Bro. R. M. Elvin wrote from Samaria, Idaho, a few miles from Malad City, June 24th, that the Malad Valley was in a fair state, and that the meetings closed at Malad, Sunday evening, the 24th. A sermon preached by him upon the occasion of the death of aged Sr. Thomas, June 26th, was well received. Bro. Elvin would remain at Samaria for a few days.

Bro. Heman C. Smith wrote from Carson City, Nevada, at a late date, where he was doing what he could to advance the cause.

By note from Bro. Alexander H. Smith, we learn that he and Bro. J. C. Foss are busy in Minnesota.

Bro. R. C. Elvin was called to the bedside of Sr. Eva Iantha, daughter of C. W. Bray, and wife of Charles N. Carpenter, of York, Nebraska. Her mother joined the church at Colby, Kansas, and Sr. Carpenter had been sick some time and sent for Bro. Elvin, who went promptly. She desired to be baptized before she passed on to the other shore; so securing proper help she was carried to the water and baptized by Bro. Elvin. After this her mind was relieved of the fear of death. Bro. Elvin's kind and wise conversation greatly helped the dying Saint, for she answered the summons to go in four days, and Bro. Elvin was again called; this time to attend her obsequies. In this he was assisted by Rev. S. H. Alexander. A large concourse of the citizens attested the worth of this sister as one of the bright ones of earth. She was born September 27th, 1805, and was at her demise in her twenty-third year. She leaves a husband and five children. The letter was not in the nature of an obituary, so we are pardoned for thus noticing it.

Bro. Joseph R. Lambert reports a most excellent conference of the Decatur district, held at Davis City. The issue made by the departure of one by baptism to another claim for the latter day work, seems to have strengthened the cause rather than to have weakened it. Those who spoke in the preaching services were specially aided and blessed, and did excellent service for the Master and Truth. At Pleasanton, also, Bro. Lambert found the cause in good condition. The brethren are much alive for the work, and prospects are fair for the future in that region.

Bro. Charles H. Jones, of High Point, Missouri, has so far recovered his health that he has filled the stand acceptably near his own home and at the conference at Davis City, where he had one of the preaching services; Bro. Lambert, O. B. Thomas, of Pleasanton, and Bro. Jones being the chief speakers at the session.

Bro. W. M. Swans, of the South, also was in the conference, and became the chief speaker at the Lott School-house, near Lamoni, Sunday, July 1st. Bro. M. H. Forscutt spoke in the church at Lamoni, in the morning and Bro. E. W. Tullidge, of Salt Lake City, Utah, in the evening of the same day. Bro. Tullidge is visiting Lamoni, Omaha, and other points east, in the interests of his magazine, The Western Galaxy, which he is publishing at Salt Lake City. He is staying at Lamoni a few days resting and getting acquainted with the Saints. He expresses himself well pleased with the progress being made. He will return to his home in Utah with added convictions that the redemption and building up of Zion, as designed of God, and shadowed forth by the prophets ancient and modern is practicable. Bro. Tullidge's magazine is designed to fortify the faith in the west what the Century or Harper's Monthly is doing for the east. He has regained the ground lost in the darkness and despair of the “dark and cloudy day,” and the hurtful influences surrounding him in the city on the Salt Lake Valley, and progresses to stand up boldly in the face of all who will do valiant duty for God and humanity.
Brothers R. Winning and D. F. Nicho-
olson have perfected their arrangements and
have their bank located and doing busi-
tness, temporarily, awaiting the eck
of the building they propose to build,
at Lamoni.

Bro. John Hopper, from Nebraska, vis-
ited Lamoni. He is full of energy and
highly interested in this city. We hold the
4th of July. So also did Bro. Robert Win-
ning and family, of St. Joseph, Mis-
souri.

By letter to Bro. Samuel V. Bailey, from
a relative at Coldwater, Michigan, we
learn that ten or twelve of his family
were baptized at their
late conference. This is good news from
such a far country, and we rejoice.

One of those who yielded obedience had
been quite opposed in the days gone by, but
now sees light in the light of Christ.

Bro. J. C. Clapp, started from his home in
Deer Lodge, Montana, June 25th for a
short mission into Oregon. He may be
addressed for a time at John Day, Grant
county, Oregon. He says in his note:

"Alone as I am it does my soul good to hold
aloft the banner of King FSMannel with the
words emblazoned upon it in letters of gold:
"Come with me, for here we are laden,
and I will give you rest," and see it
float so majestically over all nations, somet-
times almost feel that I should be permitted to
boast a little; but I had better stop and ask:
"Would he deyote that sacred head for those so
well as I?"

Prospect of working here just now, but the
end is not yet.

Bro. R. Ettenhouser, from St. Louis,
June 25th, writes:

"I reached here on the 15th, and am about my
work."

Bishop George A. Blakeslee, of Galien,
Michigan, wrote June 25th:

"I attended a conference yesterday (Sunday)
in Chicago. It was well attended and a good
Spirit seemed to prevail. That spirit of fault-
finding which has so prevalent does not ex-
hibit itself. That element which caused so much
euphoria here and seemed to have dropped out.
Three were baptized, a young man and young lady,
another man quite individual. In fact, there was a better spirit manifested
than I ever saw at any previous time."

Bro. E. C. Brand writing from Centra-
lia, Kansas, June 29th, says:

"Had a good conference, one baptized.
Preached two meetings in Congregational
Church last night; large and
attentive meetings in this place and seven miles
south every night."

Bro. J. Anthony, Salt Lake City, June 21st.

Or the Latter Day Saints and their year-
ly Reunion the Shelby county Republican,
published at Harlan, Iowa, the home of
Brn. J. W. Chathurn, J. W. Swain and
others, of our number, has this to say, in
its issue for June 28th:

"When the annual conference and camp-
meeting of the Latter Day Saints adjourned at this
place last year there was no permanent arrange-
ment made for this year, but a committee was
appointed to select a location for the meetings
for the next five years. This committee, of
which Hon. J. W. Chathum, of this city, is a
member, has received propositions from a num-
ber of towns. Joseph Greer, of Mr. Olsen, was
 prevailis to the committee in behalf of the
church if they will make those points their place
of meeting. Now, we believe that this city can
offer just as good if not better inducements than
any other place and that it would be the mat-
cerious interest of our people to have them select
Harlan as a place of meeting for a period of at
least five years. We believe it is a matter that
could be properly considered by our business
association, and that steps should at once be
taken to communicate with the committee of
the church. We understand that all who attended
the meetings of last year expressed themselves as
being highly pleased with the results, and we
learn that the meeting was more largely attended
than any other of a similar character in this dis-
trict."

EXTRACTS FROM LETTERS

Bro. W. P. Ivie, Jonesboro, Arkansas,
June 25th, writes:

"Bro. Cato is not far off; and I think he
would do well to come down and see what we could do.
I am in one and one-half miles of Jonesboro, on
Dr. Mee's farm. The K. C. & M. R. R., is one, and the Cotton Belt, from St. Louis out to
Texas, is another road, forming a junction at
Jonesboro. So come and see us."

Bro. A. J. Cato, from Nathan, Arkansas,
June 25th, writes:

"I am here about the 20th, stood on the main
corner of the streets and spoke to a large crowd
there. I made people think. It made quite a few
uneasy and restless, but I felt good. I have spoken here twice, the last time for one hour. I
also dropped out. I am about to Des Moines. My health is good again."

Bro. James Caffall, writes from Battle
Creek, Nebraska, June 25th:

"We had an excellent attendance on Sunday
25th. Bro. J. H. Jackson, a prominent man, known
as the Yellow Banks. Here the number exceed-
ing the previous numbers, by a considerable margin, which in time will surely be the case, then will religious
heretics in the middle ages, and how she treats
them. But her power to root out heresy. But her
influence is not large, and she needs to be more
widely acquainted with the people of the Salt Lake Mormons."

Bro. W. M. Rumel, by card from
Pella, Iowa, reports:

"I came here about the 20th, stood on the main
corner of the streets and spoke to a large crowd
there. I made people think. It made quite a few
uneasy and restless, but I felt good. I have spoken here twice, the last time for one hour. I
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In Bishop Ryan is correctly quoted in the
statement given below it is surely within
reason to hope that the Catholic Church will
never attain to the supreme power in the
United States. The age is not pre-
pared for a raid upon heretics.

CATHOLIC HONESTY.

The Roman Catholic Bishop, Ryan, speaking
at Philadelphia quite recently, said:

"We maintain that the church of Rome is In-
tolerant—that is, that she uses every means in
her power to root out heresy. But her intoler-
tance is the result of her infallibility. She alone
has the truth. The church tolerates heretics
where she is obliged to do so, but she hates them
with a deadly hatred, and uses all her powers to
annihilate them. If ever the Catholics should
become a considerable majority, which in time
will surely be the case, then will religious free-
dom in the republic of the United States come
to an end. Our enemies are the middle ages, and
how she treats them—to-day where she has the power. We
no more think of denying these historic facts than of
annihilating the lives of all members of the church for what they have thought fit to
THE SAINTS' HERALD.

MOTHERS' HOME COLUMN.

EDITED BY SISTER "FRANCES."

"Ah, well! for us all some sweet hope lies Deeply buried in our sleepless eyes; And in the hereafter, angels may Roll the stone from its grave away!"

"MILLIONS OF BEATING HEARTS, STRANGE THAT WE HEAR THEM NOT."

BY EDITH M. PIPER.

All over our beautiful land, In vale, on mountain and plain, Dwell mortals whose lives day by day Are filled with a ceaseless pain.

There are millions of beating hearts, Downpressed by sorrow's sordid load, That are patient cross-bearers here,

There are hearts that are grieving and heavy with care, Are filled with a ceaseless pain.

There are millions of beating hearts,

Mo., June 27th.

"Tis strange that we hear them not.

"There are millions of beating hearts, Strange that we hear them not."—BY EDITH M. PIPER.

SAND RUN, O., June 18th.

Sr. Frances:—It gives me heartfelt joy to be able to inform you that our little branch is prospering, and our Sunday School is doing well. The young men, especially, are very diligent; their interest is fully aroused, and they are not only obtaining all the church publications, but are making themselves familiar with their contents. Not only can our young men here in this place to meet together for prayer and testimony, and we would be blessed Insomuch that we felt to rejoice in the midst of all the persecutions we received from the people of this place. Many are now investigating the doctrine; and in answer to our prayers over thirty have been added to our number. Is this not great encouragement for us to press onward? Remember the Saints of Oscoa in your prayers.

I remain your sister In the gospel,

MRS. AGNES SMITH.

CANTON, Mo., June 17th.


Dear Sister Frances, and Sisters in Christ:—It seems to me that sister Campbell's letter was written just for me. I read her letter over and over again, thinking that I was not alone in my trials. I, like sister Campbell, have craved the company of the Saints when I was sick, knowing that if they would come to me and pray with me that I would get better. I love to go to God in secret prayer and tell him every trial. I, with the rest of you, dear Saints, can say I know this work is true. My mother passed away from earth when I was but two years of age, and when I grew old enough to read and think what I ought to do in order to be saved, I would try to serve God more from fear of being lost than because I really loved to serve him. I loved to go to church and Sunday School, but I was taught to believe that if I was not a Christ

lan I would be banished to a place of torment. I left Scotland eight years ago and came to relatives in this country, where I met with more trials than I ever did at home; and I felt that I needed to pray more earnestly for God's guidance in a strange land; and when I look back I can see that my trust in him was not vain. I thank him for the light of the glorious gospel; It has brought me joy and comfort. When I feel lonely or depressed I can find comfort again in the company of the Saints of God. I thank God for so many noble hearted sisters as I have met since I have known the truth. I love to hear all that the mothers have to say about the training of children. I have three dear little boys, and my greatest desire is to see them led in the ways of truth. I think what sister Eleanor has written concerning the prayer league is good, and will be a benefit to us all, in the home and elsewhere; and some of the sisters here intend sending in their names. The sisters here have organized a prayer meeting of their own to be held on Friday afternoon. About two years ago there were but four or five of us here in this place to meet together for prayer and testimony, and we would be blessed Insomuch that we felt to rejoice in the midst of all the persecutions we received from the people of this place. Many are now investigating the doctrine; and in answer to our prayers over thirty have been added to our number. Is this not great encouragement for us to press onward? Remember the Saints of Oscoa in your prayers.

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nearest to God is best prepared to approach him in faith. Can we be sure that once a month we will be more in harmony with him, less disturbed, and filled with worldly cares, than when we make it a point to have daily intercourse with him? I agree with the sister that prayer without faith is a mockery, but how are we to obtain faith before we pray? "If ye ask anything in my name it shall be given you;" then if I want faith shall I not ask for it? and do we not need it every day as well as once a month? It would fill me with horror and dread if I knew there was one hour in my existence when I dare not approach him in full faith that his ears are ever open to my cry.

We believe that our sins have been pardoned in the blood of Christ, and remitted to us individually in the waters of baptism; hear then what the apostle says to the Hebrews: "Now where remission is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh. And having such an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled with pure water."—Heb. 10: 18-22 (Inspired Translation).

I have quoted this because I understand our sister to mean that she distrusts herself, not God. But why should she do so? If sin has been remitted to her, why has she not boldness to enter into the holiest, in full assurance of faith, praying always, without ceasing, lifting up holy hands to God?

The Spirit of God dwelling in us is ever interceding for us, whether we know it or not. Very often in my closet, in the posture of prayer, when I had only tears to bring, I have felt that intercession ascending for me, and knew that the most eloquent of prayers was being heard in heaven, though no thought of mine was framed into words; much less did it occur to me whether or not my faith was mixed with the petition in just the right proportion to produce the desired result. I knew before the result appeared that God had heard and answered the call of his Spirit.

Now, my dear sisters, I leave this subject to your own consciences—how often you shall use the privilege; only let me entreat you to bear in mind that you run no more risk in assuming these duties than in seeking to avoid them; for the covenant is only that which you are supposed to have already made in your baptism.

ELEANOR.

Sister Pratt.—I see that some of the sisters are notified with the Rev. L. E. Stansfield's letter on the Home Column concerning the Prayer League; and I am really glad of it. I had thought to have written before, but the Spirit seemed to say, Wait; but it appears to me now that the time has come for me to write, and I will say first of all, that I believe the Prayer League will result in much good, if properly managed; for I do sincerely believe in prayer, and I know if I were sick, or in trouble, there is nothing that would do me so much good as the knowledge that there was a faithful band of Saints praying for me.

The sister has said well when she said we must be able to repeat the "Lord's Prayer" from the heart; for if we can not do that, our prayers would not avail much. How many of us are there who are able to say that we forgive all men their trespasses, as we hope to be forgiven? It is written, "If you forgive not men their trespasses your Father in Heaven will not forgive your trespasses." "The fervent effectual prayer of the righteous availeth much," then we who enter into the Prayer League must examine ourselves that our prayers may avail much; and one of the first subjects of prayer would be wisdom. We should all pray for wisdom to guide and direct us at all times, that we may not ask amiss.

There is great power in prayer, and it is being felt now all over the land in the cause of temperance. Since Christians have taken up the temperance cause and prayer circles have met and their united prayers have ascended to the Father, it is being felt that he does hear and is answering. Notice, and you will see that there is a curse following the rum-sellers, and sooner or later they will all be made to feel it. The Father has heard the fervent effectual prayers in behalf of suffering wives and mothers, whose agonizing cry has been, Pray for my husband, or Pray for my boy, that he may be reclaimed. "The fervent effectual prayer of the righteous availeth much," then, dear sisters, let us strive to be righteous in very deed. That we may do much good, is the prayer of Aunt P.

**Correspondence.**

**INDEPENDENCE, Mo., June 28th.**

**Bro. Joseph Smith:**—Words fail me in attempting to express the rapturous feeling that pervades the hearts of the Saints in "Zion." By a clear majority of two hundred votes in a total casting of a little over 1,500, we carried our proud little town of Independence "Dry" yesterday. No more votes were cast after July 4th, as the licenses all expire on that day. The liquor men were out in full force, and every means resorted to to defeat us. Men were brought in and sworn to no rights whatever as citizens—fourteen to to defeat us. Men were brought in and sworn in the place was cast. Kansas City business and churches were present with their agents, and money was circulated freely. They put the "Wet" ticket into the hands of non-voters, then pinned the red badge of the "Dry" on the lappel of their coats, and led them forward to the ballot box, hoping that we would not challenge the vote of any man wearing our badge; but again they were foiled and the victims jailed. The Saints stand higher to-day in the estimation of the reputable portion of this community than ever before. Not one member of this branch voted "Wet" that we could learn of. We heard of one; but upon enquiry were left doubtful about it, and we hope it was not true. There were a couple of professional Saints and members of this branch who were not voters, who stormed and croaked about voting away men's liberties; but such Saints are and will ever remain on record as "Weak in the faith." The idea of robbery hundreds of boys, girls and women, mothers and wives of their liberties, in order to give a few saloon-keepers ill­cense (not liberty) to sell liquor damnation, and a few men the privilege to gratify a purely selfish disposition to drink the sacred blood. If ever the writer of this letter descends to such a use of the word liberty, he hopes that God will take him from earth, and plant some man in his place, who will consider himself but one of the great body of humanity, and who will teach that it is a prostitution of the holy word "liberty" to make it mean the enslaving of the many to indulge the few.

How a Latter Day Saint can speak or vote, in favor of open saloons, and then seek out some quiet place on this sacred spot and pray, "Lord hasten the redemption of Zion and the purification of the earth," is a puzzle to use. Ask God to cleanse the earth, and then vote to "pollute my holy land," by turning loose a stream of liquor upon our sons and daughters! Bah! I may be lacking in charity; but I have no place either in my head or heart for such imbecility or inconsistency. If God has any use or place for such Saints, let him have them, we don't need, nor want them here.

What a jollification we had in the great tent here. Colonel Jones literally hugged Captain Shields publicly on the platform, after the victory was declared; and such a hand-shaking and general fraternal feeling was never known in this place before. Mrs. Hoffman, the state lecturer, told us she would tell about the Latter Day Saints everywhere she lectured. I pledged, beforehand, ninety-seven per cent. of our voting membership, and we beat even that. On the day before election a grand parade of men, women and children was had on the streets, and notwithstanding the rain pouring down in torrents, and the streets were muddy, they marched and marched, until our mothers and girls and wives had shamed many a blue ribbon off the coats of men formerly on the other side. They paraded again last night, with victory perched on their banner, and the air was rent by the tumultuous roars of gladness, then from those thousands of lips and hearts rang out the song unto Him who had given them victory, "Praise God from whom all blessings flow." I reminded them that years ago I had told some of their people who were prejudiced against the Latter Day Saints, that the time would come in this town when they would be glad to find in our church the force upon which the success of their independence could rely with absolute safety as a factor in redeeming and elevating the country, and was now a thousand times glad that that word had been made good. I also pledged our church on the side of every moral reform.

The Negroes did us excellent service. A band of nearly forty of them formed at one of their churches and marched together from one to another polling place, until every man cast his vote solid for the right. Thus they helped each other. Of course, that did not represent the majority of the negro vote; but the facts and the
THE SAINTS' HERALD.

sight of that little parade broke the back-bone of the saloonist's hope, and gave us an encourage­ment that we vented in rounds of cheers as they passed along the streets. Of course the saloons will die hard. They are threatening injunctions, because of electrionering, &c. by women, who stood faithfully by the polling booths all day long, and others conducted lunch or free dinners close to every voting place, within thirty feet of the voting booths. Who will they enjoin? the Council—the majority of citizens? Their licenses expire July the 4th and on that day, a National holiday, they voluntarily have consented, or would grant them a continuance in the face of such a majority, and no show is possible for renewal of license. But, lo! the poor Mormon, who, hither­to, has not been worth a saloonist's notice, is now becoming the most conspicuous biped in the town and is coming in for the most javelin curings that ever were turned loose through the channels of hell.

Bro. Joseph, I wish you could have witnessed our jubilee last night. It would have scattered your neuralgia and made you feel twenty years younger. Cheers, songs, smiles and tears were blended, and all semblance of sectism and party­ism were buried. The town was redeemed from saloons, and that seemed enough. Republicans for President, Democrats for Governor, and every one forgot Cleveland.

A large sum was raised to purchase a beautiful gold watch and chain for Capt. Shields; also as large a sum for one for Mrs. Shields; and resolutions of admiration and commendation were adopted regarding them and the ladies. But of one thing I feel glad, and told them so last night. The opportunity has come when Latter Day Saints could prove what they had always pro­posed; viz., that they were on the right side of every moral question, first, last, and all the time. We have made our mark, as it never was made before.

Well, I may tire you with my long letter; but I have not told a tithe of what I feel, nor told it half so well as I feel it; yet I know that you will rejoice with us, in that God, in the kind order of his appointments, has provided us an opportunity and a place to crowd in at least one feature of our latter day doctrine and make it prominent before all the country; for the tidings regarding our church work are already being circulated through the leading papers of Kansas City.

Just take the tidings in to the boys in the office, and let them know that when the time came for action we were not a whit behind either Plano or Lamoni. In bonds, as ever, Joseph Luff.

ST. JOSEPH, Mo. July 3d.

Bro. Joseph,—The discussion at Willur Ne­braska, with Rev. Mr. Presson closed last Fri­day night; it lasted five nights.

On the first proposition (Infant Baptism) Rev. Pres­son made a signal failure.

On the second, (The Mode of Baptism), he made some show of an argument, dwelling mostly on the writings of the Early Fathers although he utterly failed to produce one Lexicographer who rendered the Greek word Baptism sprinkling, or pouring; while I produced over twenty auth­ors who rendered it immerse, plunge, wash, or dip. Again; his great claim was that I could not show In the Bible where one person had been or was immersed; while I showed that they went down "into the water" and "came up out of the water," and where they were "buried."

On the third proposition; Is Water Baptism essential unto the remission of sins; Rev. Pres­son made a silent failure.

Rev. Presston is a good Greek scholar, an edu­cated man, but he knew more about Greek and Grammar, than he did about the Bible and the truth. I am happy to state that he was a gentle­man in the debate. During the whole discussion of five nights, not once did he mention Joseph Smith, the Proph­ets; neither did he at any time refer to the personal character of those I represent. For this I am bound to give him credit; and call him a gentleman in discussion.

Bro Hyrum O. Smith was with me and acted as my moderator; and will write up the debate more fully.

Yours for truth.

H. C. BRONSON.

MUSCATAH, Kan., June 16th.

Editors of Herald.—There is a misunderstanding in relation to my views, faith, &c., and I would like to correct the public mind through the Herald. I was baptized and ordained in 1832. Since that time I have been a member of the Church of J. C. of L. D. Saints, and no other church. At the death of the martyr, Joseph, I examined the claims of different men for the Presidency of the Church; among them was the claim of Bro. Strang. I entertained the idea that he was the legally appointed and ordained man, and I accepted him, and stood by him, as I did Joseph, until he was martyred. I then took the revelations of Jesus Christ, and records of the church, to learn who stood at the head of the church, and by the same rules of law and logic I learned that young Joseph was the duly authorized man to preside over the church. This I learned shortly after the death of Mr. Strang. Since that time I have identified the body over which he presided as the body, or Church of Christ, and myself a member of that church, and no other.

The death of the Prophet does not change the relations of the members in the church any more than the death of a Mayor of a City, or Governor of a State. The death of one of a State's officers does not change the authority of any other officer. The vacancy is filled, and the city, state or nation, moves on in the same order as before; it does not destroy the citizenship of any member; so with church, but especially the Church of Latter Day Saints.

Then let it be understood that I have and do now identify Joseph Smith President of the Church of God, and I belong to that church and no other. And I have so preached, written and talked, from the time I met him at the Amboy conference, in Illinois. Yet let it be remembered that I did not and do not now endorse the doctrine that has been preached by many of the elders of the church. Neither can I endorse all that has been written and sent out by many of the elders. God be praised that he led me from the ways of the world, to his way, as taught by angels, patriarchs and prophets. And I this day feel glad that I ever saw the fold, or Church of Christ, and was led to obey the gospel and was adopted into it. Since I accepted this gospel I have had offers if I would only secede from this body. I might hold a position in a more popular body, but I rather be a door keeper in the Church of God than hold a position in any other body the sun shines on.

P.S.—When I leave the church I was baptized into, in 1842, I will let all men know. As I have been in the matter of membership misrepresented, I think it only fair that I should be allowed this way to correct the public mind.

N. B.—I don't care to get into a quarrel over this matter, but our people know that I have for twenty years identified myself a member of the body over which Joseph presided and do to this day, and shall on, until I am by sin turned out of that other church. I can be and I am now abused by the Strangites just because I hold as I do, and I know how the Josephites hold me and talk. Yet all this does not help their case nor change the truth nor my faith.

Yours truly and sincerely.

The article that Elder Brand put in the Herald a few days ago is a mistake, one has done no good in these quarters, but harm. The Elders, Wake and Flanders are not fools, nor children, nor old cranks; they may bother him in a way he don't think. Let us have peace. Mr. Brand told what was not so, and can be proved to the contrary in the courts of equity. He better cor­rect his statement; they are both elders in the church.

MUSCATAH, Kan., June 17th.

Pres. Joseph Smith.—If you want to be at peace with us endorse the letter your father sent to J. J. Strang and his administration, and then we can walk in the road to Zion. But you never need to feel that all shall not be well; we shall reject those of your father and Bro. Strang. I have no such idea, nor did I ever have for a moment. And if that will lead you to publish me not as a credited minister you will have to do it—and by that time we will be ready to publish you as a credited and duly ordained and anointed prophet and patriarch, &c. I have held back on these matters for peace's sake. But if we are driven to do otherwise than we have, I think it will be all right. Some of the Strangites are fighting me for holding you as president. I will fight it out on principles of law. I have no fears of defeat. Now in this fight do not hurt yourself—you have kindly admonished.—Apostle Hickey—and it is the same to the proph­et and patriarch.—Smith.

Yours, truly,

L. D. Hickey.

DRIFT CREEK, Oregon, June 19th.

To The Herald:—I did not go direct from Con­ference to my field of labor as I intended, because I got red-eyed and was not well and seem­ing with the Union Pacific. So I went via San Bernardino, remaining at home two days, the shortest days I ever spent. Then on to San Benito, where I remained for a short time, where for the first time I had the pleasure of meeting Bro. David Lander, fellow traveler and partner of my joys and sorrows, in this land of fogs and mists where it never rains to rain. In the Jef­ferson branch, (San Benito), I spent a very pleasant, and I hope profitable time. Peace, love, and an earnest desire to do something seems to pre­vail there. One reason for such a pleasant state of affairs is, that all are busily engaged trying to help along the work. From there we went to San Francisco, where I was taken sick on account of which I missed the boat. This detailed as

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fifteen days. Our stay was made more pleasant by meeting our Australian ministers, brethren Butterworth and Wight, whose acquaintance I was much pleased to make. I highly approve of the selection of those brethren for that far off field. For once the pattern has been observed, "Two by two let them be sent." We will await developments with the hope while speaking to them. Would liked to have remained with them longer. I believe that George L. Lincoln and others are doing more good there than they are aware of. Had the pleasure of meeting an old acquaintance, Sister Knight, at whose house we were entertained. May 31st set sail by steamer for Yaquina, Oregon, and as usual when the wind blew I stood below where I remained the most of the time on my back, letting Bro. Lander do the eating for us both, which he cheerfully did. Seasickness is said to be beneficial; there ought to be some benefit derived from it as all who have had seasick will testify. So far I can not say I am very much pleased with Oregon as a field. I am told that this is the worst part of it, which I hope is true. From Yaquina we took boat and wagon for thirty miles through the rain and mud where there are fifteen Saints, poor in this world's goods, but I hope rich in faith and in the hope of riches to come. We assisted in organizing them into a branch, just as sun-light to them. The rain does not terrify the people here; they think they can not be kept out in the rain with Oregon as the harvest of our toil is like the gleaning of the grapes when the vintage is done. When the vintage is past there are not many left; but we take courage from the gentle whisperings of the Spirit of God. Pray for us and truth will triumph.

Yours in love,
Geo. S. GREENWOOD.

BOLTS FORK, Ky., June 29th.

Dear Herald:-On the 4th of this month I started for North Eastern Kentucky. I met Bro. James Moler at Jackson, on his way to Centerville, West Virginia, and accompanied him. He preached at Centerville one night and parted from us. We found the Saints still in the faith, but not working together as we desired. On Friday night Bro. Moler taught them the law of tithe. We shall ever remember the kindness received at their hands. When about to depart we were liberally supplied with that "mammon of unrighteousness" to make us friends among strangers in faith.

Arriving at the mouth of Bear Creek, I obtained the school-house and preached two discourses to a very prejudiced, though kind and courteous people. From here I wended my way about eight miles west to East Fork, where I began preaching at the house of Mr. Easthams. Our usual forerunner to prejudice the minds of the people, viz., Satan's ministering spirit, had preceded me, and the people were told that a Utah preacher was in their neighborhood.

A large audience,—more than could have been seated in the "holy (?) sanctuary,"—were gathered, and being seated on the lap of good old mother earth, and entwined in her embrace, we were permitted to speak for over an hour on the things spoken of in Matthew 24th. Several are believing the things of the kingdom, and calls are had for preaching on every hand. I will remain in the neighborhood about a week.

I desire a copy of the Herald sent to Messrs. Chas. Payne, W. W. Thompson, Clate Jackson, John Shepherd, and Mr. Lewis Easton, who have so generously provided for my wants and cared for me. May our Heavenly Father bless them in store, and lead them into the fold. Their address is Bolt's Fishing, Boyd county, Kentucky. Please send me some tracts for distribution, send to me at Byer, Ohio. Since writing the above I have preached at Beech Grove, two miles from here, and extend my thanks to them for their kind and courteous treatment. I also went to Mount Zion, about three miles from here, but found the church locked, though the appointment had been given out. A small audience assembled and benefited by the lap of mother earth, I began a hymn, when the janitor said if we would go in the house he would open it. Of course we went in. On Sunday I went to Sunday School, and taking part with them was afterwards asked to make a statement of my faith, and after my trial and some questions as to whether I believed in Jesus Christ and Holy Ghost religion, &c., I was invited to occupy the stand at three o'clock p. m., which I did in a full house. After another examination I was told I could use the house upon the first and third Sundays and made appointments for the first after Sunday School. During the ime intervening I will return to Mud Lick neighborhood, though about one and a half miles further west. I have preached every night since I reached Kentucky, except on Sunday night; having preached twice through the day, and one other night when it rained. Many are very near the kingdom; good, kind, generous, intelligent and well-to-do. I start for my home on Monday; my wife being sick and having sent for me. I will return again as soon as I can. There is more work here than I can do, and if Bro. Gillen could come or send some one to assist me awhile, I believe a strong branch could be built up, with shepherds to guide the flock.

Yours, in gospel bonds,
J. L. GORDON.

No. 41 North St., Stafford, England, June 14th.

Dear Brethren of Herald Office:-I have been requested to forward you the minutes of our last district conference for publication. I now send, and you will see that we are still alive and engaged heart and soul in the work of God. Brethren, readers of the Herald, I love the work of the Lord restored in these days by the power of our God as anciently. And I know that his power is in the church and dwelling amongst his faithful people.

Dear Herald, you are indeed a herald of peace and joy. Long may you live to cheer and comfort the people of God. I tell you, brethren dear, whoever read these lines, what is my opinion. My opinion of the Herald of our church is
read a statement that he copied from the "Voice of Warning," and he wanted to know what right Joe Smith had to correct parts in the Old and New Testament Scriptures. In answer, I told them that was a reasonable question and I would show them Joseph's reasons for doing so. And on Saturday evening I took up the subject. He came and we had a good attentive gathering. After I was through I invited him to speak, but he declined. So the good work rolls on. Every one seemed well pleased with Bro. Joseph's reasons for doing so. And one seemed well pleased with Bro. Joseph's next.

Sickness day; expect to return about the 20th of July and meetings of late. I will leave for Bay City lecture in their churches throughout this Ian and Baptist preachers and their people to ship. To their solicitations I cheerfully complied.

of hundreds of people, who heretofore had led to believe that we were some hydra-headed is changed, and the voices of kind friends in all debate here; therefore suffice it for me to say, "Don't think so. We sought him, you a few pleasant memories.

the eyes of our opponent until he suddenly ed away, and lo! he was not. We sought him, you

a few long be remembered. He left me to-day for

He acted as opening speech of the debate, and occupied a

place on the platform with several ministers of the town and vicinity. The amabilities of this great man has been presented to your reader in the past, hence needs no further comment from me. His genial smile and wise counsel gave the writer added strength during the conflict. He preached two good sermons while here, and on the 20th instant left for Cameron. May the sweet approbation of heaven ever shine upon him with all its radiant beams.

Poor Wilkinson tried to redeem himself in three lectures, delivered by him in the Methodist church, after the close of the debate. We faint would give you an epitome of his lectures, but out of respect for yourself and readers we forbear. He greeted his congregation each evening with the vilest kind of slander, calumny, innuendos and vspersion, until they were entirely disgusted, then he put on the face of his party going to the station to bid him adieu.

The weather is very warm here, but notwithstanding the intense heat, we have good congregations each evening. We look for an Ingathering soon. Yours always,

R. C. EVANS.

INDIPENDENCE, Mo., June 28th.

Mr. Joseph Smith, Dear Brother.—The work is done, and victory is won for the cause of the just and the good. One more step taken and gained toward redeeming the land for Zion.

The prayers of the Saints are again realized—their efforts crowned with victory and SATAN, has again been falled; another great and favorite Instrument of power has been wrested from his hands, for the dram shops of Independence must close and that forever.

Thank God for the united spirit of the Saints. Think of it, ye combinations of the whole world, whether of professed Christianity, or otherwise. The branch of the Church of Jesus Christ of Latter Day Saints at Independence, Missouri, numbering six hundred strong, and not a vote known to be cast in favor of retaining the saloons in their midst, or granting license to any man to throw in the way of his fellow man temptations to lead them to evil doing.

What a victory for the land of Zion! Our brethren labored as only men labor when determined to succeed, and the sisters were with them in the front ranks, with the firm determination that the bulwarks of their Satanic majesty of the latter days must fall. Most of our boys and girls were as enthusiastic as the older ones and persisted in marching with their flags and banners the parade on Monday, notwithstanding it was raining about one p.m. and continued until evening. Everything out doors was damp but the spirits of the local option people. One woman standing in the procession while the rain was drenching and the water running at her feet, with her skirt and shoes soaked from marching in the muddy streets and walks, said, (and I believe it to be true,) "What is it that God allows such a state of weather just at this time? I told her that if It Interfered with the grand purposes of God that he would order it otherwise. She said she would try and think so.

All the churches unite in the effort and they seemed thankful for it. Bro. Luff was called to the stand several times during the campaign and his speeches were highly spoken of and had a good effect. Last evening at the jubilee meeting at which there were in attendance about 2,500 people Bro. Luff told them that in the future when occasion required, the people whom he represented were willing to assist in putting down every thing detrimental to the on-

ward progress of Christianity or the promotion of happiness, and all Latter Day Saints said "Amen," in their hearts.

May God in every locality crown with victory the efforts of those who engage in a warfare against the ruthless evil that curses the choice land of His footstep. Our majority was two hundred.

Truly yours,

M. S. FRECK.

RAY, Ind., June 26th.

Bro. Joseph:—I am in good health and spirits and copying all the available circumstances with reference to the best Interests of things spiritual and temporal; so far as they relate to me Individually. I have been detained here on account of being administrator of an Estate, to which I was appointed last September. At the time I had not the remotest Idea of its duration beyond the last April term of Court, but it has dragged its slow length along till now and the end is not yet. The sale comes off July 7th, and I hope to be able to finish up the business soon thereafter.

I am very anxious to get to my field of labor and have my mind abstracted from all else but the Master's cause. I do not intend hereafter to Involve myself with temporal things at all, but keep myself in readiness to go wher­ever the Church people think it best, and as soon as possible and help you, and with the Master's help work all the harder to make up for lost time.

Yours in hope,

E. V. SPRINGER.

DOORCHESTER, Neb., June 25th.

Dear Herald:—During the present month I have been preaching the word as circumstances permitted, in Saline county. I find some interest manifested, but owing to the farming community being so busily employed it is hard to get as many out as we could wish. Have been preaching at this place since the 20th. Have small congregations, but did not come on an hour's notice. I am laboring in the branch and working with my hands so that while I am not laboring in my appointed field I will not be a burden to any one. I will try to go to Ohio once more before I leave the country at the earnest solicitation of the hosts of friends that I have made there. (providing that the powers that be do not object.) Have received many kind letters and messages so as to make up for lost time. Yours in hope,

E. V. SPRINGER.
stranger in this part of the country, visiting friends, and having heard that a Mormon was preaching in town he had come out to listen, not knowing what organization we represented. St. Coates invited him to go home with us so that we could have a talk. He accepted the invitation, and then informed us that his name was Aaron Roberts, and that he was baptized by Ordinance of the Delaware River in the year 1837 or 1838, that he was an elder, and that after the death of Joseph he became lost in regard to the authority. He stated that he heard Orson Hyde say in Philadelphia that "any man that has been in the church three months and don't know that I am the legal head of the church ought not to be in the church." He said it all became dark to him and between the contending factions he became lost. He bore a strong testimony to the spiritual blessings enjoyed by the church in those early times, and expressed himself as being highly pleased at again hearing the gospel preached. He said he had always endeavored to keep the commandments and had become rusty and consequently could not be used like one that had been kept bright. He attended meeting last night and at the close bade us a very affectionate adieu, expressing himself as being highly pleased at again hearing the gospel preached. He stated he had always endeavored to keep the commandments of God, and that he hoped and expected to come forth always endeavoring to keep the commandments and had become rusty and consequently could not be used like one that had been kept bright. He attended meeting last night and at the close bade us a very affectionate adieu, expressing himself as being highly pleased at again hearing the gospel preached. He stated he had always endeavored to keep the commandments of God, and that he hoped and expected to come forth always endeavoring to keep the commandments and had become rusty and consequently could not be used like one that had been kept bright. He attended meeting last night and at the close bade us a very affectionate adieu, expressing himself as being highly pleased at again hearing the gospel preached.

Communications.

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

[Concluded.]

"EARTHQUAKES, VOLCANOES AND VOLCANIC ERUPTIONS."

BY ELDER F. R. TURB.

Again, in the year 1816, in a most memorable earthquake in India, in the district of Kutch, (bordering on the river Indus), a tract of country more than fifty miles long by sixteen broad, (making 800 square miles), was suddenly raised ten feet above its former level. The raised portion still stands up above the unravelled, like a long perpendicular wall, which is known among the natives by the name of "Ullah Bund." And again, in 1828, in that convulsion which threw up the Monte Nuovo, a cone of ashes 450 feet high, in a single night. The whole coast of Pozzuoli, near Naples, was raised at least 20 feet above its former level, and remains permanently upheaved to this day. We could mention innumerable other instances of the same kind, but will describe some very remarkable instances at a later period of our essay, when the present argument is concluded.

This, then, is the manner in which the earthquake does its work; and it is always at work. Somewhere or other in the world, there is probably not a day, certainly not a month, without an earthquake. In the United States of Central America, where the great chain of volcanic cones is situated,--Chimborazo, Cotopaxi, Popocatapltl, and a long list with names unmentionable, or at least unpronounceable,--the inhabitants no more think of counting earthquakes than we do on some scythe of rain in some place along that coast, a shower is a greater rarity. Even in our own Island (of Britain), near Perth, (in Scotland), a year seldom passes without a shock, happily, within the records of history, never poweful enough to do any great mischief; for these, like the ones I have just alluded to, are mere baby earthquakes, so to speak. It is not everywhere that this process goes on by fits and starts. For instance, the northern gulfs of Europe and the borders of the Baltic, are still shallowing; and the whole mass of Scandinavia, including Norway, Sweden and Lapland, is rising out of the sea at the average rate of about two feet per century. But as this fact (which is perfectly well authenticated by reference to ancient high and low water marks), is not so evidently connected with the action of earthquakes. I shall not further allude to it just now. All I wish to show is, that there is a stupendous cycle of changes going on, in which the earthquake and volcano act a very conspicuous part, and that part a restorative and conservative one; in opposition to the steadily destructive and perpetually leveling action of the Oceanic waters.

How this can happen; what can be the origin of such an enormous power thus occasionally exerting itself, will no doubt appear exceedingly enigmatical to you; but I hope, that after all, not quite so great as it at first appears. We are permitted to look, though but a little way, into these great secrets of nature; not far enough, indeed, to elucidate every difficulty, but quite enough to fill us with admiration of Jehovah's wonderful system of counterbalances and compensations; that adjustment of causes and consequences, by which, throughout all nature, evils are made to work out their own cure; life to spring forth from the ruins to tread in the footsteps and efface the vestiges of decay.

The key to the whole mystery is to be found in the central heat of the earth. This is no mere scientific dream, no theological notion, it is established, up to a certain point, by direct evidence; and standing out from plain facts as a matter of unavoidable conclusion in a hundred ways, some of which we have in a former portion of this essay communicated to you.

Owing, as before remarked, to the ceaseless action of the oceans upon the dry land, the latter is perpetually wearing down, and the materials being carried out to sea. The coast of heavier matter is thinning off towards the land, and thickening over all the bed of the sea. What, then, must happen? If a ship float even upon her keel, transfer weight from the starboard to the port side, will she continue to float even? No, certainly not. She, and the good ship that has gone to the bottom in this way.

If the continents be lightened, they will rise; if the bed of the ocean receive additional weight, it will sink. The bottom of the Pacific is sinking, in point of fact. Note that the Pacific Ocean is becoming deep. This seems to prove, that the sea side of the continents is, in most places, so raised by the convulsion which threw up the Ullah Bund in Kutch, (India), to which I alluded in a former part. I have told you of a great crack drawn across the country, not far from the coast-line, the land rose ten feet, but much of the sea-coast, and probably a large tract in the bed of the Indian Ocean, sank considerably below its former level. And, just as you see when a crack takes place in the ice, the water oozes up, so this kind of thing is always, or almost always, followed by an upheaval of the subterranean matter, as is the case of earthquakes.

The destructive earthquake at Kutch was terminated by the outbreak of a volcano in the town of Bhooi, which it completely sublated.

Now where, following out this idea, should we naturally expect to find that such cracks and outbreaks generally happen? Why of course along those lines where the relief of pressure on the land side is greatest, and worst, and the line of least relief, or of depression, is on the sea side; that is to say, along, or in the vicinity of the sea coasts, where the destruction of the land is going on with the greatest activity. Well, now, it is a remarkable fact in the world's history, that there is scarcely an instance of an active volcano at any great distance from the sea coast, as I before stated upon the authority of a most learned and erudite astronomer and geologist, Sir John Herschel,
THE SAINTS' HERALD.

Suppose from this, or from any other cause, a crack takes place in the solid crust of the earth. Do not imagine that the melted matter below will simply ooze up quietly as water does under an ice crack. No such thing. There is an element in the solid rock not hitherto considered; steam and condensed gases. We all know what happens when a crack takes place in a high pressure steam boiler, with what violence the contents escape, and what havoc takes place. Now, there is no doubt that the minerals composing the subterranean world, there is water in other vaporizable substances, all kept, because the next they burst; and the nearer they are to the surface, the greater is the explosive force they acquire; till at length, after more or fewer minutes, the whole awful violence of the volcanic eruption happens.

Certainly a volcano does seem to be a very bad neighbor; and yet it affords a compensation in the extraordinary richness of the volcanic soil and the fertilizing quality of the ashes thrown out. The planks of Somma, (the exterior crater of Mt. Vesuvius), are covered with vineyards producing wonderful wine, and whoever has visited Naples, says Dr. Herschel will not fail to be astonished at the productive- ness of the volanicized territory, as contrasted with the barrenness of the limestone rocks bordering on it. There you will behold the amazing sight, (as an English farmer would call it), of a triple crop growing at once on the same soil; a festoons festoon had become a magnificent series of volcanic terraces or platforms; proving the volcanic action to have been continued for countless ages before the present surface of the earth was formed; and all so clear that 'he who runs may read' their history.

The way, then, that we may conceive an earthquake to travel is this,—I shall take the case which is most common, when the motion of the ground to and fro is horizontal. How far each particular spot on the surface of the ground is actually pushed on, or actually pulled off, is not so certain, since all the surrounding objects receive the same impulse almost at the same instant of time; but there are indications that it is often several yards. In the earthquake of Kutch, to which allusion has been made, the shock was so violent that the whole mass of solid rock below, down to an unknown depth, was pressed or driven up into a smaller space. It is this compression that carries the shock forward. The elastic force of the rocky matter, like a coiled spring, acts both ways; it drives the first back to his old place, and shove the second a yard nearer the third; and so on.

Nor, instead of men, place a row of tall buildings or marble columns, and they will tumble down in succession, the base flying forwards, and the tops behind to drop on the ground on the side from which the shock came. This is just what was seen to happen in Messina during the great Calabrian earthquake. As the shock ran along the ground, the houses were first thrown back, then shaken to and fro, and after, at the end of a succession, beginning at one end and running on to the other, just as if a succession of mines had been sprung. In the earthquake at Kutch a sentinel saw the long straight line of wall close to which he was standing, bow forward and recover itself; not all at once, but with a swell like a wave running all along it with immense rapidity.

In this case it is evident that the earthquake must have had its front oblique to the direction of the wall, (just as an obliquely held ruler runs along the edge of a paper while it advances like a wave of the sea, perpendicular to its own length). The late eminent and learned Dr. Herschel says: "In reference to extinct volcanoes, I may just mention, en passant, that any one who wishes to see the most magnificent specimens in Europe may do so by making a couple of days railway travel* to Clermont, in the department of the Puy-du-Dome, in France. There he will find a magnificent series of volcanic cones, fields of ashes, still covered with basaltic terraces or platforms; proving the volcanic action to have been continued for countless ages before the present surface or crast of the earth was formed; and all so clear that 'he who runs may read' their history. There can be seen a configuration of surface quite resembling what our telescopes reveal to us in the most volcanic districts of the moon. Let not my readers be startled; half the moon's face is covered with unmistakable craters of extinct volcanoes; and one in particular, known to the astronomers by the name of Aristarchus, has been distinctly noticed having a dense cloud of vaporized steam mingled with smoke resting upon its crest; proving that mountain, at least, to be in a condition of eruption even in our own times.

Any of the lava of Auvergne and of Puy-du-dome are basaltic; that is, consisting of columns placed close together; and some of the cones are quite complete, and covered with loose ashes and cinders,
just as Vesuvius is at this present hour.

In the study of these vast and awful phenomena, we are brought in contact with those immense and rugged powers of nature which seem to convey to the imagination the impress of brute force and lawless violence; but it is not so. Such an idea may assist our memory to the researches of wisdom and benevolence that prevails through all the scheme of creation, than it is in itself erroneous. In their wildest paroxysms the rage of the volcano and the earthquake are subject to great and immutable laws of nature, which are as truly the causes of the one as of the other. Hence the volcano bellows forth its awful and beautiful flowers. There should be swept away in a moment as easily as a high mountain, while in no possible way can it be removed as a high mountain. For my own part, it has felt like a parting between myself and a dear and valued friend to lay down at last the wonderful treasures of learning and knowledge from which I have celled the vast majority of the facts and statistics contained in each essay.

Many thoughts have arisen, seeming to open up dim and shadowy, yet awful possibilities, that the whole system of nature we see going on so swiftly and tranquilly about us; and of which these furious outbursts are after all, but minute and for the moment unbalanced surpluses in the great account. The energy requisite to overthrow a mountain is as a drop in the ocean compared to the energy which holds it in its place, and makes it a mountain. Chemistry informs us that the forces constantly in operation to maintain a single grain of water in its normal (habitual) state, when only partially and sparingly let loose in the form of electricity, would manifest themselves as a violent flash of lightning.† And from optical science we learn that in even the smallest element of every material body, nay, even in what we call empty space, there are forces in perpetual action to which even such energies sink into positive insignificance. Yet amid all this, nature holds her even course, the flowers blossom, the animals enjoy their brief span of existence; and man has leisure to wonder and adore, secure of the ever watchful care which provides for his well-being at every instant that he is permitted to remain on earth.

Thus dear readers of the Herald, having arrived at the conclusion of the series of essays promised, it only remains for me to bid you farewell; but I will merely add, in conclusion, one reflection, (and one only), which has so to speak, forced its presence upon my mind during the progress of the present brief and fragmentary sketch from beginning to end. The thought I allude to is this: Although many men of profound learning and of undoubtedly abilities labor arduously to delve themselves and their readers into a belief that volcanic and seismic disturbances are of purely natural origin, and in no manner whatever connected with the flat of a (to them) imaginary being who regulates and controls the attributes and actions of nature, yet it is utterly impossible to cast the observant and thinking mind of the prepondering evidence tending to show most indubitably and incontestably, that the most violent and terrific of earth's paroxysms are connected in a most marked manner with the awful presence and proximity of her all powerful Creator.

In pointing to various epochs in the world's existence signalized by the most awful and memorable eruptions on record in the Bible History; the reader will notice that the entire account of the portentous "drawing near" of one whom Milton designated, "The Almighty Power," and in each case the "drawing near" is for the sole and express purpose of expressing the divine wrath and fiery indignation upon the more than ordinarily iniquitous proceedings of the then living inhabitants of this planet.

Even the first recorded instance of divine visitation in judgment is pregnant with the deep import of this very hypothesis, for we learn that at an early period of humane history, God's fearful presence was aptly symbolized and announced by the "fearful lightnings and thunders and thick cloud upon the mount and voice of the trumpet exceeding loud," all of which phenomena, excepting the last, are highly compatible with the phenomena of volcanic action, and prolonged seismic disturbance. The touching and graphic account of the occurrence by the sacred historian is highly suggestive of this hypothesis. (See Exodus, 19: 16-25.)

† Paradyse "Experimental Researches in Electricity." —page 333.
Nor was the immediate presence of the Deity less obvious than the paroxysm of nature; for we learn that "when Moses spake, God answered him by the voice of the trumpet," and called him unto the summit of the mountain of Sinai.

The next instance of earth's mysterious sympathy in the purposes of her Creator, as testified by the upheaval of the earthquake, and the bursting forth of the volcano, is found in the eleventh chapter of the Book of Numbers; in the opening phrases of which we learn that the people complained against the Lord, and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them, and consumed even them that were in the uttermost part of the camp.

The next example of a similar character, is in the memorable and awful fate of Korah, Dathan and Abiram, and the whole of their company; for their presumption in aspiring to the leadership of the people of Israel, to the exclusion of the God-appointed leader (Moses), on account of his meek and retiring spirit.

The whole account testifies indubitably of earthquake, followed by fire:—"And it came to pass as he had made an end of speaking all these words, that the ground clave asunder under them. And the earth opened her mouth and swallowed them up and their houses and all the men that appertained unto Korah, and all their goods." (Gen. 16:31, 32.)

And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. (Gen. 16:35.)

But not to detain the reader with instances of a like character which will readily occur to his own mind, let me refer briefly to two of the most important events in which nature appears in harmony with nature's God. The first is that strange and awe-inspiring scene which the words of a cleric as strange as the paroxysm of nature appears in harmony with nature's God; when the sun, as though blushing to behold so sad a scene covered his face with a mantle of the densest darkness "from the sixth hour even unto the ninth hour;" during the whole of which period, with the darkness of the crucifixion itself, the earth in both her Eastern and Western hemispheres (as we are assured by the book of Mormon, confirmed by the most accurate and conclusive scientific investigations), was rent and torn in throes of the most convulsive agony; the earth quaked, the rocks rent, many cities were buried within the earthquake's mighty caverns; others sunk into the depths of the tempestuous ocean, other large cities were the victims of awful volcanic fires, and others burnt and destroyed without a solitary vestige left of form or architecture.

To readers so thoroughly versed in the Book of Mormon, I need hardly quote the eloquent and graphic description of these terrible cataclysms written by the prophet Nephi, in the fourth chapter of his book, in the first, second and third paragraphs. (Book of Mormon, p. 437-8.)

There remains now but one event to notice in confirmation of the leading thought evolved from the present interesting subject; it is that event alluded to by the Apostle Peter, "when the earth and the works therein shall be burned up, and the elements, being dissolved, shall melt with fervent heat, and the heavens shall pass away with a great noise."—2 Peter 3:10, 12.

John the Divine describes this wondrous event heralding the coming of the Lord Jesus, in the following impressive sentences: "And there were voices and thunders and lightnings; and there was a great earthquake, such as is not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to receive unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found."—Rev. 16:18, 20.

Lastly, at the conclusion of the Millennial Rest,—for which the earth is so pathetically represented in the "Revelation of Enoch," (D. C.) as longing and beseeching of the Lord; but its eventuality, that Satan, being then, at the expiration of the thousand years Millennial rest, loosed out of his prison, will "gather together an innumerable host to besiege the camp of the Saints, and the beloved city—Zion—when fire shall come down from God out of heaven and devour." Here, dear reader, at one of the most awful and important scenes of the future, we lay down both our subject and its analogy; not only because it is the last scene where the devouring and deadly element of fire—whether volcanic or otherwise—is introduced within the sacred pages, but because the utmost stretch of imagination would fail to depict one thousandth part of the awful grandeur of a scene in which a mighty, though fallen prince among angels, though fallen from his inveterate and diabolical hatred, to anvictor Emmanuel, wrested the crown of heaven's own artillery; while the dread that fell in with the Italian army, the voice and vote of the Italians for annexation to the Piedmontese Government was a gigantic fraud, brought about through the suffrage of stragglers that fell in with the Italian army. "The Roman people, even had they so desired, had not right to transfer, by their suffrage, the patronage of St. Peter to Victor Emmanuel."

Our author calumniates, and exorcizes the denizens of the sunny peninsula, the hothed and home, the headquarters and official factories of the mother and mistress of churches, for the use of her yoke, and expressing their desire and determination to rule themselves, and plow the globe without a spiritual lord at their elbow to wrest from them their hard earnings. The great chain cable has rusted
for ages and gone down to dust and ashes under the corroding hand of time.

"Mother" may say of her doctrine it is "ever old and ever new!" but the above dogma was born in a degenerate time, trembled at the light of the great Reformation, waned under Napoleon Bonaparte, and died and was buried in A. D. 1860. In vain may the American oracle, the defender of the chair, maintain that Washington has no right to annex herself to Maryland without the advice, consent and concurrence of the nation, seek to make a parallel example, draw inferences and conclusions from said acts, subvert and abominate without the advice, consent and concurrence of the civil metropolis, but the accidental depository of sacred learning. The home of the Popes renders Rome conspicuous, swells the population and contributes to her material wealth; but, methinks, this is robbing Paul to pay Peter. The officers of the church; the archbishops; the cardinals; the bishops in Italian cardinali; the support of swarms of officials; the keeping of colleges, monasteries, monks, nuns, sisters, and numerous orders are from abroad; and it is high time this systematic robbery was abolished once and forever. I put my wisdom and ideas of retributive justice against the successor of McCloskey who says, "Have not we our Popes, or our Popes of Pius IX. been forcibly ejected from their sees, and have they not been reinstated in their temporal authority? What has happened so often before may and will happen again. For our part, we have every confidence that ere long the clouds that now overshadow the civil throne of the pope will be removed by the breath of a righteous God, and that his temporal power will be re-established on the true and basis principles of the Foundation.

He expresses doubts, and well be may, for the temporalities, but seeks to solace himself and soothe the credulous and gullible "faithful," by supposing that civil power came from man but the "spiritual throne" is from Christ, the Lord; for "Thou art Peter and on this rock I will build my church and the gates of hell shall not prevail against it." We think we have elsewhere shown the futility and groundless fallacy of the perverted interpretation of the quotation viewed in the light of scriptural prophecies and pointed in inspiration, the testimonies of authentic ecclesiastical historians, and the present condition of learning, morals and religion.

The fall and rise of the true church; or the universal apostasy, and the great restoration of the original gospel, are so self evident as to require no attempt to elucidate. We have shown that the Holy Spirit that we assume the facts at this juncture. "The invocation of Saints," I. e., the long departed pious dead, is presented on the ground that Jacob prayed to an angel, and Divas, from hell, invoked Abraham's soul. This angel that good old Israel supplicated is the messenger of the covenant, the angel of the church, the Redeemer of the world, and not glorified humanity. The wicked man's petition changed not the condition of himself, or the fate of his five brethren on earth. Dead Saints, or angels are not to be adored, for Jesus is our sole and only mediator and intercessor. If John, the divine, while in the Spirit on the Lord's day, was not suffered to bow the knee to an inhabitant of heaven, what then shall we say to, and for the adorers of inferior beings, pictures, images, vestiges and reliques? There is an infinite difference in praying for kings, rulers and all men, and praying to any, either living or dead; and no infidel friends please mark the distinction well.

"The Catholic doctrine of the communion of Saints robs death of its terrors;" the denying of the which has "not only inflicted a deadly wound on the creed, but also severed the tenderest chords of the human heart."

This false claim, made tolerable, palatable and desirable with a touching appeal, appears as, and is only another type of Spiritualism, we verily believe. The argument is that Jesus in exile, and Paul in tribulation asked their friends to pray for them, and the apostle is the mediator to pray for you, and the prayers of the righteous avail much. "By invoking their intercession," i.e., the pious dead, is praying to them to pray for us, without any scriptural precedent, and in the face of the divine prohibition.

The sanctity, purity, holiness and blessedness of patriarchs, apostles, prophets, and prophethesies are lauded to the skies, all to form a stepping-stone for the honoring, venerating, reverencing and worshiping of "The Blessed Virgin Mary." "She is called a virgin in the Apostles' and the Nicene creed, and that epithet can not be restricted to the time of our Savior's birth, but must be referred to her whole life insmuch as both creeds were compiled long after she died." The "Virgin birth," "The canon of the mass, which is very probably of Apostolic antiquity, speaks of her as the 'glorious ever virgin.'" This most holy vessel, the receptacle of the Deity, the mother of God, he observes, should not be deconsrated and profaned by human use, as she must remain chaste always. Here is a specimen of popish logic: "Jesus is called Mary's first-born Son, and does not a first-born always imply the subsequent birth of other children to the same mother? By no means; for the traditional history goes to the logical contradiction, the first-born son of every Jewish mother, whether other children followed or not. We find this epithet applied to Machir, for instance, who was the only son of Manasses."

The reference is to Joshua 17: 1, where the first-born son, Machir, is spoken of; but to Joshua 20: 14, where the same apostle, Machir, is the only son of every Jewish mother, whether other children followed or not. We find this epithet applied to Machir, for instance, who was the only son of Manasses.

In our exposition of "The doctrine of the immaculate conception of Mary" is "only a third of a century old, whereas the church that speaks ex cathedra, or officially to settle that point, claims to have existed more than fifty times that epoch.

Unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body. She alone was exempt from the original taint.

The claim of the church being the established formulations of her public worship, are among the most authoritative documents that can be aduced in favor of any religious practice.

Original sin, and ancestral taint were atoned for and taken entirely away by, in, and through the sacrifice of Jesus Christ. My Bible says: "Whatsoever is not of faith is sin;" "Where no law is there is no transgression;" "Whosoever committeth sin transgresseth the law," "For sin is the transgression of the law." "The soul that sinneth it shall die;" "Marriage is honorable and the bed is undefiled;" "Be fruitful and multiply;" "They shall be saved in childbearing."

To speak, or write about the first moment of its infusion into the body is neither wise nor honest; neither a statement of the facts of the creation, nor an admission of nonsense, and were it not for the religious garb thrown around such statements they would be branded as downright vulgarity. The traditions of a heretical eldership, and the "liturgies" of a polluted priesthood have wrought sad havoc and utter ruin from remotest antiquity, as also in modern times. One evil, like a dethroned demon, is not content to abide alone. St. John, the holy apostle, beheld "three unclean spirits," and Mother generates accompaniments as follows, viz: The three prerogatives of the Virgin Mary, her perpetual virginity, and her immaculate conception. God's nature and power are divine. Mortals can but partake of it. If Mary was divine her first born was not the Son of Man, and no ransone was found to down the fallen man. The handmaidens of "low estate" were "saved in childbearing," for she gave birth to at least four additional sons, and several daughters, but the theologians of the Latin rite try to feintily say, we suppose perhaps, these children are the offspring of Joseph and the Virgin Mary. If the legitimate mother of God's dear son were duly married, and the fiat of Jehovah is, "What the Lord hath joined together

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He refers to the prevailing pride in regard to the likeness of heroes, statesmen, patriots, and benefactors in a plea for "the sacred symbols of salvation." He desires "all Christians" to join in this veneration, and worship at the same altar. Christians have seized and filled their church buildings and covered the entire ground, without joining in any new departure, or hunting a strange and unique place to bow in devotion. The dignified prelate concludes his chapter on "sacred images" by observing: "I am happy that I can look into the future, and cheerfully raise against images has almost subsided of late. The epithet of idolater is seldom applied to us now. Even some of our dissenting brethren are already beginning to recognize the utility of religious symbols, and to regret that we have been permitted, by the intertemporal zeal of the reformers, to have so long the monopoly of them. Crosses already surmount some of the Protestant churches, and replace the weather-cock.

Catholics have an unending hell for incorrigible sinners, and depraved wretches, a buttress for the good of human society, and the pure, and purgatory for the intermediums. The prayer for the dead is more sensible than invoking the departed, but neither practice has any warrant in holy writ. My author quotes from the apocryphal Maccabees, refers to the concurrent belief of ancient heretics, and draws much from the traditions of the fathers. The reclaimer of the "separated brethren" should not rail "they impiously threw overboard the books of Maccabees, like a man who assassinates a hostile witness." When the Hebrew people, who were the originators of the above, never proclaimed them canonical or divine. Neither did his church impose them till the holy council of Trent, and that, too, after the Reformers, as the following fact. The canonicity of the Holy Scriptures rests solely on the authority of the Catholic Church, which proclaims them inspired. "Judah is my lawgiver," saith God, but lo and behold! nothing is genuine from Adam till "holy church" says it is correct. Perhaps the Catholic churchmen, who themselves out, hence relatives, friends and the priest pray for the repose of their souls, and their sure and speedy, full and complete release.

While Mr. G. boasts of religious liberty, as tolerated and enjoined by the mother and mistress of all Gentile churches, he talks glibly of "right conscience," and a form of religion most in accordance with his duties to God. "The Catholic Church has always been the zealous promoter of religious liberty." Again, the "rule may enter into a compact which must absolutely be observed in every point. "American patriots without number the church has nursed in her bosom; a traitor never," says the friendly pen, the national hue and cry of "Rum, ruin, rebellion." The Church is the Contrary, we suppose. He acknowledges that Catholic countries have civil sway, and obtain their revenues by a direct tax. He proclaims fealty, loyalty and homage to this government, and declares it to be the best of any on all the footstool of God. Political and ecclesiastical freedom have risen to a higher degree of perfection than, according to his own admission and logic, without "the defender of the people's rights" against the encroachments of temporal power. These unconscionable priests, these defenders of civil and religious liberty had a "finger in the political pie." "The common father of Christendom," "His Holiness," the "Venerable Pontiff" has closed, or opened ports at will, where he could; granted letters of marque, levied men and means under the banner of the cross, or held forth the olive branch of peace; but these freaks and fancies ceased with the fall and regression of his temporalties. It is a damaging admission to own this doctrine that ever and States of America is the champion of civil and religious liberty, whereas Catholic states, and countries under the shadow and spirit of the Vatican are a round century behind the wheel of progress. He reasons that it would be unjust and odious for this government to force the merchants to render "services to remove or appoint clergymen without permission of the civil powers;" forgetting, perhaps, that such has been, and is and will ever be where church and state are not united, and more so as the civil rule gains in the ascendency. (To be continued.)

Conference Minutes.

NORTHERN CALIFORNIA.

Conference convened in the Saints' chapel, Stockton, California, March 23d, 1888, at ten a.m. The following members were present: Elder H. J. Parr, president of district in the chair. On suggestion of the president Elder H. P. Brown was chosen to present the minutes of the last conference, read and approved. Reports of branches:--San Francisco 59; Sacramento 127; 1 removed; Eureka 60; Oakland 58; 1 removed; Redwood City 15; Santa Clara 15; 1 baptized, 10 received by letter, 2 married; Lower Lake 4; Stockton 64; 1 died, 1 removed by letter. District treasurer's report was received, $331.47; balance last report, $250.44. Balance: 1 removed, 1 died, 5 removed, 5 baptised, 2 married; Lower Lake 4; Stockton 64; 1 died, 1 removed by letter.

Elders reports:--H. C. Potter, president; J. W. Baur, J. S. Longfellow, H. H. Judson, C. W. Hawkins. Priest reports:--John Blake, Jared Davis, J. A. Stromberg. Teachers:--P. S. Cross reported. Bishop's agent's report:--Balance last report $314.77; received tithes $792.09, offerings at 25; paid to poor $148.50, to missionaries $17.50, balance $576.00. On motion report received. H. P. Brown was elected president of the district for six months, G. S. Lincoln secretary, Leslie M. Darrow assistant secretary, and W. Hart treasurer. All the church authorities were sustained. Thomas Jollie was ordained a priest, and Leslie M. Darrow a teacher. Moved and adopted that we sustain the officers of this district with our faith, prayers, and means. A resolution was offered to send delegates to General Conference, but was tabled. A committee of six was appointed to consider the resolution. They reported that we "can do nothing in the way of delegates at this time." The elders and priests were requested to labor in their respective localities as much as possible, subject to their branches and the president of the district. The following resolutions were adopted:--Whereas, "the Expositor has been and is now doing a good and noble work in defending the cause of..."

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Christ and his church, and Whereas, we should deeply regret its suppression, therefore be it Resolved, that we heartily endorse the Expositor and heartily deplore the necessity of sustaining the same by your good wishes, prayers and means, and recommend that as far as possible the Saints subscribe and donate for its support, liberally, so that it may continue to be before the public where our elders are called to labor.

Resolved, that we thank the editor of the Expositor for his and his brethren's little defender of our faith, and pray for his success.

During the preceding by H. P. B. In the morning, 9 o'clock. Adjourne to meet at Sacramento, Friday, October 10th, at ten a.m.

BIRMINGHAM.

Birmingham district conference was held at the Saints' meeting house, 14, Temple Row, Birmingham, England, April 21st and 22nd, C. H. Catch, president, Geo. S. Greenwood secretary. It was resolved that Elder Thos. Taylor be appointed vice president of the conference. The conference having been postponed for three weeks, the president asked if any objections were offered to their meeting, and resolved that their meeting be postponed for three weeks, the president having been postponed for three weeks, the president addressed the conference in an able manner on the duties of the brethren and diligence. The following was also presented to the district conference before any business, except the admission of new business, was resolved.

Resolved that we do sustain the authorities of the district in all righteousness. Resolved that we do give a hearty thanks to the brethren and sisters of Birmingham Temple Row branch for their kindness to those visiting the conference. Meetings: Saturday, 5 p.m., prayer meeting in which the Holy Spirit was greatly enjoyed to the comfort of the Saints, discovered 10:30; 25 p.m., by Elders J. R. and George S. Greenwood. Adjourned to meet at Stafford branch, September 1st and 2nd, 1881. Thus closed a grand and peaceful conference.

KENT AND ELGIN.

Conference of the above district was held in the Lindsey chapel, June 9th and 10th, Arthur Leverson president, Richard Coburn clerk. Branch reports: J. F. McDowell, 2 baptized. Minutes of last meeting read and signed. The names of delegates to conference were as follows: Birmingham, Temple Row branch, H. D. Wash, Henry Tabbll; Stafford branch, James Richardson, Brown; Cross branch, none; Birmingham, Sommellier branch, Charles Tyler; Burton-on-Trent branch, W. J. Hill; Stafford branch, H. G. S. Greenwood. The president then addressed the conference in an able manner on the duties of the brethren and the demands of the work. The financial report showed receipts £23.2s. 6d.; paid out £19.9s. 2d.; balance 14s. 2d. An auditing committee was then appointed which reported it correct and it was adopted. Branch reports: Birmingham, Temple Row, 100, 2 baptized, 2 deaths. Hanley, 27, 2 deaths. Stafford, 19, 1 baptized. Clayport, 12, 14 baptised. Burton-on-Trent, 16, 0 change. Summerfield, 24, 1 removed. Nottingham, no report. A suspension of the rules was had to admit of new business, i.e., a recommendation for ordination from the Hanley branch. The recommendation was then considered and passed. The names of the members of the Hanley branch were then read and signed, and that branch Bro. Thomas Travers be ordained to the office of deacon, and Geo. S. Greenwood, R. J. McDowell, and R. Coburn to be appointed delegates from the Birmingham district to the English Mission conference. Reports of missionary district. Elders' reports by letter, Rev. W. P. Potter, Rev. W. P. Ottem, and H. S. Holmes. In person, Thomas Taylor, G. S. Greenwood, J. R. Greenwood, A. B. Webb, J. Matthews, C. H. Coter. Priests' reports: J. Dycro, J. Healey, W. Eccleston. In person, John Kirtland, J. E. Moreth and A. Cumn. Teachers' reports: W. H. Saunders, James Brown, Henry Tabbll, James Richards, T. Anderson, Chas. Walton. Deacons' reports: G. Eccleston. In person, E. Matthews, Henry Tyler, and F. Edwards. Bro. Sylvester spoke by request of the president. Resolved that this conference acknowledge the ordination of Bro. Sylvester. The Conference then adjourned, but that they be informed of our usual order in reference to ordinations, namely, that they be presented to district conference before any ordination takes place. The following was also adopted:

Whereas, Elders J. Villelle and C. Tyler, now attending the conference through sickness and infirmity; therefore, be it resolved that their licenses be endorsed. Resolved that the licenses be read to this conference in full and according to the rules of the district. It was resolved that the matter of endorsing the Nottingham brethren's licenses be left to the discretion of the district authority, and if such query be deemed satisfactory that they be endorsed to them. The same to also apply to the district clerks.

The Saints' Herald.
FIFTH QUORUM OF ELDERS.

Dear Brethren:—The fifth year of our existence as an organized body, one of the several organizations of the Church, is approaching by. Some progress has been made by us, but have we made what we could?

Considering all the circumstances appertaining thereto, we cannot say that we have done as well as we should, or even as we wish. We are not only doing all the work which we have to do, but we are also being compared favorably to the four Quorums who preceded us in organization and who are therefore in advantage in several ways. Can we say that, In so comparing we have answered the end of our existence thus far?

Have you ever noticed that about two-thirds of the members of these several quorums are heard from by way of reports?

That being the case, what part of quorums are heard by word of mouth?

If the Lord desired to reach certain ends by quorum organization, are not those ends being defeated by that percentage who are not heard from?

Shall those who move on and do their part be fettered by one-third of their number being absent? Or would it be better, after a fair effort to rouse the sleepers, to fill their places with others?

If you are one of the quorum of the first enrolment, because they could not be heard from, a number were dropped from the quorum by an act of the organization of the second enrolment?

By what law, human or divine, does one hold his place, or the quorum to them?

The Lord has given the quorums the members of the several quorums are those silent ones to their quorums, or the quorum to them?

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By what law, human or divine, does one hold his place, or the quorum to them?
Lamoni, Iowa, July 21, 1888

COMPENSATION KEEPS COMING.

The letters below explain themselves, and will be read with gladness by those who love the truth and the right.

"Truth, crushed to earth, will rise again,
The eternal years of God are here."

The world has been filled with vile slanders against Joseph the Seer and his fellow ministers. The pulpit, the press and the platform have teemed with them till the timid, the gullible, the uninformed and unreasoning classes have been led to believe that Joseph Smith from the first was the very personification of craft and shame.

The Book of Mormon, the Doctrine and Covenants, the authentic church history from 1827 to 1844, reveal the manner of man that Joseph was and prove him to have been one of the greatest and best of men, and we are gratified that the testimony of such men as Judge Bissell, and Esquire Burwell confirms that fact, and that such testimony is rapidly accumulating. Here are the letters:

SENeca, Illinois,
June 20th, 1888.

Brother Blair: I fell into a conversation here with Esquire Burwell, and he was very talkative about the church and the martyred prophet. I asked him if he knew him, and he said he did, well. So, he being a member of any church, that I knew of, I asked him if he would give me a written statement of what he knew of him, and you will find in his statement I send you what he has to say. I think it is good, and will be good for some of our brothers and sisters to read.

Yours in Christ,

JOHN WALTERS.

SENeca, LaSalle County, Illinois,
June 20th, 1888.

To all Whom it may Concern: I, Samuel Burwell, eighty-two years of age, being of sound mind and memory, make the following statement in behalf of truth, to-wit, that about the years of 1832 and 1834, I lived near the village of Kirtland, Ohio. At that time it was the residence of Joseph Smith, and the headquarters of the Mormon, or Latter Day Saints' Church. I was well and intimately acquainted, not only with Joseph Smith, but with the then leading elders of the church; heard most of them preach; discussed with them their peculiar new doctrines and teachings in a free and friendly manner.

The subject of Polygamy was never mentioned, either in private conversation or in the public congregation.

This is the testimony of a State Senator of Painesville, Lake county, Ohio.

SAMUEL BURWELL,
Police Magistrate.

TRIP TO THE WEST.

During a recent seven weeks' trip to St. Joseph, Missouri, Nebraska City, Nebraska, Council Bluffs, Farm Creek, Henderson, Plum Hollow, Deloit, Dow City, Galland's Grove, Wheeler's Grove, and Persia, Iowa, we were pleased to note the general prosperity of our church and Sunday School work, and the excellent prospects for future progress. Where a few years ago the Saints had neither chapel nor congregation, there are now both with good promise for steady, solid increase in numbers, in Christian graces, and in spirituality. At Plum Hollow three were added to the church on former baptism; at Galland's Grove, and at Wheeler's Grove, four members were received by baptism, making eleven accessions in all. Besides this, there were scores of others investigating and some of them about ready to unite with the church, notably at Plum Hollow.

We attended quarterly conferences at Farm Creek, Deloit, and Wheeler's Grove. The utmost unity prevailed, and the Spirit of the Lord, in a large degree, enlightened and gladdened the hearts of his sons and daughters, giving them a foretaste of "the powers of the world to come" and the "tests" of the necessary inheritance reserved for the Saints of the Most High.

We were greatly comforted with what we saw and heard among the Saints, with but few exceptions.

On the Fourth, Bro. Charles Derry and the writer delivered addresses on national and temperance topics to the cheery, patriotic hundreds who gathered in Galland's Grove to celebrate the one hundredth and twelfth anniversary of our great nation's birth.

We have seldom or never seen such a neat, orderly, social assemblage as greeted us on that occasion. The management of the affair was conducted chiefly by the young gentlemen and ladies of the vicinity, who won for themselves much credit, and we hope it will be but the first of a series of similar celebrations at that place.

Bro. E. C. Briggs and the writer, in the summer of 1859, when first visiting, as missionaries, Wheeler's Grove, Farm Creek, Council Bluffs, Union Grove, Galland's Grove, Bigler's Grove and Fisher's Grove, found the country very sparsely settled, and settlements made mostly in and near to the bodies of timber. There were a few families of the Saints at each of these places, most of whom, dissatisfied or disgusted with all the factions that sprung out of the church after the death of Joseph the Seer, were like sheep scattered upon the mountains, and, fearful and suspicious of any and all who claimed to come in the name of the Lord with words of testimony and counsel; yet they generally received us hospitably and treated us with proverbial western generosity.

Many of these claimed to have been basely deceived and very badly treated by the "Twelve," or James J. Strang, or Charles B. Thompson, ("Baneemy"), or some other man-made leaders of the factions of the "rejected" and "scattered" church. But in due time some listened to our persistent testimony that God would soon call upon Joseph, the eldest son of Joseph the Martyr, to stand in his father's place at the head of the Church of Christ on the earth, also to our exhortations to return to "the old paths" laid down in the Bible, Book of Mormon, and Nauvoo edition of Doctrine and Covenants. The Lord worked with the people; at Farm
Creek the gifts of tongues, interpretations, and prophecy, revealed through James R. Badham and old father John Smith and father Calvin Beebe, that Bro. Briggs and Badham and old father John.

And now as we glance at all that "upper country," for a hundred and fifty miles and more in every direction from Farm Creek where the predictions were uttered, and see the numerous congregations, happy, prosperous Saints, with their neat, commodious churches in many places, and see further the excellent prospects for the future progress of our church work in all those regions, we perceive how truly the Spirit of God shows to the worthy Saints "things to come," thereby confirming their faith in the word and work they have received. We look for a wide, solid and rapid extension of the Lord's work all through western Iowa and eastern Nebraska from this time forward.

Conditions within and outside the church are favorable for it. The branches are increasing in numbers; the most, if not all of them, are dwelling together in unity; the Saints are generally favorable to the financial order of the church, and are determined to support it faithfully and promptly; new fields are being opened up by the elders with success, and the outlook in the main is very encouraging. We hope to aid the work there again this summer and fall, so far as we may have ability and find opportunity—or make opportunity.

MINISTERIAL QUALIFICATIONS.

No one can be a minister for Jesus Christ and teach the gospel with authority and power, except they be called and chosen and ordained of God, and taught and guided and sustained by the Holy Spirit. This is clearly set forth in Hebrews 5:4; Acts 13:2–4; 2 Cor. 5:5; 20; Rom. 10:14, etc., etc.

This view is well sustained by revelation through Joseph the Seer to Hyrum Smith when the Lord said to him: "You need not suppose that you are called to preach until you are called. . . . First seek to obtain my word, and then shall your tongue be loosed; then if you desire, you shall have my Spirit and my word, yea, the power of God unto converting of men. . . ."—D. C. 16:2.

This is further sustained by the following commandment to the elders given February 9th, 1831: "The elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the revelations of men, and as such the fullness of the gospel, and they shall observe the covenants and church articles to do them; and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach."—D. C. 42:5.

Well would it be for all if these divine conditions were always thoroughly com-

plied with. Then would God be glorified, the church be edified, sinners convinced and converted, and the ministry be amply sustained and cheered. But when men attempt to preach who are not called and chosen and ordained of God, their work is worse than vain, not being authorized nor approved of God and the people who have been called of God and set apart to minister for him, are slothful and negligent to study and meditate upon the word of the Lord and other kindred works, and when they are prayerless and not laboring earnestly to touch the hearts of their hearers, therefore have not the Spirit of God, their preaching and teaching and exhortation and ministrations are weak and profitless, not being inspired and seasoned and sealed by the Spirit of God. How careful, then, should be the servant of God lest his works be rejected and he suffer condemnation.

THE SPIRIT NEEDED.

No one can be an acceptable minister, a wise and consistent witness for Christ and his word and work, unless he has the Spirit of Christ to enlighten, empower and confirm his efforts. No minister should attempt to preach, teach, or in any way officiate in the name of Christ until he first, by study and prayer, if need be, by faithful fasting and prayer, attains to and receives the spirit of God in power—the Spirit of his office and calling.

HOLINESS REQUIRED.

Again: God requires of his servants that they be pure in thought, in speech, in manner and in methods, hence he says: "Be ye clean that bear the vessels of the Lord." (Isa. 52:11.) "Holding the mystery of the faith in a pure conscience." (1 Tim. 3:9.) And, "abstain from even the appearance of evil." (2 Tim. 3:5.)

Purity of life and holiness of heart were requisite qualities among the faithful Nephites for all who ministered in the priest-hood were the greatest things. Alma instructed them, saying: "And also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments. . . . And now Alma was their high priest, he being the founder and their church. And it came to pass that none received authority to preach or to teach, except it were by him from God. Therefore he consecrated all their priests, and all their teachers, and none were consecrated except they were just men."—Mosiah 11:2. See also Alma 21.

The revelations of Jesus Christ which he gave to the church in these last days through Joseph the Seer, at the very beginning, are very plain and full upon this point as may be seen in the following:

"Now, there is more work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Now, ye have desires to serve God; ye are called to this work, for behold the field is white already to harvest, and lo, he that tareth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, goodness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen."—D. C. 3:12.

In May 1832, following, the Lord further said: "Behold I speak unto you, [Joseph Knight, Sen.] also to all those who have desires to bring forth and establish this work, and no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care."—D. C. 11:4.

WISDOM ESSENTIAL.

The Lord requires that his ministers shall learn wisdom, and faithfully, carefully exercise it in all their ways and administrations: "Be wise servants, and harmless as doves." "Wisdom is profitable to direct." "Wisdom is the principal thing." "Wisdom and prudence; and good counsel and understanding; and instruction in the way of understanding. . . . The Lord possessed me in the beginning of his way, before his works of old. . . . Then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."—Prov. 8:12, 22, 31.

Wisdom should inspire and direct every thought and word and act of God's people, and especially those of his ministry, for they are called to be "the light of the world," and "examples of the flock."

LIKE RIGHTS LIKE.

A minister's converts and congregation will partake largely of his characteristics and personal peculiarities. If he possesses but little of Christ in himself, they can receive but little of Christ from or through him. On the other hand, if he is richly endowed with the knowledge and Spirit of Christ—if Christ is "in" him—then his ministry is of glory, "dwelling in" him by faith and knowledge—then his congregations and converts will partake of the life and likeness of Christ through and by his administrations, and will be "built up" in all truth and salvation.

GENTLENESS, PATIENCE.

The minister for Christ must be gentle and patient:—"But ye were gentle among you, even as a nurse cherisheth her children."—1 Thess. 2:7. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."—2 Cor. 12:12. David said of God: "Thy gentleness hath made me great." No quality of our Savior was or is more prominent than his gentleness and patience. No minister for Christ can be successful without them. These, coupled with wisdom, are indispensable, and will go very far in qualifying the servant of Christ for all the important work of winning and saving souls. When the Lord's servants are guided by these, they, his "fishers," will not bang the bushes.
THE SAINTS' HERALD.

not beat the waters when casting the gospel net; nor will they, when they are his "hunters," either considerately, wilfully, or imprudently, offend, frighten, or drive away the game. The successful fisherman is wise and patient and cautious, careful and faithful. And this is equally true of the "hunter." The priesthood would do well to considerately, carefully, and profitably put them in practice.

"GIVE NONE OFFENSE."

Nothing hinders the success of ministers to a greater degree, at home and abroad, than recklessness, or heedlessness, of both peoples opinions and views, sentiments and feelings. If they would pause, consider well, and then do by others as they wish others to do by them, they would never needlessly offend any mortal. Jesus has pronounced a "woe" upon those who are guilty of offending without justifiable cause. Jesus knew the weakness and blindness and sensitiveness of mankind, and hence he warned his disciples to be wary from the outset: "Offences needs come, but woe unto them by whom they come; and the Lord is no respecter of persons."

Paul counselled the Saints to "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."—1 Cor. 10:32, 33. "Giving no offense in any thing, that the ministry be not blamed."—2 Cor. 6:15.

OF CONTENTION.

In keeping with this the Lord commanded David Whitmer and Oliver Cowdery through Joseph the Sion in June, 1839, saying: "Contend against no church, save it be the church of the devil;" (D. C. 16:4; and this we understand does not refer to "the churches of men," as such, but to all kinds of sin and iniquity, wherever found, whether in the transgression of God's revealed and known law. The Lord, when reproving the church in Simnrya, calls certain wicked ones among them "the synagogue of Satan," and thus may all the wilfully wicked be called "the church of the Devil." When the minister for Christ reasons with mankind, in or out of the church, of righteousness, temperance, and judgment to come, as did Paul before Felix, they, like Felix, will see the force and application thereof, and like him, conscience smitten, they will "tremble without being personally pointed out accused and condemned by the minister."

"For God sent not his Son into the world to condemn the world: but that the world through him might be saved." (John 3:17.) And the wise, faithful minister will do well not to in any way prevent or hinder the salvation of souls, but seek rather to win and save all mankind so far as lies in his power.

God has not sent his ministry to ridicule, contend against, nor tear down the churches and institutions of men, but to preach the gospel of salvation, build up the church and kingdom of God in its beauty, purity and saving power call the attention of all men to it, and invite, exhort, guide and persuade souls into it; neither to attempt to shame, scare, buy or drive them in; but, like the "Good Shepherd," go before and lead them into "green pastures, by the side of still waters."

THE MINISTER'S SPEECH.

Should be sound and plain and pure, easy to be understood by all for whom he ministers; and it should also be attractive, engaging and soul-winning. It should be from the heart as well as from the brain; in love as well as in knowledge; with grace and with wisdom. Ezekiel, sent of the Lord to minister for Israel, was "unto them as a very lovely song of one that hath a pleasant voice." And when Christ appeared to the Nephites, (Book of Nephi 5:2), his voice, which they heard, was "not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn." O, how much to be desired is that Christ like "voice!" What attractiveness; what conviction, what persuasiveness, power lies therein! Shall not the Lord's servant earnestly seek that his voice be not "harsh," nor needlessly, unpleasantly "loud."

The Lord has been careful and good to instruct, that in "the school of the prophets" the leader of the congregation in the house may hear his words carefully and distinctly, "not with loud speech."—D. C. 58:39. Is it not wisdom, and essential, that the ministry by these facts, studiously putting these principles into thorough practice, and shall they not study and strive patiently to become most effective and acceptable in all their ministrations before God and all men?

Christ's ministers are his "ambassadors," his "shepherds," his "watchmen," and are called to be "saviors of men." How important their mission! How great and holy the responsibility resting upon them all. How much to be desired is that Christ like "voice!"

And while there is no respecter of persons, still one man's words, one man's plea, one man's example, may be great and effective, and may be used in the construction and finishing of their house. They pray to secure this loan from members of the church if possible. Ample security will be given, and a rate not to exceed eight per cent will be paid for its use. They wish the loan for three years, or longer if desired, with privilege to pay as subscriptions are paid in on their lists in sums of sufficient magnitude. If one can not, several may join and do it.

Bro. J. A. Stromberg wishes the readers of the HERALD to know that he was lately at Rock Port, California, had fought to preach in a logging camp, but met with poor success in his efforts.

Bro. C. J. Hunt, of Deloit, Iowa, has two excellent articles defensive of the church, in the Register, a paper published by G. W. Baer, at Manilla, Iowa, in the issues for May 31st and June 14th, in reference to a Rev. L. Alfred, who had written and read before a missionary meeting in the Presbyterian church in Manilla, an article called "Religious History of the Mormons." Bro. Hunt writes clearly and makes a strong defense against Mr. Alfred's repetition of the "old, old Spaulding story." Howe and Hurbut misrepresentations. It is comforting to know that wherever men now assail the faith, there is a faithful follower of Christ to offer a defense for the truth.

Among the many letters received, which want of space forbids publishing, we mention one from William Williams, of Argentine, Kansas, dated July 11th.

By recent letter from Bro. C. E. Aldrich, of Waldport, Benton county, Oregon, we learn that brethren Holt and Lander had labored in that region of late with good results. Two persons had been added to the Saints there by baptism, others were believing, a branch named Drift Creek had been organized, C. E. Aldrich president, and brethren Holt and Lander had gone on to Sweet Home to carry on further in preaching the kingdom of God.

Letters are acknowledged from Bns. S. W. Wheaton, Chase, Michigan; George E. McConley, Sterling, Colorado, and Sr. Josephine Wood of Fremont, Nebraska, formerly of Dunlap, Iowa. The latter says: "Our people have been families of Saints here. We have a Sunday School and this is the first time I have had such privileges of our own church for twenty-two years. We have a church of our own, and rejoice in the society of the Saints. Our conference was held here, closing July 1st. We had a peaceful and joyous time."

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Bro. Elias N. Webster, of Boston, Massachusetts, wrote us very cheerfully July 3d. He had been visiting different places and doing what he could to encourage those needing aid and sympathy in their spiritual welfare. Bro. Webster mentions the work of Bro. Kelly as being of excellent effect.

EXTRACTS FROM LETTERS.

Bro. Hyrum S. Smith, writing from DeWitt, Nebraska, July 5th, sends us a digest of the debate at Wilber, between Rev. Pressen and Bro. H. C. Bronson, June 25th-29th, which for want of room and its partial character we omit, with the mention that Bro. Smith confirms Bro. Bronson’s statement that the truth and the cause did not suffer in the discussion. Bro. Smith says at the close of the letter:

“I preached Saturday evening in the tent, to a small congregation of Saints; then came here and am at the school house of Savages; preached at the school house here last Sunday, at 11 a.m., and 8:30 p.m.; also Monday night, at 8:30 p.m.; will preach at the same place next Sunday, at 11 a.m. and 8:30 p.m.; then on to Fairbury, Jefferson county, and will probably stay there until the meeting at McGal’s Grove, July 20th. I feel well in the work and God is blessing me.”

Bro. John R. Evans wrote from Brigham City, Utah, July 5th:

“I arrived here June 29th, and have visited all that is present. I have been treated kindly by all; and have been talking every day since the first night, of the difference between us and the church here. The feeling is quite better with some against us. I think that by a continued effort many will see the true condition of things here. I have felt well in visiting and talking with them. I intend to go north from here as far as Malad.”

A letter from Bro. S. C. Good, dated Chicago, July 10th, says:

“Confereence was a perfect success in every respect, much good being done. Three were baptized. Others are near the door.”

QUESTIONS AND ANSWERS.

Ques.—Are we to understand under the present rule that the decision of an Elders’ Court finding a member guilty of crime is to be voted upon only?

Ans.—The finding of the Court is not the matter put to vote; that, whatever It is, is a fact stated by competent authority, and is to be accepted by the branch. If the Court recommends any action, which they may do, the vote of the branch will be upon that recommendation. If they make no recommendation, then the branch will determine upon its own consideration and motion what their action shall be. For instance; if the verdict of the Court is that the member who has been tried is guilty of the matter charged against him; and recommend that he should be suspended until restitution, or confession is made, or that he should be disfellowshipped, the vote of the branch would be “Shall he be so punished as recommended?” and not, “Is he guilty?” If the verdict is that the member is guilty, and no form of action is recommended, then the question before the branch is “What shall be the action of the branch in punishing this offender? Shall the penalty be reprimand, public censure, suspension, or disfellowshipping?” In case the transgression is one for which the law prescribes but one penalty, expulsion from the church, then there is but one question; “Shall he be cast out?”

“Shall he be cast out?”

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The following hymn was sent to us by Mr. E. H. Erne:

“How great a salvation
The Lord has in store,
For them that will fear Him
And love Him much more.
Their names are recorded
In heaven on high,
With Christ the Messiah
Whose coming is nigh.
The faithful shall flourish
Abounding In grace,
Uniting their forces
To exalt His name;
When peace like a river
Plows over the land,
Enabled by the righteous
For ever to stand.
The City of Zion
By prophets foretold,
Must come to remembrance
The Righteous.
No troubles nor trials,
Nor manner of sin
Committing by mortals, Can enter therein.
The Saints of past ages
And latter days too,
Will rest a long season
In perfect peace.
The Lord will provide.

The following clipping from the Chicago Mail of the 7th inst., explains itself:

“Yes, I’m a saint,” said S. C. Good, a painter and paperhanger at 263 West Indiana street. Mr. Good is apparently quite an intelligent gentleman, and was very serious. He is a man of medium stature, bright-eyed, energetic, and has a comfortable home. He belongs to the sect of Latter-day Saints, and his solitary aptitude. He is supposed to be a better man than his father debarred from the public Crown Prince William, the present Emperor brings prominently before us; he is a remnant of the people who inhabited this country thousands of years ago, a remnant of which are the Indians. It does not differ in all salient points from the bible. In point of fact, it is more explicit in some particulars.

This was rather startling and provoked the reporter’s inquiry.

“One point,” said Mr. Good, “expressly bears upon the marital relation. ‘A man shall have but one wife, and concubines he shall have none, for the Lord God delighteth in the chastity of women.’ The bible is not as clear upon this point, you will observe, as the much abused Book of Mormon. With this work we can completely down these polygamists Mormons, but with your bible you could not stand before them a minute. The Book of Mormon, however has been practically set aside by the Salt Lake alleged Saints since Brigham Young took charge of the church.”

THE GERMAN EMPEROR.—The death of the German Emperor brings prominently before the public Crown Prince William, the present Emperor. He is nearly thirty years old, fairly educated, not particularly bright, but supposed to have a military aptitude. He is supposed to differ from his father In his political ideas, and lacks his father’s Christian integrity. His left arm is withered, and he is troubled with abscesses In one of his ears, so that he will not bring to the throne a very stalwart body. 1 character he seems to be brusque, overbearing and selfish, untrue to his wife, and lacking in filial affection for his family. It is even said that he was not brought up by his father. ‘Watch and pray’ is the advice he has been given by his father, and he is credited with being, If he is not, the outlook for the German empire is not bright.

MADAME DIES D’EBBEAR, the New York spiritualist that created a sensation by producing spirit pictures, Is now on trial for fraud. The prosecution have demonstrated In court her process by also producing spirit pictures on canvas. It is a simple trick when it is understood.

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The elder who baptized me cheered, encouraged and strengthened me. I say to the sisters that their letters have greatly done. That I am doing wrong to put it off longer. I have little hope of ever seeing them again that I am doing wrong to put it off longer. I have little hope of ever seeing them again.

The Lord of the harvest walked where those he had sent in the early morn. Where the field was white with the opening dawn, Where those who had sowed in the early morn. Were reaping the grain in the noontide heat. He had chosen a place for each faithful one, And hidden them work till the day was done.

Apart from the others, with troubled voices. Spoke one who had gathered to golden grain; "The Master has given no work to me, And my coming hither has been in vain; The reapers with gladness and song will come, But no sheaves will be mine in the harvest home.'"

He heard the complaint, and he called her name: "What child, why standest thou here? Go fill thy cup from the hillside stream. And bring to those who are toiling near; I will bless thy labor, and it shall be kept in remembrance as done for me."

"Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;
But no stream, no cup of cold water to me,
For I can not spend my time preaching; but is that what is right. My prayer is that we may all overcome the trials and temptations of this life.

Let us all pray for one another. How I hope we will all prove faithful and meet on that beautiful shore where parting will be unknown. I have seen the day that I would rather dance than to serve God, but the Lord has changed my heart.

Do not be afraid to trust the Lord with a little of our time. I see that every one would come in the unity of the faith and be baptized before it is too late. Pray for me, dear sisters, that I may meet you all at Jesus' feet, then.

Dear Sister Frances:- I have just been reading the letters in the Home Column, and feel so glad to say that I am working to be a "soldier in the army of the Lord." I am but fifteen years old, but feel that I have a work to do as well as the rest, for my blessed Redeemer. I love to go to Sunday School and prayer-meeting, to "read and sing of our heavenly King," and to try to do what is right. My prayer is that we may all overcome the trials and temptations of this life.

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"Let us all weave in the warp of our lives here below, Threads that are pure as the driven snow; That when the last shuttle through the fabric is run, The great Master Weaver will say, "Well done."

Dear Sister Frances:- Virginia's letter in the Prayer League, not having the privilege of hearing the gospel preached, said: the Idea of the League pleases me. I feel my understanding to be more a cup of cold water to me, for I can not spend my time preaching; but is that what is right. My prayer is that we may all overcome the trials and temptations of this life.

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Dear Sister Frances:- Virginia's letter in the Prayer League, not having the privilege of hearing the gospel preached, said: the Idea of the League pleases me. I feel my understanding to be more

Yours in hope of victory,
Lou Berry.

July 3d.

Dear Sister Frances:- Virginia's letter in the Prayer League, not having the privilege of hearing the gospel preached, said: the Idea of the League pleases me. I feel my understanding to be more
Correspondence.

Wilkesville, Ohio, June 24th.

Bra. Joseph and Blair:—The work is moving on in this part of the vineyard. Elder James Moler came and preached two discourses a short distance north of Wilkesville to a small but very attentive audience. Having to leave and attend to some other labor Elder Devore came and took charge and continued several discourses. The congregations increasing in number. Bro. Devore had good liberty. He spared no pains in explaining the truth of the gospel as taught by Christ and his apostles, which Paul says is the power of God to all them that believe. They want preaching there as soon as convenient. The seed sown there will spring up and grow if properly cared for. An old gentleman said on his way home that now he was satisfied that there was something for a man to do before he departed this life. He was convinced of that in two sermons. He has heard many different faiths but he could not believe their teachings. I can still say that the work is true and I love it. I want to continue to the end and be more faithful. It is God's work and I know it.

Your brother,

R. H. EVINS.

ECKERTY, Ind., July 6th.

Editor Herald:—We think you please enter these few lines in your column. We are taking the good old Herald and every brother and sister should take it.

Yours,

C. A. ROBERTSON.

GREENVILLE, Pa., June 23d.

Dear Herald: I crave a part of your space to correct an item of "Ye Editor" in your issue of July 2d, respecting the laborers said on his way home that now he was satisfied that there was something for a man to do before he departed this life. He was convinced of that in two sermons. He has heard many different faiths but he could not believe their teachings. I can still say that the work is true and I love it. I want to continue to the end and be more faithful. It is God's work and I know it.

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Your brother,

R. H. EVINS.

Dear Readers:—Our home column missionary fund is a very poor health this summer.

Lottie Granger, Quincy, Ill............ 85
E. Margaret Stanley, Streator, Ill........... 30
Sr. Minerva Thomas, Mt. Vernon, Ill. ..... 100
Sr. Mary A. Boyd, Sterling, Col. ........ 100
Sr. Addie McConley, Sterling, Col. ....... 100
Sr. Minerva Thomas, Mt. Vernon, Or....... 100
Sr. Lottie Granger, Quincy, Ill........ 85
Sr. Ann Danielson, Leland, Ill. ......... 55
Sr. Margaret Stanley, Streator, Ill. ....... 50
Sr. E. L. Randall, Petersburgh, Neb. ....... 30
Bro. N. A. Boyd and wife, Hill City, Kans. ..... 100
Lavon, Iowa, July 7th.

‘Send all money to David Dancer, Box 82.”

A Jewish rabbi from the Spanish and Portuguese congregation of New York, opened the Senate with prayer on Tuesday last, April 24th. He followed the Jewish custom, and wore his hat while praying. This is the second time in the history of the government that a Jew has offered prayer in the Senate.

NOTICE.

During the last General Conference two groups were Photographed: one of the "Twelve," and one of the "Seven." These pictures will be published for a few cents. Address orders to WILLS, BRO., Box 76, Boise, Montana Territory.
highly of our people, and that the Latter Day Saints were as moral, honest and industrious as any other people. He spoke very pleasantly of Bro. W. H. and E. L. Kelley whom he met there. The sisters Kelley and Sr. Griffis are often called upon to conduct visitors through the Temple, when the brethren are away on their missions, sometimes having to leave their wash tubs to do so. It seems to me this should not be required of them. Woman's organization is not suited for climbing up those stairs so often as is required. It is hard work for a strong young man to go up and down them four and six times per day as they often have to do, and it is too hard for the sisters to do, and have their house work to do besides; yet they will not neglect an opportunity to do good. These remarks are voluntary on my part, and suggested by what I saw and heard. I earnestly hope that the next General Conference will appoint some elder in charge there during the summer months especially, and have meetings held regularly. People will attend services for miles around and from all parts of the world, thus an incalculable amount of good can be done in removing prejudice and opening doors for the elders in every field through this work at Kirtland alone. I think we can promise to find the elder appointed there sufficient work to do. In this district in the winter after the season closes at Kirtland, so that he will not get very lonesome. Just try us in these matters. We missed brother and sister Salyards, but we have plenty of sympathy in that feeling; others there and throughout the district share in it and regret the necessity for their removal.

Bro. James Brown, president of the district advised me by postal from Beaver Falls, Pennsylvania, early in May, that he had not yet baptized any more there, and did not know whether those spoken of by Bro. Hodge would obey before he left or not. I have not heard from him since. Bro. David Strachan of Youngstown, Ohio, went to Washingtonville, Ohio, the last Sunday in May to baptize some there, they having sent him for that purpose. I fully believe those for whom he followed God for the building up of Zion, and the deliverance from sin, priestcraft, and man's traditions, those willing to accept light and truth through God's appointed means. They left with the prayers and sympathy of the Boston Saints; and as we bid them good-bye, on the steamer that was to take them to their field of labor, and watch its departure, we felt the force of the words of the poet, "I bid you go to part again." I am satisfied their dear companion will find work to do, and their willing hands will cheerfully respond to all demands made upon them. Many things I could write of, but wisdom admonishes me to leave it to wiser heads and elder pens than mine. I greatly rejoiced to welcome Bro. E. C. Briggs back again. Although his stay will be short, I feel satisfied it will be fraught with good. I, with many others, was very much taken aback when we saw his labors were not to be continued in this district this year; but we believe it will be the means of bringing about a better understanding of the right, authority, and specific work of an apostle in this the Church of our Lord and Savior Jesus Christ.

Bro. W. H. Kelley spoke twice last Sabbath, July 1st; and although it makes the heart sad to see so few out to hear the words of truth and wisdom in this large city, I believe they were appreciated by those who listened to them, and I pray we may cherish them up in our hearts and be enabled to impart them to others.

The work is onward, brethren, although Satan with all his legions is trying to stop its progress. It will roll forth in the face of all opposition, but shall I be able to keep up with its steady march? Shall I be able to stand the trials that every day present? God forbid; for all this will lead to something better, greater, more complete.

The missionaries appointed here have not yet reached this field so far as I am informed in present writing. They are much needed since Bro. Kelley Griffis and Salyards are taken from us.

Elders of Pittsburg and Kirtland district, please take notice. By reason of removal of Bro. R. S. Salyards the district records are now in my possession until another secretary is appointed. Please send me promptly notice of all additions and changes.

W. H. GARRETT, Asst. Sec'y.

Mayetta, Kan., July 9th.

Bro. Joseph—I have preached here four times, and yesterday baptized five of those deceived by L. D. Hickey who led them to believe that he was an elder of the Church of Jesus Christ of Latter Day Saints. I go to-day twelve miles to Avoca where I am informed there are several honest ones in the same condition. The Lord has blessed us greatly; praise his holy name.

In bonds, E. C. BRAND.

Boston, Mass., July 5th.

Dear Saints:—We had Bro. Parsons with us (Sabbath) June 24th, who was greatly blessed while presenting the "peaceable things of the kingdom," and bringing us to a diligent observance of that which proceedeth out of the mouth of God, and I feel sure his work was not in vain. The following Wednesday evening we enjoyed greatly the presence of brethren W. H. Kelley, E. C. Briggs, F. M. Sheehy, and Bro. Robinson, colaboror with Bro. Parsons, who have left the west with their companions for Nova Scotia. I fully believe those for whom he followed God for the building up of Zion, and the deliverance from sin, priestcraft, and man's traditions, those willing to accept light and truth through God's appointed means. They left with the prayers and sympathy of the Boston Saints; and as we bid them good-bye, on the steamer that was to take them to their field of labor, and watched its departure, we felt the force of the words of the poet, "I bid you go to part again." I am satisfied their dear companion will find work to do, and their willing hands will cheerfully respond to all demands made upon them. Many things I could write of, but wisdom admonishes me to leave it to wiser heads and elder pens than mine. I greatly rejoiced to welcome Bro. E. C. Briggs back again. Although his stay will be short, I feel satisfied it will be fraught with good. I, with many others, was very much taken aback when we saw his labors were not to be continued in this district this year; but we believe it will be the means of bringing about a better understanding of the right, authority, and specific work of an apostle in this the Church of our Lord and Savior Jesus Christ.

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W. H. GARRETT.
to come, bow in humble submission to this seed. Ye will, ye must, for this Is the decree of our eternal, unchanged God. How our thoughts multiply and the field expands while the Spirit dictates. O, why can we not always enjoy that hallowed influence, so meek, so pure; the soul would fain say, Let us build here three tabernacles—but no, not yet; first drink of the cup that I (Jesus) drank of, and be baptized with the baptism wherewith I was baptized.

We are now twelve members, prospects for more; are unorganized as yet; preaching every Sunday, prayer meeting every Thursday eve; enjoy a degree of the Spirit. I have baptized five and confirmed them; blessed five children; administered to the sick with some good results; attended several funerals; united In marriage four couples among whom are Bro. Andrew Atwood, of Charter Oak, Iowa, to Mrs. Hattie McHenry.

In bonds,

D. W. Shirk.

GALIEN, Michigan, June 28th.
Editors Herald:—A prospectus of the situation of the work in the mission comprising Michigan and Northern Indiana, indicates that one of our greatest needs is laborers. We are trying, however, to be reconciled to the circumstances governing, and conjointly with force appointed to the work, to be open to suggestions from the brethren. We are in the process of developing the work among men was present in graphic and wonderful contrast with the evangelical arrangements of modern times, for getting money to push religious claims. The illustrations were apt and the Saints and even the friends felt to rejoice to see that the justice of the principle attested its divinity. Some members of the same church, have said to me: "Joseph Smith's financial system is the best system in the world;" evidently not realizing that it antedates Joseph's time as far back at least as Abraham, who obeyed the gospel, (Gal. 3: 8), and traveled and preached it, (Ps. 105: 13-16), and walked in the steps of gospel faith, (Gen. 14: 18-20), giving "sifts of all;" obeying God's "laws" he became "head of the world" to come, just as we "also walk in the steps of that faith of our father Abraham, which he had," become heirs with him, of the world to come (Rom. 4: 13). Strange! The rays of revealed light refuse to reflect light as it relates to his gospel system save through the mediums appointed of God—the prophets. But who put up the Sistine Chapel, or even the dark arts, or earth, that reflect the light of the physical heavens, but their suns, moons and stars! But these thoughts, like the sermon, are likely to come when all may know of its truth. May God give to me the closer it is, the more I love him. In him will I put my trust, although at times I wonder? Why wonder? Why should we not always enjoy that influence which is like a white winged messenger of peace hovered over all the meetings, imparting joy and gladness to the hearts of all present. At 9 a.m. Sunday, the 19th, a large audience assembled at the beautiful little river where, in its pure waters, with the rays of the sun blazing down, they witnessed the immersion of ten precious souls into Jesus the Savior. Among them Bro. and sister Cannon, of Syracuse, Indiana, who had read and investigated themselves into the faith and are firm. Some of the Coldwater Saints seemed trying to love the truth, and when some of the children came forward for baptism, so like the little lambs of the flock pressing their way into the fold of the Good Shepherd.

At 10:30 a well filled house listened to a remarkably able discourse delivered by Elder E. L. Kelley, on "Laying up treasures in heaven." It was flush with the Spirit's power, and the justice of the Lord's way of acceptance of aliens, offerings and others for the sustaining of his work among men. In the salmon, the little lambs of the flock pressing their way into the fold of the Good Shepherd. The mail was carried with a vim and conference was a success. I preached six evenings in seven days, including some starry night, after the conference, to labor there for a long time. We trust not to be forgotten in his prayers, in his prayers, for the success of the Saints for the success of our efforts.

Your brother in gospel bonds,
C. Scott.

REHOBOTH, Mass., June 25th.
Bro. Carpenter:—When I subscribed for the Herald last March, I spoke of having it sent to Georgiaville, Rhode Island, until further notice; and now I have felt for a long time that it was the Lord's will that I should move into the town of Rehoboth, where I was born and reared until married. The Lord saw fit to remove, for some purpose, a kind and affectionate husband from me. Shortly after his death I became acquainted with the Latter Day Saints, and about a year after that I joined the Church. That was, I think, three years ago last January. Many have been the beautiful visions and dreams, and many have been the trials and persecution from my own dear friends, those that I love. But I have found the Lord to be a great helper in every time of need. In him will I put my trust, although at times I think weak and unobserved. That was, I feel lonely here with none of the Saints to speak to; but I know that it is the Lord's will that I should be placed here, that the gospel should be preached in this part of the vineyard. By his help I shall try to do all I can.
to have a way opened for his servants to come and speak to the people. The first night I slept in my house I was led to pray as I never was before, and in my dream I saw a beautiful, plain, snow-white meeting-house, with silver lights in all the windows. It was lifted above all others, and seemed to be in the air, and all others were beneath it. I felt to rejoice that the Lord had not forgotten his people, and that there would be a branch raised up here in his own good time. I desire an interest in the prayers of all the Saints that I may be faithful, and be worthy to be the means of bringing some into the kingdom.

Ardelia M. Clark

Kansas City, Mo., July 7th.

Dear Herald:—The Saints here are constantly striving to show to the world that to be a Saint is to be Christ-like in every particular, for we are aware that the eyes of all are upon us, watching us at every step. For this reason we have need to watch and pray at all times. We have a small church at 1914 Troost Avenue. I put this in because I have found several Saints that could not find our branch; so if there are any brethren in the city, or any that know of any in the city will confer a favor by giving them the information they need, or write me giving me their address. We can get a little better hearing both in public and private than we could before. There seems to be a split of enquiry abroad. Some are reading the Voice of Warning, others have bought the Book of Mormon and are reading it. We trust it will be the means of an ingathering before long. The Kansas City Evening News kindly sent us word that if we would send them items of our preaching, and subject and items of the sermon they would insert it free of charge. This a chance the Saints have not had the opportunity of before. So, any of the district authorities visiting this branch with the intention of speaking will please notify Bro. A. Allen, at the above address, in time to have it inserted in the Saturday evening paper. Trusting this may be the means of some at least finding their way into the kingdom, I remain Yours in gospel bonds.

Henry Sparking

Hoel Y. Mynvld, Southern Down, Wales,
June 24th, 1888.

Pres. Joseph Smith; Dear Brother:—Just a line, while sending the enclosed for Herald, to say that the prospects for Wales are brighter than ever. People are beginning to understand us. I am preaching to hundreds every Sunday here, in the open air, and better listeners I never had. I move from here next week, and am sorry for that, for the people are thirsting for the pure gospel. I have labored hard here; the result will be known when our Master counteth up his jewels. I ask an interest in your faiths and prayers, that wherever I may sojourn here, in time, I may not only leave behind me an honorable name, but a work begun which will grow by the grace of God, to the salvation of many souls, the glory of God, and the advance of his cause and kingdom upon earth. I am ashamed of the gospel of Christ for I know it to be the power of God unto salvation. I am ashamed of the name of Latter Day Saint; for I know the church is the Church of Jesus Christ, and the

saints therein who are faithful are those who shall reign with him when he cometh with those dear ones who have gone before, washed in the blood of lamb.

God bless you, Bro. Joseph, in your work, is over my humble prayer. With love, from

George Cope

Lone Rock, Mo., June 28th.

Bro. Joseph and William:—I am glad I am a Latter Day Saint; and I give some of the reasons why I still hold to the doctrine, as taught by them. First, Because I know what they teach is true; for God has given me knowledge of the same. Second, Through obedience to the gospel I have been healed of a disease had from childhood. Third, By partaking of the oil which has been consecrated by them, I have been relieved of pain. Thus it has been done by the power of God; and to God be all the glory.

I love this glorious latter day work; for it brings me hours of comfort and relief. I may become a castaway and desert from this glorious truth which has been commissioned from heaven by an angel; but should I, yet my testimony will still remain with God. My desire is that I may so live that when He comes I may be ready to meet Him. I confess that I may do things which are contrary to His will; thanks be to God, we have an advocate with the Father.

Yours in the one faith,

Edward E. Marshall

Santa Clara, Dec., June 4th.

Dear Herald:—We are not dead nor sleeping, but are trying to keep the gospel banner unfurled, and with the help of God we will continue the battle against sin and sincraeitust until we hear the voice of our Master saying, “Well done, thou good and faithful servant, enter thou into the joy of thy Lord.”

We are gathering ground step by step. The Saints here are somewhat scattered, and for that reason we meet only every two weeks. We are holding meetings in the Mitchell school-house, about four miles west of Newark. Some of us have to go fourteen miles to meeting, or twenty-eight miles the round trip.

I am well pleased with the action of our late General Conference by their course in organizing other quorums. I wish to say to the brethren of the Second Quorum of Priests—not as an official member, but as a brother in the quorum—that inasmuch as we are now organized in a quorum, let us strive to gain a name that all the Saints may be proud of, and put our shoulder to the wheel and make a united effort for the advancement of God’s truth. We have each a duty to perform and should stand as “valliant soldiers in the army of the Lord,” not shrink from any duty, but improve every talent, and great will be our reward.

I am much pleased with all our church publications, and believe it the duty of all the Saints to do all in their power to secure for them a larger circulation. It seems to me that all the Saints who do not take, or at least read our church literature, are “way behind the times.” I think it also the duty of all those interested in this great latter day work to help Bro. H. P. Brown in his efforts to keep the Expositor alive. I believe it is doing a noble work for the advance of the restored gospel.” Help him, brothers and sisters, with your money as well as your prayers—the

cost is only one dollar per year, and with this as with the rest of our publications, “you get the worth of your money,” not only once but many times.

I hope Bro. Elvin will continue his articles on the “Nephitic Records,” for as Bro. Elvin says, “The burden of defense is fast falling upon the Latter Day Saints, more especially in the Indian Territory.” Being one of these “young men” just about to cross over the twenty line, I desire to be an able defender of the truth, and just such articles as that of Bro. Elvin’s will, with God’s help, prepare me for the battle field. I have the promise of great things if I am faithful. Pray for me, brothers and sisters, that I may prove true to my covenant and work a great work for our Master.

If any of the traveling ministry come to this part of the Lord’s vineyard, just drop me a line stating what day you will arrive, and we will meet you at any of the following stations: Britten, Barch, Claremont, or Hecla. We are just about the same distance from all the above named stations. My postoffice is Santa Clara, Brown County. In regard to “Autumn Leaves,” I believe the Saints, both old and young, appreciate Sr. Walker’s efforts to give the church, especially the youth, a monthly magazine. One reason that leads me to this conclusion is the rapidity with which the reprinted edition was called for. Long may it live to feed hungry souls with nourishing food, even to leading many into the kingdom of God.

Yours In gospel bonds,

E. Day Bennett

Santa Ana, Calif., July 1st.

Bro. Joseph:—I am receiving letters from isolated Saints in different states and territories, all wanting information about Missouri, and wanting to know why some of the elders have not said something about going there before. As a rule all that have written to me are men worth from two to five thousand dollars; some of them living in cities and working by the day for some one who is getting the benefit of their labor. The elders have advised the Saints to go to the regions around,“ and buy them homes, to those who are able to do so, and improve them, making a home and place they need not be ashamed of; but in going to Missouri we must remember that we must have a living; that it takes money to buy land; and work the same as elsewhere to build up good homes. If we believe that we are to go there some time to build up homes, why not now, as well as any other time.

Why not go there when land can be bought cheap and work for ourselves on farms, as well have our money in a house and lot and work for some one by the day; giving them the profit of our labors?

As for myself I am going, because I see that land in the best parts of Missouri will not stay as low as it now is. I will give my testimony. I find that the men and money sent out are selling money to nearly all parts of that state, to loan on real estate security. Kansas is mortgaged heavily as a state, and many of the farmers are obliged to sell for what they can get, in order to get something more than what their places are mortgaged for. The same is true of the States of Georgia, Alabama, and Mississippi. In Arkansas and Tennessee, they are all under mortgage; so the parties were obliged to sell, and I find most of the land the same way. When this land goes into the hands
of those eastern capitalists it can not be got as long as this is the case. There are plenty of Saints who are willing to buy large farms there that are waiting for what? Why not secure what land we can; it will pay interest on the money. Buy and lease it to others, and in that way there are many poor Saints who are struggling hard for a living that could be helped and we be keeping the commandments of God to “gather unto the religious rest.” I know of one place close to where we bought of four thousand acres, all in one field, all fenced, plenty of timber, water, good buildings, mostly In crop, that can be bought for twelve and one half dollars an acre. I have been acquainted with farming and farming lands all my life, and I never saw better than I found in Vernon county. It is also a good stock country.

We will have a branch of the Saints there this fall, if nothing happens more than we know of. Bro. Goff will go in July, in order to build; but I will not go till fall. We want the Saints who are ready to go there and that have the means to buy land, to come and settle with us. But don’t come and grumble and say: “If it had not been for Bro. Thompson I would not have been here.” Come on your own judgment.

I have written as I see this, and the best I can for the best interest of the Saints. I have no land to sell there, nor am I paid for giving my views. No one got me to go there, so if I am disappointed, I will blame myself. I expect to make a living there as well as here, and I do not look for any more blessing there than I would get here if equally deserving. If we go that way we will not be disappointed.

Your brother,  
A. W. THOMPSON.

Communications.

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

"THE LIGHT OF MESSIAH."  
A book bearing the above title has recently been placed in my hands. From an examination of its contents I learn that it purports to be the revelations of Spiritualism, but all the religions of the earth are in a sense recognized, and the Reorganized Church is placed in advance of all other churches, yet only as a link between other churches and a higher order called the "Order of Messiah," and after that comes the kingdom. So the church is all right in its place, but it is simply an ante-chamber to this higher order of things, as no one can enter "The Order of Messiah" without having first become a member of the church. "Joseph Smith, of Lamoni," is recognized as the rightful president of the church, and the church organization is all right. But "The Order of Messiah," which is higher, and partakes of a military nature, are three Generals: 1st, "The General in Chief," to the world. 2d, "The General to the Jews." 3d, "The third General in rank is the Church General." "The Order of Messiah, for General Thompson is to have his headquarters at Jerusalem, and "the Church General" will have headquarters at Independence, Missouri. After these." I have heard of many other orders of churches which I will not take space to mention.

The claim is made that Jesus Christ has "materialized," and revealed "The Order of Messiah" to this General or messenger, and Joseph is called upon to accept and be identified with the promise of the church. I have no prejudice against the Order, because Zion’s counsellors shall be messengers of the Order. All are elders of the church organization; so nothing in the church will be interfered with, and they shall stand by the President’s side and be messengers of the Order, and counselors between the church and the Order, which shall have its own degrees given to it."—page 322.

Neither must the church direct the Order as will be seen by the following:—

"Not any orders can be issued by the church, in the name of the Order; but the General in Chief or the third General controling the Order, shall receive this work. If he will listen to the voice of the Spirit, and receive him even as he shall receive this work. Amen."—p. 362.

Again: "The General for the Jews, my Messenger David, and the second General of the Order, shall be represented by a vicar of the Kingdom, and receive him even as he shall receive this work. Amen."—p. 361.

The third General most interests us, as he is the General of the church, and as we have seen by quotation from p. 322 controls the "Order of Messiah." His name is John Parson, of Oakland, California. Of him it is said:—"The third General of the Order, the General to all the churches of Christianity, and the Church of Saints, my Messenger John, my apostle to the church at Lamoni, shall be assisted in his endowment in the work by doing my will, and the power to conquer hindrances by, if he receives me in the Spirit in great meekness, as Moses did, then the spirit and power of God shall abide with him. He shall deliver the elect of my Father’s house and a home of rest and comfort, when he returns from his work and his mission to the scattered messengers and the Saints of the church."—p. 361.

He is to be an independent counsellor to the President of the church as we learn from the following:—"The third general or church general has not necessarily to be a counselor, nor to be one of the two counsellors to the President of the church, as he officiates independently as a counsellor of the church."

"This counsel should be in a hostile relation to the order from social disorder in the church."—p. 348.

Unless this relation exists the order or union is not perfect. "However in the true and intimate relation between the Order and the church, the spirit is one with the Order in the same unity of the Messiah, and can only be fully expressed in its true unity by the third general of the Order being the counsellor to the president, and at times the right or left hand counselor in the church."—p. 348.

This you see is the only way to bring unity, by the third general controlling the Order independently of the church, and at the same time counseling the president of the church in church affairs. This form of Spiritualism recognizes the church as being of God.

"Remain friendly to the Catholic and Protestant churches, because mine elect are to be found in all of them. The world shall condemn and persecute, but my Father’s work shall go to the churches of Christianity, and to the Jews, and to mankind generally."

The Reorganized church is a link between the churches and the Order, upon the same principle as the Order is a link between the combined churches and the kingdom. Pages 7 and 8 of "Preface by the Messiah."”

"Who is that youth you discover? He is the son, of the son, of the son of Joseph the Smirh. The fourth link from Joseph, and the seventh of that family that shall preside in the church, or keep the priesthood in the direct line in the church."—p. 117.

"My servant Joseph Smith, of Lamoni, stands in his father’s place by birthright as the president of the church," &c. p. 321.

IT ENDORSES MODERN SPIRITUALISM.

"The manifestations of Spiritualism gave to humanity a new influx and a new impulse of spiritual light and harmonical philosophy." (Page 3 of "Preface by the Messiah.") "The reality that materialized spirits appear is a fact given to man as the presence of the resurrection from the dead."—p. 4.

"The movement of Spiritualism has met with the most hearty endorsement and cooperation of Jesus with the spiritual congress now presiding in the summer land. ..." "Harmonized Spiritual seances and controls and inspires mediums, and has materialized repeatedly at Terre Haute, Indiana, and other places known well to
"And in all I gave to Joseph Morris, I gave him in so far as I was able to receive it from me. "Let no corrections or comments be made on any revelation given to him, but in due time will I reflect more light on them all."—p. 113.

Numerous other men are endorsed, as well as the standard books of the church: "The same can be said about the Old and New Testaments, the Book of Mormon, and the revelations given to my servant Joseph, the Seer and to his son, my servant Joseph, of Lamoni, and in numerous other instances when revelations were given to Joseph, the Seer and his servants, Lyman Wight, Sydney Rigdon, Strang and Hedrick, and the Whimners, and others too numerous to mention; some of them very little known, as Gladden Bishop, Giles and John Livingston, and whoever they may be, down to Joseph, my servant, of Lamoni."—p. 113. I pause to ask who was Joseph Thompson, and in what age did he live?

Mohammedan Religion Endorsed.

"Zion shall not stand deserted, but the King of Kings shall dwell in the holy mount, and shall be seen among Israel, for your people shall be no more he laid in dust and ashes, but when those who have slain you have had their fill they shall Moriah again be redeemed and the temple foremost among temples in Canaan shall be seen near the Mosque of Omar."—p. 134.

Swedenborg Endorsed.

"Joseph Smith was truly a prophet sent by my Father to give the infusion of a new spirit to true worship, as true as Emanuel Swedenborg was my messenger, and I revealed myself to him, and gave him light," &c.—p. 293.

Buddha Receives Recognition.

"Blessed be thou before all thy brethren, because the God of Brama the meek has made thee meek, and caused thy soul to be ground in the dust that it might be polished in its own suffering to be a shining star in the firmament."—p. 295.

I had thought to pursue this subject further and to give some quotations in regard to the degrees and obligations of this Order, but I am ashamed that this is enough. I will only say, there are three degrees provided for with cerimonies and obligations connected with each. They are the degrees of the "White Cross," the "Red Cross" and the "Golden Cross" or the "Royal Princes of Messiah."

I have given the above quotations with our permission—they need none—they speak for themselves. But in conclusion, I allow me to say that I have investigated Spiritualism in many forms, and invariably turned from it disgusted with its workings. But this is the most dark, contemptible and deceptive phase of Spiritualism that I ever met. It is designed to entrap the Saints, and especially those whose testimony will not permit them to be deceived into renouncing the gospel as taught by the church. It teaches that the church is acknowledged to be the true work, so you can accept this without diminishing your faith in that; you can not only be a good Latter Day Saint, but you can go farther. It cunningly claims that "nothing in the church will be interfered with," and yet has resided upon the church this "third General of the Order" as an independent counsellor to the president of the church; it makes him the General of the Saints as well as other churches, and says: "Now when the Order of Messiah is restored to earth and is in working order, the church will be taught its duty and will be kept strictly to it. The Order will be a schoolmaster to the church, and the division will be known between the church and the kingdom to come, which the Order will herald to the church, but the church has to go out and convert the churches, and prepare the way for the Order and the kingdom to come."—pp. 377-8.

Nor is this all, it seeks to fasten upon the church an innumerable company of apostles possessing equal authority with the Twelve Apostles of the church. Here it is:—"Every brother and sister of the gospel of freedom is designated brother messenger or sister messenger. The words messenger and apostle are synonymous, and the Order of Messiah is an Apostolic Order; therefore is the priesthood, and the Spirit of the high priesthood of an apostle by ordination, bestowed on every member of the Order, with the power to officiate, equal in power with the Twelve Apostles of Messiah or the apostles in his church."—p. 378.

This, too, without the voice or consent of the church; for "not any orders can be issued by the church to the Order of Messiah." They act independently of the church, yet presume to officiate in the offices of the church. But "nothing in the church will be interfered with," or no, it will only be "taught its duty," and "kept strictly to it," by this "schoolmaster;" the First Presidency will be encumbered by a counsellor who will not be subject to the church and the apostolic office swarmed by a horde of SpiritualisticMediums who, while they are beyond the control of the church, act in the same office with the apostles; that's all! No intrusion intended!

I feel called upon to say to the church, and especially the Saints under my charge, who may have been misled by this influence: In the name of Jesus Christ denounce it as false and deceptive; accept only the pure principles of the gospel taught in the Bible, Book of Mormon and Doctrine and Covenants as the law by which we shall be governed. Beware of any man or spirit, which shall propose to teach you more or less than these, for they will lead you to destruction if you heed them. Should any man claiming to be a member of the church, undertake to introduce you, for your acceptance, either this book, or the system of philosophy it teaches, set him down as an impostor and deceiver, for such indeed he is, and report him immediately to the authorities of the church. Be assured that the highest order, organization ever delivered to man, by his Creator, is the Church of Christ with its organized quorums and priesthood.

May God preserve the Saints from deception and folly and keep them ever in the glorious light of his gospel.
Christ" called him a "legitimate prince," and titled him "Fide Defensor." The perfidy of the apostate, and the barbarity of Elizabeth's reign could in no wise help the Moors and Israelites of Spain. Those two peoples were branded as seditive heretics, even after they had been baptized.

"Islamism and Judaism were proscribed in Spain criminal."

If the Papal world did not connive at this wholesale confiscation, extirpation and butchery, why did not "His Holiness" excommunicate Isabel and Ferdinand, as were Luther and Henry, by St. Peter's chair? The massacre of the French Protestants was brutally butchered, can the Pope order a conclave, to Pope Gregory XIII., he ordered a commemorative memorial for the French monarch. This royal episode to within his house. "It is not be borne the news of the the two peoples were branded seditive heretics, even after they had been baptized.

Of D'Aubigne, the historian of the Reformation, he observes: "That veracious man has prudently suppressed or delicately touched Elizabeth's peccadillos;" he should be loth to condemn others in the things he not only allows, but persistently practised himself.

In the ordinance of baptism, "which consists in the pouring of water," there is a plea for its essentiality to remit original sin; hence infant regeneration is asserted. Our first parents transmitted mortality to their offspring. The second Adam stood for original sin, and brought life and immortality to light after an infinite plan. Man's thoughts are not sinful from infancy, "for of such is the kingdom of heaven," but "from his youth the imagination of man's heart is evil."

Gospel is manufactured, and words are foisted upon Christ, to wit: Baptism is the essential means established for washing away original sins and the stain consequent thereto. To bolster up the pedo-baptism hobby, recourse is had and reference is made to John 3:3, 5. All sex, ages, and conditions of mankind in the most unlimited acceptance is vehemently claimed and persistently urged by our Roman informant. I wonder if he would place such a dogmatic and arbitrary interpretation upon the generic term, "baptism," as found in the gospels, to wit: "Thou art God; thou turnest man to destruction and sayest 'Return ye children of men." Lydia and house are dragoned into service; but Paul, the apostle, and Silas, the prophet, turned their attention, and addressed the women which resorted thither. "She was baptized and her household," of women, of course, which were doubtless female employees, or clerks. The brethren are thrown in prison and miraculously delivered. The jailor and family are enjoined to believe. The mother church is excommunicated in all. "He and all his" were baptized. He, with the little band, returned from without to within his house. All the new converts both rejoiced and believed, as well as the head and guardian of the happy home. "He rejoiced, believing in God with all his house."

But why follow these strained texts, these perverted scriptures, which can only furnish false premises for erroneous and disastrous conclusions.

The mother church wrests the word of God away on the wing of fancy and wanders through the dark and devious, the treacherous and dangerous morass of far-fetched and mythical tradition, as a Peg-a-lantern, a will-with-a-wisp, or a jack-with-the-lantern.

Theo. B. Kirkland, the speculative of fair Columbia, pretends to think that the Anabaptists of Germany, the immersionists of the sixteenth century, are ludicrous, fanatical and impudent for raising their feeble voices against the thunder tones of all Christendom. He begs the question, the very lever, never turned by apostolic antiquity, to still the "feebly" voice of truth and right that came from over the sea. That "certain sound" has vibrated down the centuries, re-echoed round the world, and with age, still stands, strength and power are developed. Read, brother Gibbon, of the trumpet's blast against the walls of Jericho, nor cavil, nor whine; "What becomes of the Christian Church, if it has erred on so vital a point as baptism during the entire period of its existence?"

Why should you attempt to argue that little children have no inherent right, no natural claim to heaven? You abominably and urge Catholic parents to have their children baptized at the very earliest convenience. You touch the fond mother's heart in a skillful manner, as she seeks the well being of her progeny. "And yet the supernatural blessings of the child are often imperiled without remorse by the criminal postponement of Baptism." The reverend gentleman turns his importunities to the Baptists, begs and implores them to hear the old church and give their offspring the advantage of the doubt.

He censures the Episcopalians in convention assembled at Baltimore, for denying temporal regeneration, but he would find it difficult to tell when and how moral change comes in infant regeneration.

In the Book of Mormon, Moroni, eighth chapter, the baptism of little children is called a "gross error;" "solemn mockery," "Gibberish," etc; all because they are alive and whole in Christ, the important Baptist, beggs and implores them to hear the old church and give their offspring the advantage of the doubt.

"Behold, I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope nor charity. Inspiration further saith to all that so believe and teach, practice and question: "Whosoever shall keep the law of God, and the commandments of John the Baptist, and be baptized in the name of Jesus Christ, and be washed from all their iniquities, shall be saved."

The prophet was instructed from the true source and taught both pointedly and authoritatively.

Immersion is conceded to be a valid mode, but infusion and aspersion are held to be equally so, and the last named form is "the most convenient mode.""For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century the practice of baptism by infusion has prevailed. The Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

The more common practice in the Primitive Church is quite good enough for the people of God, this infusion and inventions have been variously and inventiously practiced. The Commonwealth, notwithstanding. The three thousand at the first pentecost; the sick and the delicate; the imprisoned, the seafaring, and the Frigid Zone man, are all presump­tuously looked for "the most convenient mode." The providence of the apostles in the nineteenth century have precisely the
same authority and obligation to confirm as they have to preach, to baptize, or to ordain;” but the hands of the Episcopalian churches are spiritually paralyzed by the fact that they have neither the authority nor the obligation to confirm as they have to preach, to baptize, or to ordain. Hence, while she hopes to receive grace by the imposition of hands, she adroitly disclaims prophecy, gift of tongues, manifestation of miraculous powers, etc.

“Why do not these gifts accompany now the imposition of hands? I answer, because they are no longer needed.”

Such daring blasphemers can not be the legitimate successors, therefore we confidently look for them in the restored gospel and accompanying church. The church doctors fain would tell us that tongues and miracles were “suited to the times,” but “it is not now expected that they upon whom hands are laid” should be so wrought upon. He may know “he has received the Holy Ghost,” his baptismal “blessing,” but Pharisees and rascals, rogues and highwaymen have a bond of union.

Alma Mater calls the Scripture, “The infallible word;” and says, “God created the heavens and the earth out of nothing.” And the paralytic children and “separated brethren” acquiesce, and advertise the stupid falsehoods. The dissenting children allowed the superannuated maternal ancestor to dose them with Athanasius’ views of the heavens and the earth out of nothing; the careless and the unconcerned; the impious atheist and the impious infidel; the careless and the unconcerned; and the careless and the unconcerned.

When the emblems for the Lord’s communion are divided, the most prominent of the various causes of the church are reconstructed, embellished and enlarged to time-anchored liturgies. “Among others, we have the Liturgy of Jerusalem, ascribed to the Apostle St. James; the Liturgy of Alexandria, attributed to St. Mark, the Evangelist, and the Liturgy of Rome, reconstructed from the Liturgy of St. Peter. There are various other Liturgies accredited to the apostles, or their immediate successors.” “We account for this wonderful uniformity of the celebration of the mass by supposing that the doctrine was received by the apostles from the common fountain of Christianity—Jesus Christ himself.”

If there was one plain, “thus saith the Lord,” Holy Church would not have to ascribe, attribute, refer, or suppose anything about it; neither would she exhume these old creeds, or seek after the traditions of the fathers. “St. Paul says that Jesus Christ was offered once. How then can we offer him daily?” I answer, that he was offered in a bloody manner and it is of this sacrifice that St. Paul speaks.

This is “private interpretation;” which the volume and the Catholic world denies and exalts. It is the war of the Popes with plain grammar, analogy, logic, reason of fact. Our exalted ecclesiastical dignitary wishes to learn “what better, or more efficacious way can we have of partaking of His merits than by assisting at the sacrifice of the altar?” I answer, through faith, and repentance; by baptism and confirmation; in obedience to God’s commandments, and incessant perseverance is full salvation. “With what awe and grateful love should we assist at this sacrifice. The angels were present at Calvary. Angels are present at the mass.” Prophecy, tongues, gifts, miraculous powers, and manifestations of the Spirit, by “the imposition of hands,” are abrogated, or done away.

Mr. G. cuts the Gordian knot, as he proceeds, in the plenitude of his power. “I answer, they are no longer needed.” Still, “angels are present at the mass;” which are “pure spirits without a body.” How does he know when, or where the heavenly messengers appear if they are so very pure that they are wholly incorporeal? “If the wounds of the martyrs plead so eloquently for us how much more the blood of Jesus shed daily upon our altar?” “Behold the Lamb of God,” in every drop of consecrated wine, and each particle of the “blest bread,” whole and entire, soul and divinity.

Our scribe wields the pen to define “religious ceremonies,” “which the church has ordained.”

This “worthy celebration of divine service;” even “the ceremonies now accompanying public worship are needful, usually more georgeous and elaborate than those recorded of our Savior; but it is quite natural that the majesty of ceremonial should keep pace with the growth and development of Christianity.”

“Various ceremonies are purloined from Paganism; rigid, rank, and dark; reconstructed, embellished and enlarged to ‘keep pace’ with the riches and despotism of the clergy, and the ignorance and superstition of the priest-ridden laity.

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THE SAINTS' HERALD.

Christians can, and ought to grow, but the system of faith and worship was, is, and will ever abide perfect. The gospel of Paul is the perfect law of James.

The missal, or mass book, contains prayers so be said at mass, which varies not from year to year, and from age to age. These sentiments and forms have remained almost verbatim for a thousand years or more, and the service of the mass the priest advances from the sacristy, stands at the foot of the altar, confesses to God and his Saints, ascends the altar; nine times the divine elenancy is invoked; intones the sublime doxology; sings the collects of the day; reads; chants; preaches; recites the Nicene creed; consecrates the eucharist; washes the tips of his fingers; changes the bread and wine into Christ's veritable body and bade fide blood; prays our Father et al, partakes, administers, blesses and concludes the whole dry recess. The Nicene creed; consecrates the eucharist; washes the tips of his fingers; changes the bread and wine into Christ's veritable body and bade fide blood; prays our Father et al, partakes, administers, blesses and concludes the whole dry recess.

For lighted tapers upon the altar are referred to an open book, and the listing of the treasures of sacred literature can, and ought to be impressed to the minister.

The grounds for the use of the chandeliers of the old law, consecrates the eucharist, blesses and concludes the whole dry recess.

Consequently, the fact that they are scarcely recognized any more, or that their appearance and importance have been infinitely improved, is a great advantage to the church.

The portions of the Decalogue, or ten commandments, that were not wholly abolished were so radically changed, and infinitely improved, that they are scarcely recognized any more.

Because the tribe of Levi, and especially the house of Aaron, were enjoined to wear distinctive apparel and peculiar attire, as shown in Exodus and Leviticus, the "church also, guided by heaven, prescribes sacred garments for her ministering priests."

Catholics imagine that this Popish rite is eminently proper and becoming to impress the minister, "while engaged in the sacred mysteries," and remind the congregation of the name from which it is performing. Outlandish inferences are drawn, as, for instance, the Magi presenting gifts to the infant Redeemer, to give credence and coloring to this faroer of a system of idolatry.

The investigations are described in detail, but the color varies, as white for Christmas; red for Pentecost; green from Trinity Sunday to Advent; purple for Lent; and black in masses for the dead.

Other religious festivals not a few, are sandwiched in with the variegating fabric of the old church.

(To be continued.)

Conference Minutes.

MASSACHUSETTS.

Conference of the above district convened at Fall River, Massachusetts, June 16th, 1885. W. H. Kelley and J. Smith were chosen to preside, and Thomas Whiting and F. M. Sheehy clerks. W. Pueill and S. Smith appointed ushers. C. Goodwin and D. T. Smith appointed a committee on the organization of a branch of the church, the members of which were referred to the auditor committee.

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(To be continued.)
Henderson Grove the 18th and 19th of August. From an attempt to "revive" the spiritual condition of the people, the following house was held:—Whereas the Canton branch has been a long time in a semi-disorganized state to the detriment of the work, therefore be it resolved, that the petitioners of this district be requested to go there and reorganize the branch; and if directed by the Spirit, to ordain officers, provide for the welfare of the Saints in that vicinity, and that he be authorized to take with him such help as he may need. Seconded by J. D. Jones; Saturday evening by John Chisnall; Sunday morning by D. Jones; at 10:30 a.m. prayer meeting, and at 12:30 p.m. preaching by J. D. Jones.

Four were baptized during the conference and throughout the session the Saints were blessed by being anointed with the oil of Bro. H. A. Strehl, we have a complete list of the quorum of elders.

THIRD QUORUM OF ELDERS

We make another appeal to you, and again ask that in all branches the members of the quorum be printed on a postal card, or otherwise, their full address; we wish to hasten the completion of the circular letter which will enable every branch to have a copy of Bro. H. A. Strehl.

Mississippi.

WALLES.

The quarterly conference of the Eastern district assembled June 19th in the Saints' meeting room, at Cardiff. Elder W. Morris president, Elder George Cope secretary, Elder R. M. Elvin recorder. The conference opened at 7 a.m. Monday, June 19th, 1888, by Elder D. Meredith. After singing hymn 861 (Saints' Hymn) Elder J. R. Gibbs exhibited all present to be faithful ministers for Christ, and was sorry that Elder T. E. Jenkins, president of this district be present to be faithful ministers for Christ. He was detained from branches were received as follows: Cardiff, J. D. Jones, aged 15 years; St. Joseph, Missouri, No. 600 Missouri street.

BORN.

THOMAS.—At Samaria, Oneida county, Idaho, April 26th, 1888, to Mr. and Mrs. William R. and Ellen C. Thomas, son, by Elder R. M. Elvin, and named Edward.

DIED.

FLOWER.—At Independence, Missouri, June 13th, 1888, the venerable Brother, who united with the church in 1873; was baptized by Bro. William Gittings. In 1874 he received an injury while laboring in a coal mine at Pinkeyville, Illinois, from which he never recovered. Over thirteen years he was helpless; both of his limbs being paralyzed. He was administered to at times and almost always felt blessed. He bore his misfortune patiently, and his faith was strong. He passed away with a full assurance of hope, his limbs being paralyzed. He was administered to in his last moments, and was called by his mother to view the cortege that followed the body to the last resting place.

JENKINS.—At Independence, Missouri, June 25th, 1888, of paralysis of the brain; Henry J. Jenkins, husband of Miss Cornelia Jenkins; aged 45 years, 8 months and 29 days. For several weeks his sickness lasted, much of which time he was unconscious. He was in the atmosphere of the fair view branch, while we mourn his loss it is not as those that have no hope. His sickness was of only two days duration, yet his suffering were great. He died in strength, and we feel that our loss is his great gain.

HAMPSON.—At Liverton, California, June 5th, Sr. Irina Hamilton; aged 30 years, 5 months and 3 days. She leaves a husband and five little children to mourn her loss. She was a patient wife with many friends, and was a cherished member of our church and her neighborhood, who deeply feel her departure.

ROBERTSON.—At Independence, Missouri June 26th, 1888, of paralysis of the brain; Henry J. Robertson, husband of Miss Cornelia Robertson; aged 45 years, 8 months and 29 days. For several weeks his sickness lasted, much of which time he was unconscious. He was in the atmosphere of the fair view branch, while we mourn his loss it is not as those that have no hope. His sickness was of only two days duration, yet his suffering were great. He died in strength, and we feel that our loss is his great gain.

HARRIS.—At his residence near Glen Easton, West Virginia, June 17th, 1888, our much loved brother; Elder Aaron Harris; aged 68 years. He had been a member of the Reorganized Church of Jesus Christ for nearly twenty-two years, and has always been a faithful servant of the Lord. He was a member of the Fairview branch. While we mourn his loss it is not as those that have no hope. His sickness was of only two days duration, yet his suffering were great. He died in strength, and we feel that our loss is his great gain.

HAMILTON.—At Livermore, California, June 9th, Sr. Idra Hamilton; aged 30 years, 5 months and 3 days. She leaves a husband and five little children to mourn their loss. She was a patient wife with many friends, and was a cherished member of our church and her neighborhood, who deeply feel her departure.

LAWTON.—Near Decatur, Nebraska, June 20th, 1888, of purgative fever, after an illness of fifteen days; Mary E., wife of Mr. G. W. Payton, aged 49 years, 9 months and 22 days. She was the daughter of Mr. and Mrs. Charles Payton, of Nicasia, Nebraska; aged 45 years, 8 months and 29 days. For several weeks his sickness lasted, much of which time he was unconscious. He was in the atmosphere of the fair view branch, while we mourn his loss it is not as those that have no hope. His sickness was of only two days duration, yet his suffering were great. He died in strength, and we feel that our loss is his great gain.

HAY.—Near Hearne, Texas, February 1st, 1888, Oscar, the son of Miss Lula Hay; aged 7 years, 3 months. His death was sudden and unexpected, and was not caused by accident or disease. The body was buried in the little cemetery near the residence of the deceased. The services were performed by the Bishop. The friends of the deceased will be furnished with the sermon by Rev. Queen, of the Baptist Church.

ADRESSES.

G. A. Blackburne, presiding elder, Tecumseh, Michigan.

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“For of such sort are they which creep into houses and lead captive all manner of sinners with sins, led away with divers lusts; ever learning and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reproving concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.”—2 Tim. 3:6.

Moreover predicts the same state of things among professed Saints in the last days, when he says: “O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God?”—Book of Mormon 4:4.

Among the chief and most effective means for polluting the individual, and the Church of God, is this adulterous spirit. If permitted, it pollutes the heart in its desires, and then the very fountain is corrupt, the “chamber of imagery” is defiled, and evil deeds follow when convenient occasion is presented.

The grossness of this evil, and also the danger of it, is seen in the strong and sharp denunciation of it by the Almighty: “And he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out.”—D. C. 47:7.

This is further confirmed in these portentous words:

“And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in the lake that burneth with fire and brimstone, which is the second death.” Verily I say, that they shall not have part in the first resurrection.”—D. C. 63:6.

That much, very much, of the blindness and vileness found among professed Saints have arisen from the withering, ruinous sin of adultery and its like, is beyond question. When the heart and soul is defiled by desire or deed in this direction, the Spirit of God is grieved, the powers of heaven withdraw from the individual, and unless he or she repents they go down to ruin and to woe. But when the heart is kept pure, the light of God will enter the soul; “it all glows with the imagery” of God. Its pathway will lie “beside the still waters,” and “upon the high places of earth.” “Blessed are the pure in heart, for they shall see God.”

In this “adulterous generation” the strictest care should be taken to keep the innermost springs of the soul free and untainted from all impurity of flesh and spirit. “Abstain from all appearance of evil.”

The clipping at the head of this article does not exaggerate in its statement of the evils it condemns. All who are conversant with the news of the day are aware that adulterous, lecherous, “flibustiers” are sweeping through the world like a deadly siccaroo, and that vast numbers are falling beneath its polluting power. The Saints, and the young, who should carefully, persistently cultivate the saving graces of genuine Christianity and enjoy that “beauty of holiness” which is seen in the blessed gospel of Christ. Therein is safety; therein is joy and gladness, for they are “profitable unto all things, having promise of the life that now is, and of that which is to come.”

HAND-BOOK ON PRIESTHOOD.

Who will compile for general church use a hand-book on the various and distinctive offices in the church, defining their respective grades, authority, privileges, powers and ministeriations, taking their facts from the standard books of the church and church history? We have no hesitancy in predicting that a faithful work of the kind here indicated would go very far in imparting essential knowledge on that subject, promote unity largely among the ministry and membership, and aid greatly in securing needed uniformity in sentiment, teaching, and administration. That such a work would meet with ready sale goes without saying. Shall we soon have such a work? Who will undertake it?

EXTRACTS FROM LETTERS.

Sr. Sarah Hannaman, recently baptized by Elder Beatty, wrote the 21st instant from Chauncey, Athens county, Ohio, and says: “Brother Beatty is inspired by the Spirit of truth and seems to have no other purpose than to do good. He labored in the midst of prejudice, but I think that some seed has been sown that will take root in holy hearts.”

Bro. J. C. Clapp wrote from John Day, Oregon, the 9th instant, saying he had baptized three estimable ladies there of late and had several more applications. He intends to organize a branch there soon. He says further:

“Weather hot. Satan turns his dogs loose occasionally, but they only growl a little and go back to their kennel. The Lord is with us.”

Bro. C. G. Lambdin, wrote from Anoglopa, Allegany county, N. Y., the 12th instant, sending for publications, and says:

“I am doing what I can in giving the people a knowledge of the gospel and latter day work.”

OUR PUBLISHING HOUSE.

In consequence of the many requests for permission to use the sacred names of Jesus and Adam, and the latter day scriptures, the proprietors of the Latter Day Truth, will gladly issue to all the publishing houses and periodicals in the United States, and to all the editors and authors, the following letterpress in larger type, in order that it may be used at the discretion of the publishers and authors.

To the Editors of:

We earnestly request permission to adopt the sacred names of Jesus and Adam, and the latter day scriptures, in publishing the Latter Day Truth. We believe, with the inspired Volume, that this is a duty which we owe to the sacred mission of the Church, and to the salvation of the world.

Sincerely yours,

[Signature]

Latter Day Truth Office, Decatur, Ill.
Bro. E. W. Nunley writes from Wheelock, Texas: "Have been preaching in Hills county, near Peoria, and have baptized four, two heads of families and two ladies. Some opposition had been aroused and for this cause, with the fact that the people desire to hear our claims, I look for a further ingathering soon."

Writing from Senior, Texas, the 10th instant, Bro. I. N. Roberts says: "I have baptized nine since the first of June. The work is moving on nicely in this mission."

Bro. J. C. Clapp writing from John Day, Oregon, where he has been preaching and baptizing, says in a letter dated July 12th: "Plenty of work, prospects bright and the Lord is with us."

EDITORIAL ITEMS.

Bro. N. P. Clawson wrote from Salina, Sevier county, Utah, the 7th inst., that Elder S. Borgquist, of Richfield, Utah, had spent considerable time during the past year in the surrounding settlements, talking with the people, distributing Heralds and Banners and tracts, and had succeeded well in reaching the judgment of many.

Elder W. P. Walker, author of "The Ruins Revisited," leaves to-day for Cincinnati, Ohio, to attend the Exposition. He will be in that city until the close of the Centennial Celebration, and after that will remain for some time in the state of Ohio, holding himself in readiness to respond to calls for ministerial labor. Saints in southern and central Ohio desiring the labors of Bro. Walker can communicate with him, care of the Post Office, Cincinnati, Ohio, until notified through the Herald of a change in his address.

Health Hints.

Here are some of the chief rules for patients to observe who are seeking health and healing under that system called Christian Science. Many of them are good, but not new. They have been urged by the best instructors on health topics for centuries past—notably in the present and last centuries. Read and profit by them:

Stop thinking or talking of your own or any other person's beliefs of sickness; also do not listen to any such conversation, and if it can be avoided in no other way absent yourself from any company where it is carried on.

Have no doubts of your final restoration to health, even if the case should be slow to yield. Truth must be victorious, and a doubtful condition of mind on your part but retards your cure. Allow no one to talk to you in a discouraging way about your case, but be loyal to science whatever friends may say or think, and you are sure of reward.

Above all, stop gossiping about the truth or humbug of science or your scientist. Be firmly grounded in the faith that science is true, and do not be blown about by the opinion of others. If troubled by doubts express them to your scientist only, and you will be shown the way out of them, while other people will but add to your perplexity. You must have the witness in yourself that science is truth, and then the affirmations or denials of mankind will not disturb you; until you do have this witness there is little peace for you. Look within your own soul for answers to all questions in regard to spiritual things, and then act on those answers. Act on your own best thought and not look to others to be led.

Never think or speak slightly of science whether you understand it or not; it is dangerous to you.

Not only never take any medicine, but have no desire to do so; it will hinder your recovery if you do. God is equal to your cure without these man made discoveries.

Be grateful for all improvement, whether it be much or little.

Do not try to conceal anything from your scientist, who holds all his patient's communications confidential. A concealed sin or trouble might be the very thing your scientist needs to cure you.

Keep your thoughts on pleasant things. Think as little as possible of your condition. Forget that troublesome self by lovingly doing for others.

Give up no one but good, kind thoughts. Any feeling of ill will or revenge might prevent your cure.

Have no anxiety about anything. It is a fruitful cause of sickness. Regard it as sinful, since it is doubting that your life is ruled by wisdom and love. "All that is not of faith is sin," and anxiety is far from being faith.

To some, of the more loyal a patient is to science and the greater his faith in God (Good) the quicker will be his release from sin or sickness.

Look alone to God for your cure and regard your scientist as but the instrument through which God works. Do not make too much of your scientist, for in that case you depend too much on him and too little on God. Make practical every bit of truth that you know. Help yourself all you can rather than rely on another's realization of truth.

By practicing these rules you will grow strong in truth, and that means to have the physical expression of strength.

Original Poetry.

AN EXHORTATION.

Up and away, O Saviour gone before, Why dost thou stay, dull soul; behold the door Is open, and his precepts bid thee rise. Whose power hath vanquished all thine enemies? In vain thou sayst, thou'rt hurried by thy Savior. Thou art vexed with him; till thou like him shine. How canst thou say His light is thine? Open thine eyes, sin-accursed soul, and see What a costly price they pay that turn to thee: Not profit, pleasure, honor as thou think'st, But lose, pain, shame, at which thou slightly winkest. All that is good,thy Savior dearly bought With his heart's blood, and it must be thou hast News where he keeps residence who that day. Longer no longer, open, and up away.

Wm. E. Kirkwood.

R. S. Sylvers, Lamoni, Decatur county, Iowa.
A. J. Moons, Elkhart, Anderson Co., Texas.
J. W. Gillis, 529 Colorado street, St. Louis, Missouri.
G. A. Blakeslee, president Bishop, Galien, Michigan.

Mothers' Home Column.

"Duty makes as strong a claim As if an angel called your name And all men heard the call."

SISTERS, HAVE YOU HEARD.

While waiting for the names to come in for enrollment in the Prayer League, we have more than once been led to wonder why they came so slowly, and at last have been led to question privately quite a number of the sisters to ascertain whether or not they approved of it. With two exceptions the answer has always been in the affirmative; but various causes have been assigned as the hindering one standing in the way of the names not having been sent before. There is a couple ringing in our memory to-day, and we transcribe it here:

"Do as I say, and not as I do."
"Time doth pass away."

How swiftly the hours glide by, and the days lengthen into weeks, months and years. The League is to be formed, and next week we will publish the readings and subject for concert of prayer. We have a list of names enrolled, and before the close of 1888 we expect to number them by hundreds. Are there no tried and tempted ones; none who are buffeted and sore afflicted? If there is comfort, hope and strength in unity of purpose and heart, why not join us. Some have written, "We are so situated that it is not possible for us to meet together." To such we say, "There is much you can do so. Make your wants known to God just where you are. If He meets with you your prayer is heard; and if heard, then the apostle tells us it is answered. Others have written, "We would like to meet together at a stated time." To these we say, Meet, and may God meet with you.

We will give a report next week of the amount paid into the Home Colony Missionary Fund since we last notified our readers just how it stood. We would like to tell you that it is being sustained mainly by persistent, self sacrificing effort which can never be properly estimated by dollars and cents; and to such as have contributed in this way we wish to say, "Jesus is standing over against the treasury," and he is not estimating what is being done as man estimates it. He is faithful just a little longer over the few things, and he will make you ruler over many. Yes, even those who have not cast in a penny, will find that the will has been taken for the deed, and that which they had in their heart to do has in reality been done. Who would not serve such a Master with gladness? Last week there came to us from a brother in Streator, Illinois, a beautifully wrought spool stand made by the sender, a man seventy-two years old. This he desired should be sold to the highest bidder for the benefit of the Home Colony Fund. One party bid $1.50 for it before it came to our hand; but we expect to get more than that for it before we part with it, and will render our account through the column. God bless the aged hands which wrought the gift, and refresh the memories of the sisters, that when their birthdays come they may not forget their offering. One sister in Colorado, sending one dollar, says, "I have saved a long time to ob-
The Saints' Herald.

747.

Independe, Mo., June 27th.

Dear Sisters:—The Herald is always a welcome visitor in our household, as it comes to us weekly, freighted with glad tidings of great joy, full of encouragement to the despairing and timely warnings to the tempted, while truth is the more made manifest as the opposing powers redouble their efforts to tear it down. For one, I am thankful that the Herald is an investigator, not only of our own faith, but of the beliefs of others and of the false doctrines which the Saints are sure to meet sooner or later, and which, from having seen both sides of the question in the Herald, we are in every case prepared to see the superiority of truth over error; and the Saints should be lovers of the truth. Neither need we be astonished if ourselves are sometimes found in error, or offended if our mistakes are pointed out; for it would be wrecked. And, sisters, if so that this is a rock of evil, a stumbling-block, or hindrance of the progress of the good ship of Zion, may there not be something required of us to help remove this rock of offense; and, if we have not heeded this requirement of the Master as we ought, is it not time that we set ourselves better to keep putting it off? If we are not strong enough to renounce the ways of the world in this respect, will our children in the future be likely to be any stronger than we are? And, as the wise and foolish are to grow up together until the coming of our Lord, it will hardly do for the wise to say, well, when the whole church adopts such a mistaken plan, then we will believe the foolish may want to wait till all the world obeys that law; but we will each one have to stand or fall for ourselves. What will the record be? In all these things let us have charity one for another, and guard against a spirit of envy, jealousy, or hatred.

With prayers for the welfare of Zion and all the house of heart, I close.

Your sister in the one faith,

E. L. Anderson.

Forster, Australia.

Dear Sisters of the Home Column.—I feel it a duty to write a few lines to you. The Herald is a source of comfort to the hearts and sisters, may it be a blessing to us in the ways of wisdom. I am trying to serve the Lord to the best of my ability. If we ask the Lord for strength and are sincere in heart, He will aid us in all good things.

I can never doubt the great latter day work. I am sure it is of the Lord. When I read the testimonies of the brethren and sisters, my heart overflows with gratitude to God that He thinks us worthy to send His servants here to show us the light of the gospel. My prayer is that we may hold fast the rod of iron that we may be heirs of his kingdom, and that if we live till Christ comes our lamps may be trimmed and burning.

Brother and sister Burton are in our branch at the present, for the last time. They will soon

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start for home, and it will be hard to say good-bye to them, as they have won the love of all the Saints here. May the Lord bless them in all their works of love; and if we never meet again on earth, may we meet in Zion with all the redeemed. We will soon be looking for brother and sister Sorey, they can do a good work here.

Your sister in the gospel,

M. A.

Dear Sister Frances:—We are now in Forster, the "rest haven" of Australia. How glad we were to meet the dear Saints. In this place again, I do not think I could have been much more pleased if it had been our own home we had got back to instead of here; and I do not know what more our own people could do to manifest their love and respect for us, and their joy at seeing us again, than these Saints here have done. And now as I look out from my window on the pleasant and familiar surroundings, and know that ere long I must bid it all adieu, and part from these kind loving friends who have been Saints indeed to us, the tears dim my eyes; but this I know, neither time nor distance can ever erase this bright spot of earth from my memory, and I thank my God that he gave us the privilege of coming to this distant land where we have made many dear friends. It costs us a little suffering for a season; but the memory of kind and loving friends will be with us the rest of our lives; and even if we have merited no reward in the great beyond," the years have been well spent; for we have the love and the prayers of many more now than when we came here, and that will continue to be the rest of our lives here in this world, and is well worth a little suffering to obtain. I can now realize more fully that God has made of one blood all the families of the earth, and full as near akin to those who a few years ago I looked upon as "strangers and foreigners," as to those of my own native land. All over the world the great brotherhood extends, and Christ is the Savior of all! All are alike in the eyes of God, and all would be alike to us if we but knew as he knows; thanks be to his precious name, we are learning, and with increasing knowledge, comes with increasing force the command, "Go ye into all the world and preach the gospel." Our experience does but strengthen the desire to help carry the glad tidings of a blessed gospel to every member of the one great family—yes, the glad tidings that our "elder brother" is soon to come to execute the Father's "will" concerning this portion of his great estate. Who will perform the legal part that is required of them as children, that they may claim their portion as heirs to the vast possession, that when the Inheritance is divided they may have a dwelling place which will abide forever?

The Saints of Forster are seeking diligently to secure their portion in the great will and testament. They are united and happy. May God still continue to bless them, and help them to put forth every effort to obtain a rich inheritance that fades not away.

SISTER EMMA.

NOTICE.

During the last General Conference two groups were Photographed: one of the Twelve; and one of the "Protest." Learning that quite a number of the Saints wish to have these Pictures, we will furnish them as follows: They are 3 x 5, but mounted on 8 x 10 cards. On plain white cards, $0.10 each. On colored card stock, 25cts. Any number paid for. Address orders to

THE SISTERS
Box M, Iloripit, Moltona Territory.

Correspondence.

GALENA, ILLINOIS, July 14th.
Bro. Joseph and William:—I have just returned from Burlington, Harrison county. Our meetings closed there on the 11th last, and two more were baptized on the 20th, making ten we have baptized at that place, and many more are near the kingdom. Two of their Reverends put in an appearance last Sunday. One was of the sanctified class who said he was saved and saved now. He was beyond the power of Satan to impose on him. He has preached three times a day. Old Pharisaical doctrine revamped. While we believe that sanctification is a bible doctrine we deny their application of the term. Aaron was sanctified to the priest's office by command of the Lord through Moses, yet he was Aaron after his sanctification, as he was before, subject to the same general laws of nature. How much more the term sanctification means no more nor less than "to set apart from a common to a sacred use." Everything that could be said against us and the work has been said, but old slip Zion is still out on the ocean sailling and her colors unfurled.

Yours in the confidence of our Lord.

M. R. SCOTT.

SOUTH RAWDON, N. S., July 4th.
Brothers Joseph and Blair:—A great many of the Saints asked me to write them when I got through; it is impossible to do this otherwise at present than through the Herald. After the General Conference, having received this auspicious moment, I set about arranging my affairs to come directly here. Passing through Kansas, I had the pleasure of preaching a number of times, and baptizing eight, and blessing a number of children, and administering to the sick. The power of God accompanied the administrations. Leaving Kansas I stopped four days at Independence, Missouri; a profitable call for me, and enjoyed very much. Thence to Chicago, where I met with the Saints once, and visited relatives seven days. While there I visited brother and sister Muotel, who are quite feeble in body, and strong in faith of the Lord. May God's helping hand be over them. Thence to Providence, Rhode Island, where I enjoyed the hospitality of brother and sister Bond. Met with the Saints in prayer service at 10:30 a.m., when comforting words were spoken to me concerning my labors here. Thank God for the gospel and its gifts. I spoke to the Saints twice, and on Wednesday went to Attleboro and spoke to the Saints and friends at 7:30 p.m. in Bro. Bradshaw's house with fair liberty. Bro. Coombs came up from Pawtucket and took me home with them after preaching. I preached for them in their chapel and enjoyed myself immensely at both places. Returned to Providence, thence to Fall River, Massachusetts, by boat, preaching for them two Sabbaths. Thence to Little Compton, Rhode Island, where we spent four evenings talking gospel to the Saints and friends. While there I made my home with Bro. Joseph Pierce, and my visit was made pleasant by himself and wife, who has since been called away by death. It was a shock to me when the news came; but our acquaintance with her, although short, gives us a full assurance that if we are faithful till death we will meet her again. May the fostering hand of a loving Father ever shadow the bereaved husband, our beloved brother, and give consolation and comfort. Thence we returned to Fall River for the district conference, which convened June 16th. We had a very pleasant session in some respect, and I trust it was profitable to all. We were detailed after conference by Bro. Kelley, who had requested us at Independence to stop over until after this conference. We knew not why his request was so urgent until after conference when it began to dawn upon our benighted minds. We left Fall River for Boston, June 23d, Bro. and Sr. Robinson stopping at Brockton over Sabbath, he to preach for them. We arrived at Bro. Steffe's and preached twice on the Sabbath in their hall. Enjoyed our stay in Boston very much, as Bro. and Sr. Steffe did every thing to make us happy; God bless them. Bro. Briggs, Kelley and Sheehy came to Boston on Tuesday to preach, Bro. Briggs to Fall River, and Bro. Sheehy to "Danes Line" for this country, with smiles all over their faces and prayers for our safety in crossing the deep, and success in this field. We shook hands and bade them all good bye, with the assurance that if we met no more on this stage of action, we will meet where parting is not known, if faithful. It is cheering to know that you are remembered by your brethren while far away. After three hundred miles ride on the deep blue sea, we arrived at Annapolis, making one stop at Digby, sixteen miles west of Annapolis. We stopped in the river Annapolis opposite Digby, where a tug came out with a flat boat to take in the passengers and freight. This is called a river in the arm of the sea. We had three hundred miles ride on this river the mountains are on each side. The captain said they were nearly seven hundred feet high, covered with beach, pines, hemlock, fir, junipers, and other kinds too numerous to mention. At Annapolis we took train at 11:30 p.m., June 29th, for Hansport, Bro. and Sr. Robinson stopping off at Kentville, where Bro. Newcomb met them and took them over the hills and dales to his place ten miles. We arrived at Hansport at 7 p.m., and Bro. Holmes J. Davison met us at the depot with team and took us out to his place two miles away. We stopped one night, having made arrangements for me to preach at this place, so we said good bye and took train for Elterhouse where we expected some one would meet us, but alas no travelers. We rode twenty miles and it raining as though everybody was at home, while we were in a strange country with but a few pennies and twelve miles from where we were wanted the next day and it 7 p.m. The cause was the lack of Bro. Dimock getting the mail to meet us. We squandered our pennies for a rig to carry us on through the rain. We took them by surprise at Bro. McPherson's as they knew nothing of our coming that day. Sabbath afternoon it stopped raining. Bro. Dimock called in a few of his neighbors, and as I was in the act of commencing meeting in stopped brother Wood and lady on the hunt of us. They had met at chapel at 11 a.m., expected

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I will say to the Saints of the Eastern Iowa district, that I will try to visit them at their next conference if possible, and assist them in whatever we shall find necessary to be done. I would say to the Saints of the Eastern Iowa district that the conference at the Des Moines district will meet September 1st at 10 a.m., and as this will be during the fair here and all can come on reduced rates, that we would be glad to see any of them at our conference. I especially request all the priesthood of the Des Moines district to be present at our conference that we may get a better understanding of the work and be prepared to carry it on.

As ever for the truth,
W. T. BOZARTH.

FRAZEE CITY, Minn., July 11th.

Bro. Joseph and Blair—I came here last week to hold a few meetings, but on Sunday the Methodist preacher, Mr. Sharp, forbade any of his congregation going out to hear me. Two of the trustees of the M. E. Church were willing that I should preach in the church, but the third one, Mr. Rice, talked with the minister about it, and the preacher Sharp said as long as he had charge of the pulpit I should not have it. He told the people we had another book that took the place of the Bible. Sister Albertson, the only member of our faith in this city, asked permission to speak at the close of the speech of Mr. Sharp. He said, "No" The members of the M. E. Church felt very much hurt over Mr. Sharp’s folly, because sister Albertson is dearly loved by the members of other churches in this place, and some have said that if there is a good Christian in the world sister Albertson is one.

I leave on the morrow for Luce, and so on to the town of Maine to attend our conference. Brother Alexander H. Smith passed through here yesterday for Girard. I have been holding meetings here in the school house.

Yours truly,
J. C. FOSS.
neighbors that they must either defend their cause or give it up. The prominent Universalist Lecturer, Mr. B. Whitney, who held two debates with Mr. Evan Davis near here, this last spring, came with his buggy Saturday, June 30th, and took me to my appointment six miles away and brought me home. He has heard us a great deal, admits Joseph the Seer to have been one of the greatest prophets that ever lived, and says that he realizes the power of our old elders, and that the Saints gather to Zion like bees going with them. He is far more reasonable than many of the "Orthodox." John Groves, an old man from Parsons, Kansas, brother of St. Kirkwood, of St. Louis, hearing the voice of the good shepherd on the streets of that city, (as taught by his unworthy servant), followed to this place last week and was baptized. I shall now visit him soon, when others will follow the Master. This week I go twenty miles south-west to assist the brethren there; and not reach all the places where preaching is wanted, and never was more blessed in speaking, yet oh, how hard to get people to act!

Yours in the one faith,

D. S. CRAWLEY.

A. White of Independence, Missouri, and D. E. Tucker of Cedar Springs, Missouri, elders of the Church of Jesus Christ, are holding services at the Christian school, and have had two debates (Foster) Brown school house. We have just learned that on the evening of the 20th Inst., while the good people of that neighborhood assembl'd at said house to hear from the word of God as deliver'd by the aforesaid elders, and as they were sowing the good seed of the Kingdom of God, and the people were receiving it in good heart, a tall, bold-faced Satan, in the guise of a boy, placed his imps and servants of sin on either side of the house, and armed them with rotten eggs, saying, "Fear not to cast them in through the windows from both sides of the building, for I have had many a battle with the servants of God to put down the truth, and have found rotten eggs to be my weapon. I can not have you and I have tried lying and sophistry, cunning craftiness and vain philosophy and doctrines of men, yes I have used all such weapons in the hands of pious divines and wise men of the world, but have lost many a battle." Hearing this, these servants, being true to their father, the devil, at once commenced throwing the eggs, breaking window glasses and soiling clothing, floor, walls etc. and true to their master's word, they ran as soon as the ammunition gave out. Now the good people beholding this became much affrighted and said unto the parsons, "From whence cometh the shower of eggs?" The Parsons said, "An enemy has done this." Then the people said, "Will ye that we go and bring the enemy up here?" But they answered, " Nay, lest while ye gather up the egg sowers ye profane the neighborhood. Let all live together in peace until the harvest, when God will say to the reap­ers, gather ye together first the good people of the place into safety, then will I burn the egg sowers up."

CLINTON, MO., JULY 11th.

Bro. Joseph—1 enclose the above slip from a paper giving some of the true inwardness of what eggs are good for "down south." The boys worked faithfully and were In keeping with the line of duty trying a new field, which made the devil mad. I spoke twice the Sunday before noon and the "old fellow" showed two of their guns and left Bro. A. White and Tucker to hold the fort. The brethren will go there later in season when eggs are fresher.

It will take more than tenches, bed­ bugs, eggs, etc., to keep them from hunting up the honest in heart when scattered all through this spacious field. The Harald said I baptized two at Rich Hill. I did not, but A. White did. We have had to do battle at Taber­ville of late, and ten have been baptized, Bro. Curtis and I doing the labor mostly at that place. The Christian church sent for Elder Rutter who occupied near a week before our appointment telling the people what he called the true Mormonism.

"Let them pitch into me! I have had nineteen public discussions and I am at home," was one of his outbursts. Well I didn't scare, but gave them the gospel of Christ on Saturday night. Bro. Curtis followed Sunday at eleven o'clock, when the elder could not stand it longer and called the house to order, announced services at three p.m., at which time we were visited by the two gentlemen. He wanted it understood that he did not fear to let any man speak after him and would not do like these men! Good fortune was in our favor once. We met at the hour, and had wind and bombast been argument we would have been badly left. He spoke in tongues—yes four times—and dared us to inter­ pret that. A good M. E. lady present gave me the interpretation of one of them, as she fully understood the situation, being present at his meetings during the week while he drummed for the dimes. And the poor fellow had to call for a new pair of pants—even if it was Sunday—and they had to be forthcoming! Well the in­ terpretation: "Where the pot boils the strongest, there I will stay the longest." Gracious! It was as an electric shock when I gave her interpre­ tation to the public that night while answering the elder. Fce and friend admitted it a center­ shot. Bro. Curtis and I, while in prayer before night meeting and to answer the gentleman, as Elder Roberson of the Eldora district president for the next six months, and the laborers of district are requested to report to him for work, under direction of missionary in charge.

To-morrow I start for Eldorado Springs and Vernon county to hold grove meeting and to meet Elder Roberson of the Christian Church, who is reported hot for a debate. I have never met the gentleman although he has been very busy showing up what the Saints believe (?) and is reported of no small ability.

Funeral today will be at Taberville; fifth Sun­ day at Brick [school-house? Ed.] north of Oseola; first Sunday in August at Bear Creek school-house. Saints in vicinity please notice. Elder Price, my old opponent of August 1886, is still on the trail with his canvas of hobgoblin pictures. Lately he covered one of Bro. Curtis' properties and to-day he went to the people to hear him. He got there a few minutes before Bro. Curtis and Lloyd, and had his large canvas containing the profiles of the women of Utah whom he claimed were the wives of "old Joe Smith." Bro. Luff and I had heard of his intentions, and Luff put in an appearance unknown to Price and the congregation—taking a back seat while agree­ ment was being made between Price and Curtis how the hours should be spent. Price was al­ lowed one hour to say his piece, and when through Elder Luff arose and asked the privi­ lege to answer the gentleman, as Elder Curtis was billed to preach there next day. It was granted provided Luff's character was vouched for, as Elder Price wanted a man of good charac­ ter to meet him! Character being established Luff let loose with his canvas and shot to the astonishment of both Price and congregation.

Luff was acquainted with the character of those women Price had so notedly referred to on his canvas. Before the fight commenced Price said he was ready to stay there until next day at eleven o'clock, but alas! one hour had scarcely passed when he entered complaint of too hot weather. Luff told him he was now ready to stay till eleven o'clock to-morrow. Price said he had been sunstruck once. "So have I," said
Communications.

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

A GLANCE AT JEWISH HISTORY.—No. 1.

BY ELDERS WILLIAM KENDRICK.

In submitting the following we may assert that the history of the chosen people is calculated to teach us some important lessons. Prominent on its pages and written in characters so plain that he who runs may read, is the solemn truth that "man at his best estate is altogether vanity." The utter inability of fallen man to stand before God in righteousness, is here depicted in lively colors; because if ever any people could have maintained a position of integrity, it must have been the seed of Abraham. Separated as they were to God in power and in mercy, and furnished with the law from His own mouth, "to them were committed the oracles of God," yet we have seen that so far from being better than neighboring nations, the name of God was "blasphemed through them among the Gentiles; and notwithstanding long-suffering, entreaty, and warning, they sink lower and lower in guilt, until at length, Jehovah was compelled to interpose in wrath for His holy Name's sake, that it should not be polluted among the heathen." The fall and dispersion of Israel show us the "exceeding sinfulness of sin." (Rom. 7:13). "The way of the transgressor is hard." All the dealings of God with the nation has been marked by the fullest grace and love, this His people repeatedly declares. Again and again is the backsliding nation reminded of the unmerited favor with which Jehovah had regarded them and their fathers; and many and tender are the yearnings with which, even in the days of their deep transgressions, He still locked upon them. God had truly loved Israel; and yet, such a tribulation, so intense and of so long continuance, had never before fallen upon them since the foundation of the world.

How are these facts consistent with each other? Is God changeable? Far be it from Him! He is "the same yesterday, to-day, and forever." In Him there is "no variableness nor shadow of turning." Yea, the very preservation of the seed of Jacob is declared to be because He changeth not. How abominable then must sin be in the pure and holy eyes of Jehovah, when it has brought down so severe a visitation upon the people whom He had chosen; whom He had separated to Himself; whom He had distinguished with so wonderful tokens of His regard, and whom He declared that they should inherit an everlasting love. But the history of the people of Israel is pregnant with solemn warning to us. The Holy Spirit himself uses it for our admonition: "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. The Jewish nation was, in "severity," broken off from the manifest favor of God, that the Gentile nation might be, in goodness, "grafted in." Dare we say that we have not continued in goodness as that we have walked in faithfulness to the grace of God so as to magnify before the world that blessed name by which we are called? O, surely there is much need of that blemish and fear that the inspired Apostle recommends, lest judgment should begin at the house of God. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord; or who hath first given to Him, that He should be repaid according to his person? For of Him, and through Him, and to Him, are all things, to whom be honor, glory, and praise forever. Amen."—Rom. 11:33-36.

INTRODUCTION.

The people of Israel must ever be regarded with an interest unrivalled by that which attaches to any other of the nations of the earth.

Where else shall we look for a people who can not only trace back their lineage with certainty to a single ancestor, but, can also point to historical records of their fortunes, detailing with indubitable truth, with inimitable pathos, and with minute particularity, their lights and shadows, their glories and their sorrows, during a period which stretches away into an antiquity of nearly four thousand years.

What picture of national history could ever display lights so bright, or shadows so deep and dark as this? No people ever stood on such a pinnacle of moral elevation! None ever fell into such an abyss of crime! No nation ever possessed such true graces; none ever groaned in such depths of misery. But there is one feature that strongly distinguishes the Jewish history and throws it out in broad relief from every other, it is not so much the history of man's actions, as the history of God's dealings with man. Indeed this might truly be said of all earthly transactions, that the hand of God is in them all, permitting, overruling, guiding in His ever watchful providence: "The Most High ruleth in the kingdoms of men;—He doeth according to His will among the inhabitants of the earth." —Dan. 4:32-35.

This providential acting is not what we prominently see in the records of the Hebrew nation, but, the direct interference of Jehovah in person. The history of the seed of Jacob is a history of miracle, oppression, and by mighty signs and wonders on their behalf. They marched in Nova Scotia the next day about 12 m., after riding fifty miles out in the country by rail, and ten miles by buggy, we were comfortably sheltered at the home of Bro. R. W. Newcomb about 7 p.m., while Bro. and Sr. Parsons went twenty-five miles further on to Bro. H. J. Davison's. We like the country very much so far. I think some good will be done. Last Monday I had the pleasure of baptizing the mother of Sr. Burton. She is now seventy years of age. Have commenced preaching and have made some friends.

In gospel bonds.

H. H. ROBINSON.
through a divided sea; God himself descended in the darkness and thick cloud, "with the sound of a trumpet and a voice of thunder, what nation can speak such a law?" the cleft rock ravaged their trust.

When Egypt's Ring God's chosen tribe pursued, to crystal walls, the admiring waters stood. When through the pillar of cloud, they took their way, the rocks rent asunder and joined forth a sea. When vast their numbers, how vast those knew, When e'en can harden and when rocks can flow?

The sword upon the ground, while. Their yellow years wandering in the wilderness was guided by the Pillar of Cloud by day and of fire by night. Jordan rolled back his waters to give them entrance into the promised land, and the sun arrested his course to help them to subdue it. But, not to recall the numberless instances of Divine interposition scattered through the sacred records, we will mention but these two permanent ones, the oracular responses by Urim and Thummim in the High Priest's breast-plate; and above all, the event of the midday sun's standing in the Temple until the Babylonian Captivity. It is true that in the latter periods of their history this intermingling of the Divine with the human was less marked than in the eras of their glory. Their Divine with the human was less marked than in the eras of their glory. Their Divinity was more evident in its interposition; and the awful spectacle of the guilt of princes and people afforded a warning. The solemn warnings, the affectionate advice, and the threat of vengeance, were the voice of the King; "heding them round about" with a polity, a religion and a law most elaborate in their ordinances—moral and ceremonial—all eminently tending both to their well-being and to their national distinction and isolation from all the families of mankind surrounding them. A land which was "the glory of all lands" had been given them by the covenant made with their great ancestor; and Jehovah engaged, by promise, to lead to it, and to put them into peaceable possession of it; and sustained His promise before the tribes who then held it, by His own Almighty power. He further covenanted to maintain them in this their inheritance, to bless it with an abundant fertility, to protect them from every enemy, and to crown them with all imaginable prosperity, and all this in perpetuity—on condition of their holy obedience to the righteous and wholesome laws which He had set before them. —Lev. 26:3-12: "If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat the bread of the full and dwell in your land safely; and I will give you peace in the land, and none shall make you afraid, and I will rid evil beasts out of the land, neither shall the sword go through your land, and ye shall chase your enemies, and they shall fall before you by the sword. If ye shall be careful to observe all that I command you, to walk in my ways, and to do that which is right, and my statutes and my judgments, to keep all my commandments; I will set no limit to you any more, neither shall ye go into the land of the Canaanites; ye shall eat the increase of the land." —Matt. 21:33-41.

From these beautiful parables, and many similar passages in the Holy Scriptures, we learn what was one prominent object. (See Deut. 7:7, 8; Ezek. 20:9). There are many other objects, such as the display of God's glory; the showing of the land; and the statement of conditions under which the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season. —Isa. 5:1-7. Some of the darkest of their days witnessed glorious manifestations of divine power, and that in an oppressor's land. Even the guilt of princes and people afforded occasion for the exercise of a miraculous and extraordinary ministry; and the awful denunciations of inspired prophets were so many proofs of the omniscience as well as of the long suffering mercy of God.

The solemn warnings, the affectionate remonstrances, and the tender appeals of the divine messenger—when they saw or heard them, they showed the deep sin of Israel, most touchingly declared the grace of God, and his loving reluctance to break off his familiar communication with them. Nor was this light of prophecy a transient meteor-glare, but was protracted through many centuries at least and resembled the shining of the Morning Star, which increases in brightness when the other stars are waning, and fades only at the approach of the rising sun. For it does not certainly appear that the gift of prophecy was entirely taken from the Jewish nation until the coming of the Lord himself, (Luke 1: 67; 2: 26-36), when their mission merged into the superior mission of the Son of God.

Before we enter on that great tribulation it will be needful to briefly glance at the eventful history of Israel, from the beginning, that we may discern the causes and principles that led to their awful fall. The discovery of the former is not a difficult one to be made if we search for it, not by the light of philosophy but by the light of the word of God, and in a humble and teachable spirit. «Now will I sing to my well beloved a song of my beloved touching his vineyard. I will sing my beloved a song of the vineyard of my God.» But this visitation, terrible as it was, had failed to produce any fruit in the reformation of man, and we soon find the post-deluge world, under the haughty defiance of God, relapsing into gross idolatry and practicing the most abominable iniquity. The wisdom and mercy of God now adopts another mode of trial, instead of again sweeping off the land, the post-deluge world, with the bulk of mankind, leaving them to pursue their own course unchecked, (See Acts 14:16) and selecting one man enters into high and solemn covenant with him and with his prosperity in him.

Cradled in the severe school of Egyptian bondage the seed of Abraham are at length brought out by a signal deliverance; their Almighty Savior revealing himself to them as a friend in the destruction of their tyrants. Then bringing them into the solitude of the Arabian wilderness He puts a mighty barrier between them and all other people, by condescending to become himself their own King; "heding them round about" with a polity, a religion and a law most elaborate in its ordinances—moral and ceremonial—all eminently tending both to their well-being and to their national distinction and isolation from all the families of mankind surrounding them. A land which was "the glory of all lands" had been given them by the covenant made with their great ancestor; and Jehovah engaged, by promise, to lead to it, and to put them into peaceable possession of it; and sustained His promise before the tribes who then held it, by His own Almighty power. He further covenanted to maintain them in this their inheritance, to bless it with an abundant fertility, to protect them from every enemy, and to crown them with all imaginable prosperity, and all this in perpetuity—on condition of their holy obedience to the righteous and wholesome laws which He had set before them. —Lev. 26:3-12: "If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat the bread of the full and dwell in your land safely; and I will give you peace in the land, and none shall make you afraid, and I will rid evil beasts out of the land, neither shall the sword go through your land, and ye shall chase your enemies, and they shall fall before you by the sword. If ye shall be careful to observe all that I command you, to walk in my ways, and to do that which is right, and my statutes and my judgments, to keep all my commandments; I will set no limit to you any more, neither shall ye go into the land of the Canaanites; ye shall eat the increase of the land." —Matt. 21:33-41.
igently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God, will set that on high above all nations of the earth, and all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the field, blessed shalt thou be in the city, and blessed shalt thou be in the field, blessed shalt be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep; blessed shalt thou be when thou goest out. The Lord shall bring thee in the land which the Lord thy God giveth thee, if thou wilt keep his commandments, and obey the voice of the Lord thy God. And he shall make thee plenteous in all thy work, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord thy God giveth thee. The Lord shall increase thee in the land which the Lord thy God giveth thee, if thou obey the voice of the Lord thy God. The Lord shall make thee a holy people unto himself, as he has sworn unto thee, that he would do them, if thou shalt keep the commandment of the Lord thy God, and walk in his ways, and all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee, and the Lord shall make thee prosperous in all that thou dost; and thou shalt lend unto thy neighbor, and thou shalt not be beneath; and thou shalt not borrow, and the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.

Moreover, that nothing might be wanting to give a sanction to this solemn law and covenant, and that the utmost certainty might be secured to its promises and threatenings, the whole transaction was effected amidst the most awfully sublime and terrible manifestations of the divine presence in the sight of the whole people:

"And it came to pass on the third day, in the morning, that there were thunders and lightnings, a black cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nachaf of the mount, and Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. And the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and was loud and louder, Moses spake and God answered him by a voice, and the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish."—Ex. 19:16-21.

Besides all this, Jehovah engaged to dwell among them, and to have a sanctuary in which He would walk toward the people. If they kept his commandments, and walked in all his ways; if they should not make a graven image, nor bow down to it, or worship it; then would he dwell among them and be their God; and they should be his people, and he would be their God. And he would dwell among them in his tabernacle, in the midst of them, in a personal and visible manner. Thus, then, did the trial of man proceed under the most favorable circumstances for eliciting his obedience; nor can we imagine any additions or modifications which could have been afforded him, which would at the same time have left him the exercise of his free responsibility. The touching inquiry remains without an answer: "What could have been done more to my vineyard, that I have not done it?" And how did this highly favored people stand in the probation? Did they show that man, if opportunity presented, and circumstances were propitious, could, of his own natural strength, do good works, pleasant and acceptable to God? And that there remained in them, notwithstanding the fall, a power and a will to render a faithful obedience? Alas! they utterly and miserably failed. All the wondrous exhibitions of grace and goodness with which they had been distinguished, only brought out into sterner prominence that solemn truth, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; there is none that doeth good, no, not one, they are together become unprofitable."—Rom. 3:10-12.

Even while Moses was yet on the mount receiving the details of the law from the mouth of God, and while, "in the sight of the children of Israel, the glory of the Lord was like devouring fire on the mount, the thick darkness as the color of a thick cloud below; and out of the cloud, the voice of the Lord, and the treasures of the king, and the treasures of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers was not yet the God of their children; but he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the King of the Chaldees, who slew their young men by the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stopt for themself; yea, he left none to Babylon, and they burnt the house of God, and all the vessels of the house of God, great and small, and the treasures of the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the King of the Chaldees, who slew their young men by the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stopt for themself; yea, he left none to Babylon, and they burnt the house of God, and all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and his princes. All this he brought to Babylon, and they burnt the house of God, and all the vessels of the house of God, great and small, and all the vessels thereof, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia."

Thus was fulfilled a part of that prediction threatened in that memorable exhibition of the blessings of obedience, and the curse of disobedience, a portion of the promises of which we have already quoted. Deut. 28:36—"The Lord shall bring thee and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other Gods, wood and stone." But darker predictions of the same prophecy yet remained to be accomplished; severe as was the chastisement of the Chaldean Captivity, it was but a minor portion compared to what was future. The cup of Judah's iniquity as well as that of his misery, was not yet full. At the end of the predicted period of seventy years, free per-
mission and protection were afforded to the captive Jews to return home and rebuild their demesne. But the temple, that noble sanctuary, small as it was to be granted to them; but with the exception of a brief and solitary interval, during which the valor of the Maccabees wrested a fruitful independence from the Seleucidian kings, they sustained but the humble position of a provincial appendage, to one or another of the great Empires around them; tributary, alternately to Persia, Macedonia, Egypt, Syria, and Rome.

The moral character of the nation, far from being improved by the chastisements of God, evidently proceeded from bad to worse. And the reason, indeed, of an apparent change for the better; they never again fell into gross open idolatry; but the evidence of the prophet Malachi suffices to show Jehovah's righteous estimate of their moral condition: A haughty contempt of His ordinances had grown up, and the pride of their heart seemed to be almost in their bones, and of all uncleanness; blind leaders of the blind, no marvel that both fell into the ditch; such was the once renowned Jewish nation; such the degenerate descendants of those to whom it was promised that the observance of their righteous statutes and judgments should be their wisdom and understanding in the sight of the nations, and should elicit from them the admiring observation, "surely this great nation is a wise and understanding people."—Deut. 4:6.

A few, indeed, were "weeping in secret places," for the overflows of ungodliness around them, and these are known to God and precious in his sight; but their number was far too small and their influence too inconsiderable to throw any sensible light upon the state of things that was thickening about them. Sorcery, adultery, false swearing, oppression and murder, afford the dark witnesses to the state of things around them. Their oppressors were eminently selfish and covetous, and their oppressions became a signal of their moral condition: A haughty contempt of His ordinances had grown up, and the pride of their heart seemed to be almost in their bones, and of all uncleanness; blind leaders of the blind, no marvel that both fell into the ditch; such was the once renowned Jewish nation; such the degenerate descendants of those to whom it was promised that the observance of their righteous statutes and judgments should be their wisdom and understanding in the sight of the nations, and should elicit from them the admiring observation, "surely this great nation is a wise and understanding people."—Deut. 4:6.

With all this besotted ignorance of true righteousness there existed the greatest pride and arrogance. They looked down on all other nations as dogs, unclean beasts, and esteemed any and all of their -rites and ceremonies, even as a hen gathereth her brood under the feathers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness; blind leaders of the blind, no marvel that both fell into the ditch; such was the once renowned Jewish nation; such the degenerate descendants of those to whom it was promised that the observance of their righteous statutes and judgments should be their wisdom and understanding in the sight of the nations, and should elicit from them the admiring observation, "surely this great nation is a wise and understanding people."—Deut. 4:6.

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A few, indeed, were "weeping in secret places," for the overflows of ungodliness around them, and these are known to God and precious in his sight; but their number was far too small and their influence too inconsiderable to throw any sensible light upon the state of things that was thickening about them. Sorcery, adultery, false swearing, oppression and murder, afford the dark witnesses to the state of things around them. Their oppressors were eminently selfish and covetous, and their oppressions became a signal of their moral condition: A haughty contempt of His ordinances had grown up, and the pride of their heart seemed to be almost in their bones, and of all uncleanness; blind leaders of the blind, no marvel that both fell into the ditch; such was the once renowned Jewish nation; such the degenerate descendants of those to whom it was promised that the observance of their righteous statutes and judgments should be their wisdom and understanding in the sight of the nations, and should elicit from them the admiring observation, "surely this great nation is a wise and understanding people."—Deut. 4:6.
the deepest sin, accompanied by the highest aggressions, that had ever yet been witnessed in this world. The corruptions of the heathen vile as they were, could, by no means be compared with the criminality of Israel; "The times of [their] ignorance God winked at," but it is an established fact that his disasters were chiefly due to His will. His creatures, and one which it behooves us to remember, that to whomsoever much is given, of the same shall much be required; "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." (Amos 3:17, 18.)

The sin of Israel was not only committed against God in their rejection of the Lord Jesus, coming to the temple to receive them and to make them the object of his contempt, but also in their rejection of the faithful priests who were his true representatives. The priests and Levites, many of whom, then, to take notice of their enemies at a great distance; nor if their friends were coming to them: yet in the midst of their suspicion and caution, they would be slain."—See Josephus, Wars, b. 2, p. 135. The Priest, however, was not spared, and partook of the commotion lawlessness of the time. A quarrel arising between the chief priests and the principal of the common people, each party assembled a multitude of partisans, carrying on a civil war in the streets of Jerusalem. The High Priests also would forcibly seize in the threshing-floors the tithes that were by right due to the inferior priests and Levites, many of whom, having no other support, were starved to death. A remarkable sign of the times was the number of false Christs and impostors who, preaching the unlawfulness of acknowledging the heathen dominion, gathered great multitudes after them, only to fall by the Roman sword. Some of these are noticed in the Acts of the Apostles; and their appearance had been foretold by the Lord, in conference with the unbelieving Jews and in that memorable discourse with His disciples on the Mount of Olives, to which we shall have much occasion to refer, he said: "I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive." (John 5:43.) "Many shall come in my name, saying, I am Christ, and shall deceive many."—Matt. 24:5.

The last and vilest of the Roman procurators of Judea was Gessius Florus, an excede of the chief priests. The inferior governors, great and severe as they were, seemed like the deeds of honest men when compared with the administration of this man. They had preserved some little regard to decency by cloaking over their extortions; as though he had been a less vicious ruler, by the same Transjordania jugglery, he omitted no sort of rapine or of vexation. He, indeed, thought it a petty offence to exact money from individuals, so he spoilt whole cities and ruined entire corporations of men at once, and did almost pub­licly declare that he had liberty to turn robbers provided only that he might go shares with them in the booty. Under such government whole districts and towns were brought to speedy desolation, the people abandoning their country in despair to flee into foreign lands. Thus every aspect of public affairs presented omens of a terrible convulsion. Tyranny and license unchecked in the governors; exasperation and defiance in the governed; frightful crime pervading all; all the ties of social order loosened; sanguinary collisions between the people and the soldiery; all told but too surely of the approaching storm. The bolder and more turbulent spirits saw it coming, and talked with each other what vengeance from the hated yoke of the Gentiles. The timid and the helpless saw it too, and felt their hearts sink within them as they anticipated its desolations, and we doubt not that a few were found, who, while justifying the fierce anger of the Most High God, could yet say, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughter of my people." To be continued.

CATHOLICISM.—No. VII.

BY ELDER M. T. SHORT.

The venerable pontiff, like Isaac of old as he heard the voice of Jacob but thought he felt the hands of Esau, will say to the Ritualistic church,—"I feel the garments of the Priest, but I hear the voice of the parson." Poor Episcopalianism!

The confessional, and the accompanying tribunal of penance, are taken up, laborcd at length, and exculpated from various standpoints. Our eccentric, unique, mercurial cardinal commands the rare faculty of making "the worst enemies of the church admit that no spot or wrinkle had yet deformed her fair visage in this, the golden age of her existence." Ancient heretics, oriental schismatics, Protestant apostates, doctors of morals and savants of faith are ransack­ed, and garbled to favor the glorious confessional and give credence and feasibility to the penitential tribunal and canon. If auricular confession is of human origin, Mother submits that it would be a "monstrous exotic engrafted on the fruitful tree of the church." The declaration is that Christendom could not retire to sleep without a knowledge of this tenet and awake believing the dogma, neither could the practice be introduced by decree, but gradually. "Those intrepid High Priests," were "defending, with sleepless eye, the outskirts of the city of God." "It is a doctrine, moreover, hard to flesh and blood, and which no human power, even if it had the will, could be able to impose on the human race." These words of mine are not for one easy "on flesh and blood," but heathenism, whether found under a Hindoo idol, at the feet of Buah, or within the pales of the church and at the foot of a cross, are alike reprehensible and detestable.

The book of Common Prayers, quotes largely from and borrows much of the Pontifical. The English bishops...
list to and recommend the confession of
the sick, but the same observance for those
in good health is pernicious. They throw
themselves open to every damaging crit-
icism, and unjustly their harness to the Ro-
man lance. Orthodoxy in a given diocese,
or condition, is heterodoxy in another jur-
isdiction or state of the body. "Practical
Catholics" are not enfeebled by the con-
fessional, nor are they "chained, or starved
in their consciences." "Has the absolu-
tion they received whetted their appetite
for more sin? Are they monsters of im-
morality? I think that an enlightened Pro-Sent public will render a contrary
verdict."

Drunkenness, vulgarity, profanity, licen-
tiousness and murder can all be confessed
in secret, and shielded too often, and ab-
solved too readily. That there are many
devout and pious devotees of the Late-
rite no fair minded person will call
Protestants. If it is the object of their
practice to satisfy their appetites for sin,
they have not been insensible.

neither bound up, neither mollified with
ointment."

This, "the golden age of the church," is
luckily, graphically, and pointedly por-
trayed by Micaiah, the prophet, to wit:
"The heads thereof judge for reward, and
the priests thereof teach for hire, and
the prophets thereof divine for money;
yet will they lean upon the Lord and say,"Is not the Lord among us?" none evil
can come upon us."

"It pleased God, by the foolishness of
prophets, to cause them that believe," but,
says Gibbon, "My experience is, that the
confessional is the most powerful lever
ever erected by a merciful God." "In
sermons, we fire at random but the con-
fusion is a dead shot."

The longest sinner with guilt, shame,
remorse and confusion, glides into the little mercy seat," no one ever learns what transpires there."

"The revelations of the confessional are
a sealed book. But in a few moments
there spat, a resurrection occurs more
miraculous than raising Lazarus from the
tomb, it is the resurrection of a soul,
that had long laid worm-eaten from the
gave of sin." "I was lost and am found,
having been dead I am come to life again."

Lest the reader does not readily call to
mind the Rev. John Spaulding's ideas of
indulgences we will bear the advanced
views of the most Rev. James Cardinal
Gibbon upon the point. He thinks it or-
iginally signified favor, remission or for-
giveness. It now means unburdened pas-
sion, or license to sin. "An indulgence is
simply a remission in whole, or in part,
through the superabundant merits of Jesus
Christ and his Saints, of the temporal
punishment due to God on account of sin
after the guilt and eternal punishment had
been remitted."

I have heard of "cheating the devil out
due to his due," but this bankrupt system
seeks to rob the Almighty. God, through
his dear Son, by the gospel, and according
to the ordinances contained therein, can
alone forgive and remit all sins.

"The church having power to remit the
greater obstacle, which is sin, has power
also to remove the smaller obstacle which
is the temporal punishment due on account
of it."

Public, private, or canonical penance is
imposed, or inflicted; or mitigated, or
withheld, and forgiven, according to the
temper, disposition, notice, and judgment
of the priest, and power to do otherwise
affected some, but not the church:" the
domestic tranquillity, and conjugal love.
There is only one Scriptural ground for
separation, or divorce; and, unhappily, the
call to the priesthood is not the cause.
The gifted apostle to the Gentiles says, "to
avoid fornication let every man have his
own wife and every woman her own hus-
band.

"Although celibacy is not enforced by
our Savior, it is, however, commended so
strongly by him and his apostles, both by
word and example, that I fear the church felt
it necessary to enforce it as a law."

Dear shades of the immaculate Lamb of
God, what have and will they do in thy
name! Without understanding "her thor-
ough organization" and "the far-seeing wisdom of her chief pastors," "I believe, under the church, the church has in tow towers of strength more potent than the celibacy of her clergy." Corrupt, and apostate Mormonism says "polygamy is the chain cable of the church," and essential to exalt to celestial and immortal glory. Our continental father Gibbon says, "Mormonism, unappeased so prevalent in the United States, is at variance with the plain teachings of the gospel, and is consequently condemned by the Catholic Church."

When emblemmizers, defaulters, rogues, and rascals fall out honest men get their just dues. Mother says that from the hands of Martin Luther and Melancthon, does not deify a virgin-chastity. That all whoremongers, adulterers, and the two wives, partaking of the sacrament of God had ever enjoined anything of sectarian dissenters, drives the poniard to the contrary. The criminal passion of Henry VIII, which all priesthood. The infidelity of Napoleon and Melancthon, does not deify a virgin-chastity. "They connived at the murder of Bishop Hugh in a written debate with Breckenridge, owns up that the mother church persecuted the Walenses and hereafter, and "Holy Trent" connived at the work.

To those who bled and died from the hands of the dominant church, odds is the difference whether their taking off was under the head of doctrine, discipline, or mutilation. But the hypocrites claimed to sit in Moses' seat, but the tiara, or triple crown adorns the brow of the occupant of St. Peter's chair and would-be successor. Little lying and petty thieving can be expurgated through auricular confession and the omission of hell. The voice of the early fathers, the decrees of the Church, the decrees of the church, "separated brethren," is as potent as any other ancient fathers and church doctors extolled the miraculous power of the monks, while Bousset, Milner and others proclaim the miraculous attestation of the church in all ages. The consecrating priest, through prayer and blessing, turns the bread and wine into the veritable body and blood of Christ, and presto! that is a miracle (?) The sacrament is administered on an average of five hundred million times annually, all requiring the yearly benefit, while the devout partake almost daily. In each, or either specie, or kind, the blood and wine of Christ is administered, able, irrevocable, indissoluble sacrament; and woe, Romasm arose to the acme, or height. The criminal passion of Henry VIII, as well as elsewhere and at other times. This domestic quarrel, this wrangle, this sectarian bickering, calls for: A. B. Johns of the seventy, Thomas and Elder David Jones secretary pro. tem. of the elders, and John Jones of the elders, and John Walker of the teachers, reported. Bishop's motion Elders Johns and Millard were appointed to travel and preach throughout the district. The criminal passion of Henry VIII, as well as elsewhere and at other times. This domestic quarrel, this wrangle, this sectarian bickering, calls for: A. B. Johns of the seventy, Thomas and Elder David Jones secretary pro. tem. of the elders, and John Jones of the elders, and John Walker of the teachers, reported. Bishop's motion Elders Johns and Millard were appointed to travel and preach throughout the district. The criminal passion of Henry VIII, as well as elsewhere and at other times. This domestic quarrel, this wrangle, this sectarian bickering, calls for: A. B. Johns of the seventy, Thomas and Elder David Jones secretary pro. tem. of the elders, and John Jones of the elders, and John Walker of the teachers, reported. Bishop's motion Elders Johns and Millard were appointed to travel and preach throughout the district. The criminal passion of Henry VIII, as well as elsewhere and at other times. This domestic quarrel, this wrangle, this sectarian bickering, calls for: A. B. Johns of the seventy, Thomas and Elder David Jones secretary pro. tem. of the elders, and John Jones of the elders, and John Walker of the teachers, reported. Bishop's motion Elders Johns and Millard were appointed to travel and preach throughout the district. The criminal passion of Henry VIII, as well as elsewhere and at other times. This domestic quarrel, this wrangle, this sectarian bickering, calls for: A. B. Johns of the seventy, Thomas and Elder David Jones secretary pro. tem. of the elders, and John Jones of the elders, and John Walker of the teachers, reported. Bishop's motion Elders Johns and Millard were appointed to travel and preach throughout the district. The criminal passion of Henry VIII, as well as elsewhere and at other times. This domestic quarrel, this wrangle, this sectarian bickering, calls for: A. B. Johns of the seventy, Thomas and Elder David Jones secretary pro. tem. of the elders, and John Jones of the elders, and John Walker of the teachers, reported. Bishop's motion Elders Johns and Millard were appointed to travel and preach throughout the district. The criminal passion of Henry VIII, as well as elsewhere and at other times. This domestic quarrel, this wrangle, this sectarian bickering, calls for: A. B. Johns of the seventy, Thomas and Elder David Jones secretary pro. tem. of the elders, and John Jones of the elders, and John Walker of the teachers, reported. Bishop's motion Elders Johns and Millard were appointed to travel and preach throughout the district. The criminal passion of Henry VIII, as well as elsewhere and at other times. This district conference convened at Genoa, Nevada, June 30th. There being but few present, it was thought best to postpone the business, and the time was spent in testimony and prayer.
INDIPIENDENCE.

This district conference convened at 10 a.m. June 30th, at the Saints' Chapel, Independence, Missouri. President, Samuel Crum, Secretary. Minutes of last conference read and approved. Branch reports:—Rice County: Elder Kahl, 2 baptized, 1 received. Clark County: Elder Krueger, 2 baptized, 1 received. Clinton 55, Eldorado Springs, 47, no changes. Independence: 619, 21 received, 47 baptized, 4 removed by letter, 1 expelled, 367, 2 baptized, 2 received, 2 removed, 1 died. Holden, 21, no changes. Elders Report:—Emsley Curtis, by letter, (baptized 2), C. Armstrong, 100, 4 baptized, 3 received, 1 died. Armstrong, 100, 4 baptized, 3 received, 1 died. Holden, 21, no changes.

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Resolved, that when we adjourn, we do so to meet in a general council of elders, was laid over until afternoon for the purpose of organizing the work in the district. The Lord's supper was then administered as president and W. C. Matthews as secretary of the district until the next conference. Adjourned to meet at Shenandoah, Iowa, the first Saturday before the full moon in October. Preaching by Pres. W. W. Blair and Henry Kemp. Two social services were also held, in which the Holy Spirit was abundantly bestowed. Resolved, that the ministry in the district, and all the colony in the vicinity, were sustained, including Elders Gillen and Etzenhouser as missionaries in this district. Bishop's agent's report, N. N. Whitehead. Afternoon sermon was preached by Elder R. Etzenhouser in charge. Bishop's agent, A. White, vice-president, and B. Teeters secretary. Bro. Hiram Rathbun was president and missionary in the district. The Lord's supper was then administered as president and W. C. Matthews as secretary of the district until the next conference. Adjourned to meet at Shenandoah, Iowa, the first Saturday before the full moon in October. Preaching by Pres. W. W. Blair and Henry Kemp. Two social services were also held, in which the Holy Spirit was abundantly bestowed.

ST. LOUIS.

This district conference convened in the Hall, N. 130 North Broadway, St. Louis, Missouri, June 30th, James Whitehead president, John S. Parrish clerk. Branch reports: St. Louis 135; 2 died. Galien, 23; 1 removed by letter. Wirkert and Boon Creek no changes. The other branches failed to report. Elders W. O. Thomas, W. M. Smith, and W. J. Kyte sent a report. Sunday morning, preaching by Elder James Whitehead. Afternoon session, district officers were elected as follows: C. J. Post president; W. J. Kyte, vice-president; G. R. G. Smith clerk. Officers present: 1 high priest, 8 elders, 4 priests and 2 teachers. On motion all the authorities of the church were sustained, including Elders Gillen and Etzenhouser as missionaries in this district. Bishop's agent's report, N. N. Whitehead. Afternoon sermon was preached by Elder R. Etzenhouser in charge. Bishop's agent, A. White, vice-president, and B. Teeters secretary. Bro. Hiram Rathbun was president and missionary in the district. The Lord's supper was then administered as president and W. C. Matthews as secretary of the district until the next conference. Adjourned to meet in the Saint's meeting house, St. Louis, Missouri, Sunday morning, October 4th, at ten o'clock.

MICHIGAN AND INDIANA.

Conference convened July 16th, at the Fowler School-house, Branch county, Michigan, at 10 a.m. Bro. G. A. Blakeslee was chosen to preside. Elders present:—A. J. Condit, F. G. Pitt, F. G. Smith, W. G. Surfel, L. Scott chorister, and Bro. Smith and Hiram Corless ushers. The forenoon was spent in prayer and testimony. Afternoon session, a funeral sermon was preached by Elder R. M. Elvin on the death of Bro. Robert Wilson and the child of Sr. Lizzie Townsend. Adjourned to meet in the Saint's meeting house, St. Louis, Missouri, Sunday morning, October 4th, at ten o'clock.

CENTRAL KANSAS.


FREMONT.

This district conference convened according to previous appointment, Henry Kemp, district president, in the chair. M. G. Gaylord was chosen secretary of this conference. Minutes of last conference not present. Kennet, Shannonando, Elm Creek, Farm Creek, Union, and Plum Creek branches reported. Branch reports of the above branches as follows:—Kenten: Henry Hershey, by letter, D. Hougous, S. S. Wilcox and William Schick in person. Reports of other branches:—D. Grandl, M. G. Gaylord, Henry Kemp in person. The latter reported the work to be in a prosperous condition in the district. Resolved that all the branches of the church in the district be organized as soon as circumstances permit. Henry Kemp was sustained as president and W. C. Matthews as secretary of the district until the next conference. Adjourned to meet at Shenandoah, Iowa, the first Saturday before the full moon in October. Preaching by Pres. W. W. Blair and Henry Kemp. Two social services were also held, in which the Holy Spirit was abundantly bestowed.

NOTICES.

Having been appointed to labor in the Southern Nebraska district, I take this way of saying to all the scattered Saints in the district, and especially to the work of the part, that I would like to correspond with them. To the church it can become better acquainted with the needs of the mission, and can perhaps do more good than I could otherwise. I have often thought that there is no one who feels an interest in the work, and thinks there is an opportunity in their vicinity for labor, to come to me or Bro. Levi Anthony, at Wilber, Saline county, Nebraska.

ERYUM O. SMITH.

FARMER, Nebraska, July 3rd.

To the Saints in the Rocky Mountain mission: For the encouragement of the work, I have appointed Elder J. C. Clapp to take charge of the work in Montana, Elder J. H. Condit in Idaho, Elder Peter Anderson to take special oversight of the Grandview interests of the mission, and Elder R. M. Elvin in charge of the work in Utah. Elder John R. Evans will labor under the direction of Bro. Elvin in Utah and the authorities in Idaho as the interests of the work may demand. I expect to return to the field on or about the first of September, and the time that I shall return will be appointed by Bro. Elvin and the authorities in Utah. The best Saints in Utah pay their tithes and offerings to R. M. Elvin, who will receive for all monies paid in.

May peace and love prevail.

R. J. ANTHONY.

Some one has my Church History. I hope the one that has it will send it to me, for I need it. It is a bad thing for traveling elders to loan their books. Add: Samuel, A. J. Cato, Nathan, Pike county, Arkansas.

CONFERENCE NOTICES.

A conference of the Eastern Iowa district will be held at the New School-house, near Fulton, Jackson county, Iowa, commencing Saturday, September 22d, at ten o'clock. A general attendance on the part of members in the district is hoped for. Go by railway to Maquoketa on Friday 21st, where you will be met by Bro. John Heide. Should you wish to go before Friday they should write Bro. Heide, stating what day they will reach Maquoketa, and he will meet them. We expect Elder Roth, and perhaps, Elder Boaz, to be with us. All will be well.

JEROME RUBY, Pres. of Dist.

The Southern California district conference will convene at New Refuge, near Santa Ana, California, Friday, October 19th, 1888, at ten a.m., holding over Monday, 22d. All Sunday school ary are to be organized Saturday, 20th, in tent adjoining the church. Recitations and Instructions will be given for the benefit of the schools. Those having them in charge are to raise them to a high standard of excellence, and claim the aid of old and young Saints for it. Come one and come all, bringing the Spirit of the Lord into your hearts. C. Smith and Elder J. F. Burton will be present.

D. S. MILLIS, Dist. Pres.
The conference of the Des Moines district will meet at Des Moines, Iowa, September 1st, at ten a. m., and the Conference of the South-East Ohio and West Virginia districts will meet at Lima, Ohio, Ohio, beginning September 8th, 1888, at ten a. m. We expect a ten days' meeting by request of the brethren. We are not to expect the present, also Brn. Briggs, Spinger, L. Scott, and as many more as can come are invited. We desire a general attendance of the Saints of this district. All that come on the C. W. and B. road, east or west, come to Byer; those coming on the Portsmouth branch come to Jackson. All coming on the O. S. road, come to Cove. All coming write to me a week or more ahead, stating where you will come to that we may know where to take you. All come on Friday and come filled with the Spirit of God, that we may have a good time.

T. J. BRATTY, Dist. Pres.

CAMP MEETING.

The Fremont and adjoining districts will hold a camp meeting near the residence of John Lecky, near Hollow, Fremont county, Iowa, commencing August 17th, and continues over Sunday, August 26th. President Joseph Smith and other prominent elders are expected to be in attendance, who can be requested to come prepared to camp out. Those coming by rail will be met at the depot at McPaul on the K. C. S. R. R., on the 16th, 17th and 18th, and taken to the camp ground free of charge. There will be hay on the ground at ten cents a ton for a span of horses, and corn at the lowest cash price. A cordial invitation is extended to all by order of committee.

WM. LEYER.

BORN.

DAVISON.—At Lockhartville, Kings county, Nova Scotia, April 28th, 1888, to Holmes J. and Katie Davison, a daughter, named Nina Fair Forster, New South Wales, Australia, 8th, 1888. The first reason, of course, is that such men are bound to all by order of committee.

MRS. A. L. FORD, Dist. Pres.

REED.—At her home, Alamosa, Colorado, April 6th, 1888, of black vomit, sister Sarah J., wife of brother E. R. Reed, aged 33 years 6 months, the most excellent woman, mother, and Christian. She leaves a husband and four children, one a nursing babe. She embarked a little over one year 1887-8 under the preaching of one Robert Edge, a very mysterious man to some, but not to us who met him. The brethren arrived; he went away. They reached her to the Utah Mormon Church and with others emigrated to Colorado, and there seeing the evils of the world, she was disgusted with it, and when Bro. W. W. Blair came there preaching the gospel in its fulness, she was baptized and confirmed by him January 14th, 1888. Since that time she lived a devoted Christian. Her sickness was severe but brief, and she died happy. Her last words were, “I am going home! I am going home!”

Great men seem to remind us in these days chiefly that they do not climb to fame upon their father’s greatness. It is a somewhat curious fact that outside of a few families, such men as the Adamses, Lincoln, Grant, are the only ones who have succeeded to public succession. Perhaps it is as well illustrated by the fortunes thus far of Robert Lincoln as by those of any other man. Mr. Lincoln is not only the son of his father, but he is a really able man. He has shown himself such in his profession. He showed himself such in the cabinet to which he was called. And yet the name of Robert Lincoln is not familiar to the public.

T. J. BRATTY, Dist. Pres.

GREAT MEN’S SONS AT A DIS-ADVANTAGE.

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I

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the salvation of
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across which they received “Rum, Ruin, and Rag,” no longer congregated around and within those closed doors, but are elsewhere, and many of them are regaining the soberness which is the normal condition of man, as God created him. An instance or two: a man, the son of a member of the church, himself not a member, was heard to say a day or two after the election: “Well, there will be one astonished woman in the country to-night.” “How’s that?” remarked a bystander. “Why, when I go home to-night, I shall go home sober; a thing I have not done in ten years before; my wife will be astonished to see me come home sober.” Another, a man living near the city, and whose habitation was known to be to come to town and remain until drunk, and sometimes to be helped home, was noticed to come into the place, go to the store where he purchased his goods, make his purchases, load up his goods and go home without delay. So noteworthy was the habits of the man, so well was he known, that this incident was noticed and at once told.

What is the lesson? Here are two men who have helped materially to foster the sale of liquor in the city of Independence, who have been aided to sobriety and steady habits by voting the drab shop out of their way. What the saloon man has had of their earnings will now most likely go into the larder, the wardrobes, the parlors and sitting rooms of those homes to which these men used to go drunk, but now go sober. We venture the remark that if these two families could be heard they would thank God that the Mormons Latter Day Saints and Red Ribbon folks had killed the town.

The fight was clearly the home against the saloon, and as in most conflicts somebody gets worsted, we are righteously and tremendously glad that in the contest at Independence the home won.

While in the city we learned that among others baptized into the church was Sr. W. E. McCullough, the editor of the late Dr. W. E. McCullough, who, on request, renewed her covenant in baptism, Bro. F. G. Pitt officiating.

EDITORIAL ITEMS.

Mention has been made in Herald concerning trouble and fighting among the Saints and outsiders near Glen Easton, West Virginia, in which some of the Saints were severely, and Bro. Harris, president of branch, an old man, died of the wound and shock. A letter from Bro. Gomer T. Griffin in this issue will give all necessary particulars. It also appears from an article on the subject published in the Wheeling Register, June 28th, that our people were not in the fault.

Bro. T. A. Houge furnished the program of the Commencement Exercises of the Western Normal College, located at Shenandoah, Fremont county, Iowa, beginning the 22d ult., and inviting us to attend on that occasion. Prominent among those taking an active part in the exercises we see with pleasure the names of a number of promising young Latter Day Saints. When will the members of our church own and operate Colleges and Universities of their own? There is no reason why they may not have one within the next year if they will unitedly, promptly to that end. The Western Normal is said to be the first institution, conducted on liberal principles, and having a rapidly increasing patronage. Its beginnings were small, but from the first it has grown steadily upward and outward, paying fair dividends on investments, and to accommodate growing demands the College is to be still further enlarged at an early time.

Iowa is moving well to the front in furnishing good educational facilities for her rapidly increasing population, and the Saints should seek to keep fully abreast of the foremost in this goodly procession.

Bro. Edward W. Tullidge, author of “The Life of Joseph the Prophet,” “History of Salt Lake City” and the publisher of the “Western Galaxy,” of Salt Lake City, Utah, visited Lamoni for a few days, when with the senior editor he went to Independence, Missouri, whence after a week’s sojourn among the dwellers there he would leave on Monday, July 24th for Denver and his home. He expressed himself pleased with his stay with the Saints.

Bro. J. R. Badham, of Los Angeles, California, suggests that it would be wise and good thing if some one in every branch of the church would, by himself, or by the appointment of the branch, take notice of and keep a record of the notable spiritual manifestations, healings, providential interferences, special providences, dreams and other things worth saving, that they may from time to time be compiled and published, thus forming a handbook of reference for the use of the church and to preserve evidences of our time in favor of the divinity of the work as vouchsafed by the Spirit. We think it a good suggestion, and in connection advise that care and wise discrimination should be used not to cumber the record with what is not pertinent to the plain relation of the event as it transpires. There is a world of worth in the statement of the man who was healed of his blindness:—

“A man that is called Jesus made clay and

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To show that we did not mistake the meaning of Elder Hickey’s letters and the positions assumed by those to whom he and we had reference, we give the readers of the HERALD a letter received by us dated July—1887. All we have to say in regard to what he chooses to call “witnesses and testimony” to what Mr. Strang did is this. We had in a letter written to another, referred to persons accepting the Reorganization upon premises and evidences created by themselves. We wrote in general terms, and may have referred to Mr. Hickey as one who accounted for his position in his own way. We certainly have disbelieved and do now believe that these men allegé, and place no faith in them. In regard to what Mr. Strang did, no matter whether they were created by these men, or by others, they are not evidences to us. It is an easy thing to “dare” another to assert this or that in the name of Jesus Christ, but such challenge is not proof, nor argument. Jesus Christ has not certified to us in favor of what is alleged to have given Mr. Strang his authority to succeed Joseph Smith and do what is claimed for him; but the Spirit has testified to us of that which makes it improper for us to accept such statements, claims and evidences, therefore we reject them as not being for us, or necessary to the existence and life of the church.

Editors Herald—In publishing my letters I think you done well— as they appear about as we sent them. Your notes on Mr. Strang and myself will be questioned as to the propriety. But if you can stand it we can. When we left Nauvoo to preach the vision Joseph had on the hill of the Temple, we were then branded by Brighamites as not accredited, &c. &c. But we have lived and seen good in the land, and by the same rules we have now and will move on and live and endure the rest of life’s journey. Before I would renounce James—Joseph’s letter; Book of the Law— I would see every Josephite farther in hell than they are out. Yes, publish it O ye elders, priests and deacons, that we do identify James J. Strang, and endorse his general teachings and tend to. Ye editors can publish us as not credited, forever. But I challenge you again to publish that the witnesses or testimony that have been given concerning Strang’s setting you to the presidency and patriarchate, was all of my creation. Say it if you dare; in the name of Jesus Christ. Then will come again the lying prophet, and send one mightily, &c &c holding the sceptre as did James. Truly and sincerely,

L. D. Hickey.

UTAH CHURCH PROPERTY.

The following will serve to explain the condition under which Marshal Dyer, Receiver, appointed by the government to take charge of the property of the Utah Mormons church, has taken possession of certain properties belonging to the polygamie church. The action of the government in a case of this kind can only be justified by the plea of great necessity, and is a very serious question whether there was in this particular case any necessity for so extremely harsh and doubtful remedy. It will hardly be enough to plead in the courts, that such action is justifiable “because the people are Mormons.” Courts are cold blooded creatures and prejudices are as a rule excluded. Mormons, Latter Day Saints, Protestants, Catholics and Jews are, or should be alike, before the tribunals of justice.

“THE CHURCH PROPERTY.

There has been considerable interest recently in the church property suit. Some people have wrong ideas regarding what has been done in the temporary surrender that has been made. The following explanatory article from the Deseret News treats the matter clearly and in a manner that should satisfy the people generally.

“The surrender of property to the United States in receiver suits instituted against the Church of Jesus Christ of Latter Day Saints under the Edmunds-Tucker act, has caused much comment and some inquiries. Many people wonder why this has been permitted, and there is some misunderstanding of the facts and the situation.

“We do not know any who candidly endorses the theory or the practice of the confiscation of property belonging to any ecclesiastical body in America. It is looked upon throughout the United States as a stretch of governmental authority, as harsh and unnecessary treatment of an unpopular people, and as a precedent dangerous to religious liberty. Even the most virulent anti Mormon besitates to approve of such high-handed procedure.

“But the law, rushed through Congress in excitement, is on the statute book of the nation and it is the duty of the Attorney General to proceed under it. The court here appointed a Receiver and it became his duty to take possession of such property as the Church held at and after the passage of the act, March 3d, 1887.

“Prior to that date considerable real and personal property which the Church had held at different times had been disposed of and conveyed to purchasers, or to the Stake and Ward corporations organized under the general territorial statute. The law of Congress providing for the institution of suits for the forfeiture of Church realty here, above the value of $50,000, especially exempted from escheat buildings used exclusively for the worship of God, and the grounds adjacent, also parsonages and burial grounds connected therewith; and the law of 1862 provided that property acquired by the Church before that date should not be interfered with.

“Further, the law did not provide for nor contemplate the forfeiture of any personal property of the Church. But it aimed to dissolve the Church corporation and authorize the winding up of its property affairs conformably to law. This has been construed into the right to take possession of personal property as well as real estate, pending the settlement of the affairs of the corporation in the Supreme Courts of the Territory.

“That the law, severe and unjust and as we view it, unconstitutional as it is, has been greatly resented by its administration, there can be no doubt for a moment. But there has been no disposition to resist except in that legal manner which is the right of every citizen and every corporation. The officers appointed to proceed against the Church have considered it their duty to endeavor to gain possession, not only of the property held by the Church at the time of the passage of the Edmunds-Tucker Act, but of that which it had previously held and disposed of, and also personal property which they claim was conveyed improperly.

“There has been considerable litigation, and much more was imminent. It became desirable that this should be curtailed and measures should be adopted to carry the case to the Supreme Court of the United States as soon as possible. To stop vexations litigation and expeditethe appeal, the attorneys for the Church consented to a surrender for the time being of the property which has already been enumerated in the columns of this paper.

“The Latter Day Saints should understand that there is no surrender of any right, nor admission that the government or its officers has any legal claim to any portion of the property involved, in actual forfeiture of a building, or a foot of land. The Receiver holds it until the matter is finally adjudicated by a court of competent jurisdiction. He is in custody of this property for the court, and, legally, as much for the benefit of the Church as of the Government.

“The arrangement entered into will have the good effect of quelling the titles held to different portions of real estate by individuals who honestly acquired them, the Church having placed in the Receiver’s hands the proceeds of the sale, instead of the property sold. We have no doubt that this arrangement will be approved by the Attorney General, and when the Government authorities at Washington have ratified the agreement the case will go on for trial and judicial decree, and then to the highest court of the country, where it is hoped and believed justice will be done and the validity of the law will be fully tested.

“Meanwhile the Saints need not take any trouble over this temporary surrender of property. Every right will be contended for, firmly and peaceably. Whatever may be the result, the 

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Church itself will not be affected in principle, in doctrine, in power, in authority, or in spirit. And those who have faith in its divine origin and mission will continue to discharge every duty in relation to it, having confidence that He who organized and has sustained it, will cause all things to work together for its good and for the ultimate triumph of its righteous cause."

BRANCH MEMBERSHIP.

A BROTHER asks if persons baptized by a missionary are to be considered members of the nearest branch to them. No; unless they request or consent of the presiding officers of that branch.

All persons not baptized within the limits of a branch and by the authority of its presiding officers, should be received by vote of a branch on certificate of baptism or other competent, reliable testimony. The rule of the church is that scattered members, when residing convenient to any branch, should unite with it.

THE New Albany, Indiana, Ledger has the following concerning the efforts of the brethren at Byrnville: "Byrnville, Harrison county, is stirred up from centre to circumference over the successful religious revival recently held there by the Church of the Latter Day Saints, an anti-polygamous branch of the Mormon church. A great many persons embraced the faith during the revival and the discussions that have followed the work of the revivelist keep the inhabitants of the village excited from early morn till dewy eve."

The Herald notes the effort thus: "The Mormon or Latter Day Saints revival of religion which was recently held at Byrnville was a very successful meeting and the members seem to be strong in their faith, as they have regular meetings with several new accessions to the church. If the work increases in the future as it has in the past, Byrnville will be a modern Salt Lake City."

GIVE ALL MEN THEIR DUE.

A story has been extensively circulated through the press of the country, beginning at Chicago, to the effect that Elizabeth T. Rutter, originally a native of England, had been badly treated on her way to Utah by Mormon elders, and that on her getting away from Utah to Chicago, on her way to England, again she was almost starved, and that a relative had been murdered in Utah; all told to injure the Utah Mormons. The story is evidently false, and like hundreds of a sinister character has been told with the similar motive, to injure the Mormons in Utah. We give below a repetition of the story as lately published by the Ogden, Utah, Standard, and from the Herald of August 12th, 1886:

"On Sunday afternoon a reporter of the Standard came across the true history of the Chicago story which was telegraphed all over the country in relation to Mrs. Rutter. The whole story, as we gave it in our last, is continuing to end, and evidences that such a woman has been here. The following from the Ogden Herald, of August 12th, 1886:

1. What is the story of the thirteenth chapter that seems to be strong from centre to circumference over the successful branch, should unite with it.
2. The Church of the false, and through the members, when residing convenient to any branch, should unite with it.
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"When will the thirteenth chapter seem to be strong from centre to circumference over the successful branch, should unite with it."

"Thomas C. Rutter, of West Weber, went hunting cows last evening, taking with him a trusted horse. Time went rapidly by, the cows came home, but Rutter did not return. Becoming alarmed at his long absence, the neighbors went to seek for him, but all their efforts were of no avail, and after midnight they returned home. Early this morning they succeeded in finding his tracks. He had crossed the river with his horse, and in his search, followed the river some distance, when coming to a place where some willows overhung the banks, the horse was evidently crowded off the bank, and rider and horse both fell into the water. The anxious searchers found the dead body of the unfortunate man a short distance down the river, at a spot directly between West Weber and Plain City. The horse was not drowned. Mr. Rutter was a middle aged man, who has been in this country only two years. He has a wife and two children in West Weber and one in England. The news of the sad occurrence has nearly crazed his wife who is of a weak and nervous disposition."

From the Ogden Herald of the 14th of August, 1886, It is learned that Rutter was in the employ of J. B. Alvord, of West Weber. The body was recovered by Hyrum Hogge, William Telford and Wheatly Gibson. It was found in an upright position in a pool about seven feet deep and about twelve feet from the bank. It was conjectured that he was thrown off in riding through the willows as he was not an expert horseman.

The following is the verdict of the jury impaneled before the justice of the peace:

"West Weber Precinct,

Weber county, Utah.

August 12th, 1886.

The undersigned on their oaths do say that Thomas Rutter, whose body is now lying dead before them, came to his death accidentally by drowning in the Weber River on the 11th day of August, 1886. (George Jameson, Jurors.) Wheatly Gibson, James Hogge."

J. B. Alvord, Justice of the Peace.

At the express wish and earnest solicitation of his parents her son, John Thomas Rutter came to Utah in 1885 with Chas. H. Greenwell, of this city, with whom this young man stated perfectly content until 1883, when his father came to Utah. The father obtained work on the farm of J. B. Alvord where he was treated with all the courtesy that any one could ask for. Later on the young man came to Ogden and worked in the city in a vill's broun factory. In the fall of 1887 the young man's grandfather sent for him to come to England on a visit and he is now in England. Only a short time ago Mrs. Rutter was around trying to raise means to get him out here again as he is anxious to come. Shortly after the death of Mr. Rutter a daughter of his, who is now married, and who received a severe burning by the explosion of a lamp. She was tenderly cared for by Mrs. A. Greenwell, her expense being paid by Ogden City. Mrs. Rutter and her daughter came to Utah about two months before the death of Mr. Rutter.

Mrs. Rutter had no occasion to go to Chicago to faint for bread, as she had all the desired here. As far as we can be learned from reliable witnesses she was treated with kindness and wanted nothing. She expressed herself a few weeks ago to Mr. Greenwell that she wished to go back to England on a visit, but that she would soon return. She was also as anxious to get her son out here again as he is desirous to return. Her story of indignities by the elders, her being defrauded of her husband's means, the assertion that her son was prevented from returning, the substitution and retention of letters, are self-evident lies manufactured either by the Associate Press or stated by Mrs. Rutter when she knew they were untrue.

QUESTIONS AND ANSWERS.

Res.-When will the thirteenth chapter of Zechariah be fulfilled?

Ans.—At and after the second coming of Christ.

Q.-What is meant in "Letters of O. Cow- ders," page 18, Where it reads, "And the honest have been led by the designing till there are none to be found who are practicing the ordinances of the gospel as they were ancienly delivcred."

A.—It means that none administered baptism, lying on of hands for various purposes, the Lord's supper, washing the feet of the ministry, as taught and practiced in the times of Christ and the apostles. While some sects administered them partly and imperfectly, none did fully and rightly.

Q.—Does God punish people for their sins by sending afflictions upon them?

A.—Yes; read Genesis 3: 14, 19. Leviticus 26: 14-41; Jer. 31: 29; 2 Thess. 1: 19; Heb. 10: 29, etc.

Q.—Is it wrong to use the word "Bless God," in bearing testimony or praying?

A.—No; if the Intention is to thank, praise, or extol him. See Deut. 8: 10; Ps. 103: 12, 20, 21, 22: 135: 19; James 3: 19, etc., etc.

Q.—What sort of bread should the Saints use for sacrament?

A.—Any kind that is clean, wholesome, and made by the Saints.

BRO. D. S. MILLS, in a breesy letter from Santa Ana, California, July 9th, says: "The reaction of the goods boom has been seriously felt, and is threatening the ruin of thousands; and will if it lasts a few months. Southern California is full of idle men, many of whom are destitute here in July, but what must be their condition next winter. Suffering and crime will follow. Our people are not of this class, though all will feel the damaging pressure. In the face of the cold some have not had the effect to largely discourage the migration thither of a very desirable class of people, that of the fairly forehanded laboring man. It will be found impracticable to build a better city than Los Angeles for two and fifty dollars per month, to boom immigration from the eastern states. It is worse than highway robbery; but so things go; and the end is not yet, but by and by."

The inflated prices of real estate ruling at Kansas City and Independence, Missouri, the last two years, have had the effect to largely discourage the migration thither of a very desirable class of people, that of the fairly forehanded laboring man. It will be found impracticable to build a prosperous city of rich men alone. Laborers are necessary, and true wisdom would dictate that unless there are opportunities for settlement at reasonable prices
DIVINITY OF CHRIST.

A brother desires to know what are the chief lines of proof by which to sustain the divinity of Christ and his mission; and in reply we suggest the following as among the very best:

1. His personal coming as to race, family, place, manner, time, parentage, priesthood, ministrations, manner of persecution, death, burial, resurrection and ascension, all in fulfillment of authentic prophecies, and of the expectations and desires of ancient nations.

2. The matchless excellence of his moral code as delivered by Himself and his first ministers.

3. The superior fitness and adaptability of His doctrines in respect to the moral, spiritual, intellectual, social, and physiological nature and needs of man, for both this life and that to come.

4. The exact fulfillment of His numerous prophecies and promises according to their expressed or implied conditions.

5. The strong and exalted impress His doctrines have made upon all departments of society.

6. The spiritual, supernatural evidences given in confirmation of His doctrines.

7. The intelligent, unselfish zeal of His first followers, and by others.

8. The testimony of the Book of Mormon.

9. The evidences furnished by the Doctrine and Covenants.

10. The testimony of Christ's people in their inquirer days as based upon their personal experiences. Whoever will studiously compare with the Bible prophecies the statements of history found in Maccabees, Josephus, Rollin, Gibbon, D'Aubigne, Mosheim, etc., etc., will find an abundant amount of evidence in support of those prophecies, and therefore proof of the divinity of Christ.

Extracts from Letters.

Bro. H. L. Holt wrote July 18th, from Sco., Oregon:

"I am holding meetings and have been using the Christian meeting house, (so called), until last evening they came and told me I could not speak there again, giving as their reason, that they did not believe as I did. I told them that was certainly a fact; for if they did they would be with me. There was an appointment out for the evening, which of course I could not fill, but some of the business men took the matter up and secured the City Hall, where I am to hold the evening meeting. I think the 'Powers of the Gentiles' has about 'come in' on this coast. The people have no use for the word of God as taught by us.

Bro. J. J. Cornish wrote from Bay Port, Michigan, the 23d ult.:

"We had a grand time here yesterday. We were greatly blessed by the Master. Our cause is onward and upward." 

Bro. George T. Bullard, of Bournemouth, recently wrote Bro. Stebbins:

"The work in Australia is progressing favorably. Bro. J. F. Burton paid us a short visit a few weeks ago and was very much pleased with the ' rigs.' Others are much interested, and investigating, and I think will unite ere long. Bro. Burton intends sailing for California July 17th next. He has been faithful to his calling and mission here, and his amiable wife has been a great help, like wise sister Milla, his daughter. We have not yet seen Bro. T. W. Smith and Sr. Helen, but expect to meet them soon. They are about leaving Victoria now for New South Wales, to attend a conference at Sydney.

Bro. Thomas Taylor wrote from Birmingham, England, the 15th ult., renewing for Herald and ordering other church publications, and adds:

"The work is progressing steadily onward, and all are trying to do their best to help forward its progress. Peace and unity prevail among the Saints generally.

Bro. James Bannister wrote from Vancouvers, Ontario, July 17th, ordering three copies of "Joseph the Seer," and said:

"Elder Evans is preaching to full congregations at Waterford, and is having a good time. Since Goliath was slain, he has hunted twelve, and we think he will be the means of bringing more to the knowledge of the truth and organizing a branch there."

We commend the following to such of our readers as are so foolish as to be in the habit of employing drugs, chloroform, chloral, morphia and opium. There can be but one end to the opium, or morphia habit; it ends in loss of self-control, self-respect and a miserable death.

Drugs and Insomnia.—I have recently met with several cases of insomnia due to over taxation of the American nervous system, and have found that those who have taken the drug habit have been effective to produce sleep and be at the same time harmless. No such drug exist! There is not one medicine capable of quieting to sleep voluntary life that has been working ten hours at high pressure, except it be more or less poison.

Consumption of chloral, bromide in some form, or opium, has increased in this country to an incredible extent, is still growing, and a large number of Americans go to bed every night more or less under the influence of poison. Sleep thus produced is not restful nor restorative, and nature sternly exacts her penalties for violated law, more severe in these cases than in most others. Digestion suffers first—onr is rarely hungry for breakfast, and loss of morning appetite is a certain sign of ill health. Increasing nervousness follows, until days become burdens and poisoned nights the only comfortable parts of life.—Dr. William F. Hutchinson, in American Magazine.

Mothers' Home Column.

"To the selfishness that seeks rather to be waited upon than to wait, rather to take than to give, we note that which would be the very crown of our life."

Who Will Respond?

Long before this number of the Herald reaches its thousands of readers, many, we feel well assured, will be anxiously looking for its coming, and among this number will be some who will turn first of all to the Home Column; for their thoughts will be upon the Prayer League and its final inauguration. It is with mingled feelings of love, joy and gratitude to God that we give place to the article of Sister Eleanor; and when we tell the sisters (as she told us in a private note) that the memory texts which accompany this issue were given to her in answer to prayer, she being directed to them without any previous knowledge of what they were, we feel sure that many for whose names we have been watching and waiting, will hesitate no longer to send them in. We would not have one send her name who has not duly weighed the matter and resolved to abide faithfully; but we hope to have them come up by tens, fifties and hundreds, until they shall number thousands. It is for the young as well as for the aged, and the Prayer League, while we shall rejoice at every name, our joy will be greater when the young step forward to join our band.

We give below the full text of the memory verses for the first week in August, in order that all may see at a glance the harmony and beauty of the thoughts; and will also take occasion to say that if it is intended these texts as they are designated from time to time, shall be committed to memory, as an aid in producing the frame of mind in which we would approach the Deity. A vacuum is abhorred by the mind as cordially as it is by all nature. Cultivate noble thoughts, and there will be no place for the ignoble. If the heart is pure it is utterly impossible for the ascendency of evil to have the upper hand; and we must obey the mind of the Spirit as designated to them in these memory texts, the blessing of God will be with them.

"They helped every one his neighbor; and ever one said to his brother, Be of good courage."—Isa. 11:6.

The things that ye shall do: Speak every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and
TO THE PRAYER LEAGUE.

Dear Sisters;—I will now try to explain, in answer to enquiries. Some of the sisters desire to have their meetings together at stated times. I see no objection to such a course being pursued; but think it better to have no rule about that, for the reason that there are many isolated and invalid mothers who would feel debarred, and we want any who desire to be a helper in Zion's cause to take part with us.

We subjoin a form and subjects, as a beginning. As woman's work extends, many things will suggest themselves, and changes can be effected at any time by the majority signifying assent. The stick, or those desiring special remembrance, should send requests to editor of the Column. We think that to make the time weekly will at present be more acceptable to the greater number. Of course the time indicated will vary in different localities. Each should use their own local time or the nearest convenient hour to the one appointed. The Scripture selections are intended as memory texts, to help us in our efforts for the better life.

We propose the appointment of ten o'clock, August 9th; and thereafter the same hour once a week.

Memory texts; 6 verses from 21st Isaiah; also Zech. 8: 16, 17.

Subjects for prayer: This League; that all they may be one. In the Home Column, together with the article treating on Mothers' Prayer-meetings, and am pleased that the subject has found its way into the Column.

All suggestions on that subject by wise Christian mothers and sisters too, will, I am sure, be most gladly received by the mothers here in Forster, who have started just such a meeting, that they may be aided, and ultimately grow into a more perfect organization. As yet there is no real organization, only a few verbal rules. They need in this in the Colossians, that the Lord may be pleased to send. The sister in whose house the meeting is, leads the meeting, selects the hymns and makes the opening prayer. Only on rare occasions are any testimonies given; the time is given wholly to prayer, with the exception of a hymn for opening and closing. As yet no chapter has been read, though they have often talked over the matter; but I hope by the aid of the sisters abroad they may engrat all that is necessary to make this method of helping one another both lastin and beneficial, and that she who leads may make a portion of the word of God her study and present it to the mothers for consideration and as a leading thought through the week. The meetings are only in their infancy, but the starting of them bespeaks the working of the Spirit in the heart and a willingness to do what they can.

Since I have been among them I have, by influence, led the meetings, and although I can not hear the prayers as I would desire, I can feel the spirit of the meetings and believe each one feels benefited by their coming together, and are brought nearer to God. I hope the greater that the Lord's work will be furthered in this respect, inasmuch as the Spirit's workings will make their desires known and plead with the Father for he by the aid of his Holy Spirit, to train up their children in righteousness, and fit them for the duties of life. The suggestions you made in that article were the same that I made here about two weeks ago to the mothers assembled in their meeting; and thus we see the same Spirit that is actuating the working mothers and sisters in the land of Zion, is also leading us in this far off land in the selfsame line of thought and action. It is pleasing to us all to know that we are in the same line, though far behind; for by reason of the experimental knowledge in spiritual things and the degree of wisdom attained by many there—having had greater privilege than those here—they can comprehend the Spirit's workings more fully, not only to drink in its happily influencing that thrills the soul and fills the whole being with light, and with a power, sometimes, that scarcely can be repressed, but are able to set forth its teachings for a help and a strength to others, and to impart its power and so more others to action. The suggestions of you, the mothers, are not depending on me only as a messenger, but that he works by means, in his appointed ways.

The Home Column was, as Sister Eleanor says, instituted for a means of instructing mothers, and I feel grateful to her for reminding its patrons of that fact; and if the mothers and sisters keep this object in view, I can only repeat your words, Sister Frances, "No limit could be put to the good that could be done." Much desired knowledge would be received, and many would read in black and white the answers to their prayers. But O, how glad I am that such seekers are not depending on me only as a medium or messenger to convey the given intelligence, or I fear they might often seek in vain, for to the Lord's own, in the hour of need, he will send. Sister Eleanor, in her letter, aged 70, the 21st Anniv. of Trial, states: "I have been old for the Interpretation of his dream, while the "Prince of Persia" was hindering the angel from taking the message. How often I feel prompt ed to write, when some subject will come to me with almost as much force and distinctness as the breeze through the open window; but I allow other duties to hinder until the time passes or the interest dies out. Who shall say these influences are not sent of God in answer to some one's prayers? And if I fall to be an obedient messenger, what then? Shall the one who prayed fail to receive their answer? Oh, no! I may hinder for a time, but another will be chosen, who will respond, and I will lose the blessings of being the Lord's messenger. Are there not other voices that are crying in this respect? I fear these are many; and so the burden falls on the few. How different things might be if all the promptings of the good Spirit found a ready response. But, oh the cares and duties of this life, that which pertains to the body only, how they crowd about us and for the time and attention that so many feel they would gladly devote to the benefit of the soul; but they are crowded on all sides—cumbered with many cares—and when the gentle Spirit pleads with them it "come
forth for a little season into green pastures, by still waters, and refresh their souls; the answer too often is, "Go thy way for this time; at a more convenient season I will hearken;" and the grieved Spirit turns away. Sister Emma.

MARSHALLTOWN, Iowa, July 18th.

Dear Sister Frances,—Enclosed you will find one dollar I send as an offering. Permit me to relate a dream, and the circumstances connected therewith. I have been laying aside pennies for some time for the Home Column Missionary Fund, but thought I would not send them until they became a dollar, but they grew so slowly I became almost discouraged. Saturday night of last week I was dreaming these waking thoughts. I seemed to be sitting at a table, when my mother, who died in September of 1834, stood by my side. She looked so natural, seemed so kind and pleasant, that it all appeared very real to me. I began telling her what I had thought about sending an offering, and said perhaps I had better send what I had and not wait any longer. She said she wanted to make an offering, but what could she do with it? She would not send something for her? I said I did not know but I could. I further said, "I can make it a dollar, and send half a dollar for you and half a dollar for me." She said, "I wish you would send a half dollar for me." I replied, "All right; guess I will." The next day I kept thinking I never heard of an offering being made for the dead, so I made a subject of prayer, to know if the dream had any significance to teach me my duty, and if I sent an offering should I send it in her name. The following night I was disturbed, and on awaking an audible voice seemed to pronounce very plainly and distinctly the word, Spiritualism. That satisfied me instantly. I send the offering in my own name. I rejoice to know that my petitions are answered, that I am found worthy—and pray that I may continue so to the end. Yours in hope,

LOU BERRY.

CIAIRWATER, Neb., July 4th.

Dear Sister Frances,—To-night as I sat reading the Herald, first "The Good Name of the Lamanite Saints," and then in our much loved Home Column, "Straight Paths," and "Stepping Stones and Stumbling Blocks," it stirred up fresh thoughts I so often have. Am I a stumbling block? How well I know that our deeds and words have an influence like the waves when a pebble is dropped in the pond, and try to excuse ourselves from responsibility when we know the influences of our every day lives are helping to mould other lives. And, right here I have always been a hard problem for me to solve. To what extent can we show Christian charity to sinners outside the fold and not be a stumbling stone to some within? If our religion is the pure principles of the gospel of Christ, does it teach us to turn a cold shoulder to the poor sinner whom the world says is to boycott, and grasp with warmth the proffered hand of the perhaps greater sinner, but whom

custom says we must recognize? How will our record stand in the day when we are to be judged for the "deeds done in the body?"

We have been a constant reader of the Herald since 1870 (excepting about eighteen months), and it has become one of the family. Much as we have always prized it, it seems to grow better all the time, and the Home Column has been one of the notable improvements. How the eyes of the little ones sparkle when the Hope comes, and is not nearly as eagerly watched for and coveted by us older children. What more could we ask for Autumn Leaves? It would seem nothing, unless it was more original matter. We know there are brains enough in the church of Christ coupled with the Spirit promised, to cope with anything the world can produce; and what a depth those articles do have that come from the pens of our earnest workers! I am glad that our people, as a rule, are a temperance people, and that their record at the ballot box bears them witness; but our young need our careful watchcare, for it is a painful sight to see our young people being drawn into the giddy whirlpool of the pleasure world, of tobacco and intoxicating drinks in some form or another. I see Bro. Hyde's name is endearedly mentioned by a sister who never knew him, only as his earnest, encouraging words were borne by the Herald to her and others; and I am glad that his name is not buried with the poor encaulcated body of the patient sufferer. Those of us who have known the years, old, that he was not a stumbling stone. He was one of God's noble men; and if it can truthfully be said of me, as it is of him wherever he was known, "The world is better for his having lived," I think I can trust my heavenly Father for my reward; but the flesh is weak, and I feel the need of the prayers of the Saints.

Your sister,

EMMA X. GAMET.

Correspondence.

ELLINGTON, Minn., July 14th.

Bro. Joseph,—I have been in this part of the State about two weeks, laboring for the spread of the truth. I have two appointments out for to-morrow at two different places. I am having good congregations and good attention, and the outlook is better than ever before for good to be done here. It does me good to read in the Herald how the Master is lifting his servants in other fields. I can say that the Lord is truly with us in Minnesota. So I have had fair greater liberty and freedom in presenting the word than ever before. I never have felt as well in my life as when standing in defense of the truth. My faith is firm and unshaken in this work. I know that it is divine; therefore it must stand. Men and devils may assail it, but the stronger becomes the stronger. It is nearly two thousand years old. It is better for his having lived," I think I can trust my heavenly Father for my reward; but the flesh is weak, and I feel the need of the prayers of the Saints.

Your sister,

EMMA X. GAMET.

Hanley, Staffordshire Potteries, Eng.

Dear Herald,—I have often thought of bearing my testimony through the medium of your paper, which are always filled with good news from different parts of the world, and with wise and pithy instructions from the editors which cause my soul to rejoice in the latter day work, which is a marvelous work and a wonder, and the more I meditate upon it the stronger becomes my faith. I am glad that I ever accepted the new faith, as some call it; it is new to all who receive it, but thank God it is nearly two thousand years old. This town in which I live was once a stronghold for our faith, so I am told, but the most of the older members have gone to different parts of the world, leaving but a few and some of them are spiritually dead. But thank God a few stick to the truth, and in spite of satanic power we have a room to worship in and a sixteen guleas harmonium. I often wonder how men who call themselves Saints, after seeing the power of God in the healing of the sick and seeing the lame made to walk, can remain idle. "Watch and pray lest ye enter into temptation," is a good motto, and may the Saints everywhere remember this because Satan always finds some means of stopping us from doing or taking part in the meetings because Bro. A. or C. has got a note in their eye. May God help us to read and ponder the first verses of the seventh chapter of Matthew. If we do this we shall certainly rejoice through such a sublime principle being carried out to the letter and by the Spirit. I thank God that I ever heard a Latter Day Saint, for it has put new life in me, and although I am only twenty-six years old and but four in the world, I fear none of my own calibre, and some whose ability exceeds mine have to take second place on the principles of the gospel. I don't talk for victory, but for truth. This is a proof to me that God helps them that help themselves, and they that seek shall find. I married young, and through sin and wickedness I got into debt, and as I am a Saint by name I am trying to be a Saint in principle and am, little by little, paying my honest debts. I have been told that I could get out of paying them, but I replied, "That's not paying them." I have a desire to do good both in public and in private, but how can I or anyone with the truth in their hearts, do good in public capacity when debts are unpaid.

The Herald being my school-master, I am trying to do as it tells me and am thankful for such
teachings. I am going to follow it as long as it follows Christ, because it explains the principles of truth and justice to the satisfaction of all Saints, and I am trying to live so that my name may be in the Lamb's Book of Life, and that I may not bring reproach on the church. It has enough to do to battle for truth.

Trusting my humble effort to write to the Herald will find a small portion allotted to it, is the desire of your humble brother for truth,

THOMAS TROYER.

PLATTE VALLEY, Neb., July 21st.

Editors Herald:—I closed the last of seven preaching meetings last night in the above named branch, beginning on the 19th instant, besides three conference meetings being assisted by brethren N. Brown and E. Bolson. Nine adults were added by baptism and although everybody was crowded with work the meetings were well attended. The readiness of old members to welcome the newly adopted ones into Christ's fold was indeed inspiring; nor were they slow to reciprocate. The heavens were propitious, and all testifying to having had a glorious time. The gospel tides are strong indeed. Those who possess from foot are freed. That fear that does in bondage hold. Let those possessed not be told.

By due perseverance and godly zeal the Saints here can make themselves a name for good, and bring honor to the cause. He whom we delight to sustain as our leader, under Christ, said years ago: "We testify to having had a glorious time. We look to sustain as our leader, under Christ, said years ago: "We...

A good interest being manifested; thence to Five Lakes, and held three meetings. The brethren there are building a church. I helped them some in getting lumber. They intend to have it so they can hold conference there next October. From there I returned home where I am now. Expect to leave to-morrow for a new opening.

Yours in bonds, J. A. CARPENTER.

We add the following clipping from the Republican of Lansing, Michigan, dated 17th, sent us by Bro. Rathbun.

"The recent meeting of the Latter Day Saints in this city was fairly attended and was quite successful. Two citizens of Lansing accepted thebelief and were baptized by the Elder."—J. J. CORNISH.

BROWN CITY, Michigan, July 14th.

Bro. George:—I am laboring in my mission as best I can. I am left home to attend district conference at Hersey, Osceola county, June 2d. We had a good time, the Lord being with us. Met with brethren Blakeslee, Scott and Rathbun from Southern Michigan district.

From Hersey I returned to Lapeer county where I held some meetings with good interest manifested. June 14th I started for Coldwater to attend conference, by request of Bro. C. Scott, president of the mission. The good Spirit was with us and prevailed during our entire session. Ten were baptized on Sunday. On Monday we met to finish business and held a social meeting. A good time was enjoyed in which the gifts were manifested; in fact it was the best conference I have attended for a long time. The preaching was good, being the sermon delivered by E. L. Kelley. On the 20th I returned home, and on the 22d went to Deerfield, Lapeer county, where I held some meetings, a good interest being manifested; thence to Five Lakes, holding meetings there for a few days. From there I returned home and remained over Sunday, holding meetings in our branch. On July 4th I received a letter from C. Scott requesting me to go to Lansing to see Bro. H. Rathbun in that city. He had hired a hall and announced the same in the papers of that place to commence July 6th. I arrived there on the 7th, and in the evening found Bro. Rathbun at work with a small but interested gathering of people. On Sunday I preached to them three times with good liberty. I remained there until the 10th and with Bro. Rathbun visited those that were interested and found a number that seemed to be very near the kingdom. Since I returned home I received a card from Bro. Rathbun stating that he had baptized two. I enjoyed myself very much while at Lansing. Bro. Rathbun has a nice family, a son and three daughters at home, and they did much to make it pleasant for me. Bro. Rathbun is a faithful worker in the cause. I returned to Five Lakes and held three meetings. The brethren there are building a church. I helped them some in getting lumber. They intend to have it so they can hold conference there next October. From there I returned home where I am now. Expect to leave to-morrow for a new opening.

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LOCKHARTVILLE, N. S., July 15th.

Dear Herald:—A realizing sense of the shortness of time that is left to us—time to do good, usefulness, and the opportunities for doing good so frequently allowed to pass by unimproved, comes over me occasionally and causes me to wonder why I am not doing more to roll on this grand latter day work. There are many things though about the work that causes any one who thinks to wonder. "A marvelous work and a wonder," Isaiah called it, and not only is it itself but it brings to light wonderful things; things that never would have been known otherwise, especially in human nature. Perhaps the most wonderful thing concerning its working is in the fact that the light shineth in darkness and the darkness comprehended it not. Strange that light should shineth in darkness and not be comprehended by it; but this is true. Inasmuch that the children of light may walk by its influence in plain straight paths that can not be discovered in darkness although the traveler may cross and reross them a hundred times in his meanderings. The "children" can also comprehend the berefted traveler's condition and see his position and explain things to him that would be worth his life to know. But being in darkness can not understand or comprehend that there can be light shining around him, consequently will not be guided. I live in a community where the inhabitants are professing Bible believers and mostly members of churches,—good, friendly, peaceable, and intelligent people,—yet in our daily conversation not a word of the hope which should be so precious to the Christian, is ever heard, unless it is adroitly brought out by myself and then dismissed as soon as possible. Now the Bible tells them that God's word will judge at the last day, and that the "books shall be opened" and men shall be judged according to that which is written therein. One would think that to be conversant with the word by which we are to be judged would be our chief aim, but strange to say, let me "open the book" and how quickly my sociable, offhanded friend will freeze over, and what a relief when it is closed up and laid away. Yet they can not see that we know
their religion cannot stand the test here, and how can they expect it to stand the test hereafter? We read in the book from first to last of Christ coming to reign upon the earth, and we call attention to the matter, read it, and explain it to them, and some will even accept it as "quite an idea," and go right on in their old way, without making any preparation for his coming, which is to take place so soon. It is sad to see our best friends, those we love most in a worldly point of view—treating the matter so carelessly and with so much indifference—when it seems of such vital importance to us. Some of your readers will be glad to learn that my mother, after so many years of struggle between a sense of duty and the fear of the world, has decided by being baptized by Bro. H. H. Robinson, who has been with us but a few days. I have had the pleasure of meeting Bro. and Sr. Parsons only as yet. Have not heard him preach or speak, but if faces are any guide or index to the heart or mind, we are all right for help and from all accounts Bro. and Sr. Robinson are also "just what the doctor ordered." (Thanks.) They have begun work already, and will no doubt have success. Many will believe, some will obey, and the work will go forward.

In bonds,
H. J. Davison.

BUFFET CITY, Mon., July 28th.
Dear Herald:—Several months ago I was taken sick, and continued to grow worse and worse, until finally I became so weak I was of very little use to myself, and had given up that there was any relief for me this side of the tomb. Human aid had proved to be in vain, at length I concluded to call for the elders to pray for me; so I sent for Bro. John E. and Grover Reese, who laid hands on me and prayed for me, and the Lord blessed me with health and strength and I have continued to grow stronger, and am now able to do my own work. All this the Lord did for me, and I thank him for it. Ever praying for the prosperity of his kingdom, I remain your sister in gospel bonds.

FRANCES P. REESE.

CLIFTERVILLE, Minn., July 19th.
Bro. Joseph?:—Our conference is over.
Bro. Joseph?:—We had a very good one. Much of the Spirit was present. Bro. Alonso Whiting was called and ordained to the office of elder, under the hands of A. H. Smith, J. C. Foss and T. J. Martin. Several children were blessed; among them were two little buds presented by two ladies not of the church, who asked if we blessed children whose parents did not belong to the church. I answered, yes. If people had such faith in us as elders, to bring the little ones along and we would do as Jesus did, bless the little children. Bro. Alexander preached a powerful sermon in the evening, the rain was failing very heavy; and as I offered the closing prayer, I felt to ask God to stop the rain so the people could go home dry. One old man as he started to go out of the tent said, "We've got to go home in a rain storm tonight." We all left the tent, but not in rain, for it held up all at once. All the Saints went home feeling amply paid for attending that conference.

Our tent is a nice one, and is pitched in Battle Lake. Last night Bro. Smith spoke on the existence of a living God the maker of all things to sixty-five persons, most of whom seemed to be very interested. We hold over Sunday, may be longer, if the interest continues good. O how my heart rejoices to hear the good news from Independence, Missouri, that a grand victory has been won by the men and women of good, wise judgment. In voting to close the sabbath, I wish I had been there to help them—they had my prayers all the same.

Yours truly,
J. C. Foss.
A GLANCE AT JEWISH HISTORY.—No. 2.

BY ELDER WILLIAM KENDRICK.

THE REVOLT, A.D. 66.

Now was fast drawing on those “days of vengeance” which the wise and holy writers of old foretold, and which written must be fulfilled. The cruel oppressions of Florus, who seems to have been animated by a malice scarcely less than diabolical, were driving the Jews to madness. The presence of Cestius Gallus at the Jews at Jerusalem, enabled the assembled people, to the number of 176,000, to appeal to him as the Prefect of Syria against the tyrant. But Cestius was a kindred spirit and gave them no encouragement to do them further injury, for he hoped by the intercession of Bernice, the patriotic sister of King Agrippa, the Roman Emperor sent one of his Tribunes to examine the affair on the spot, who meeting on his way with Agrippa, they entered the city together.

The peaceful and respectful demeanor of the Jews satisfied the Tribune that their exertions should not be in vain, and the Roman soldiery, who were mostly levied from the province. Feuds and tumults increased in frequency and virulence; the principal streets often ran with the blood of the citizens. An appeal to the Emperor, on the recall of Felix, had resulted in the presence of the Romans, and the humiliation of the Jews. This decree obtained by bribery, did not heal the breach; and the Greeks grew daily more insolent, the Jews more desperate and revengeful.

About this time a Greek who owned the land on which the Jewish synagogue was built, wantonly began to erect workshops and other buildings against it, to annoy the worshipers. Certain leading men of the Jews, having no other resource, offered Florus a gratuity of eight talents (£7650) from the temple treasury, on the pretense of the Emperor’s necessities. The city was in an uproar; the people ran about with outcries, some calling wildly for Caesar for help against Florus, while others in bitter sarcasm ran about with a basket, loudly alms “for the poor beggar.” Secretly gratified at the opportunity which the sedition afforded, Florus instantly led his whole force upon the city. The irritation, however, had subsided, and the poor oppressed people hoped by a submissive bearing and by a friendly salutation to the army, to disarm the tyrant’s resentment. vain hope! Having set loose his brutal soldiers upon a portion of the city called the upper market, with license for plunder and massacre, three thousand six hundred persons, including women and children, were cruelly put to death, and many of the buildings in that quarter were thus burned. The city was in an uproar; intelligence of this infamous transaction deeply stirred the city of Jerusalem, and of disapprobation, to fall upon Florus, delicately hinted the obligation of the eight talents, (£7650) from the temple treasury. On the 16th day of the moon, Iyar, answering to our April or May, in the year 66 of the Christian era.

On the following day the pathetic lamentations for the dead were mingled with imprecations upon Florus, from the agonized multitude assembling on the scene of massacre; but the elders with the chief priests, dreading worse evil, besought the Roman Emperor sent one of his Tribunes to examine the affair on the spot, who meeting on his way with Agrippa, they entered the city together.

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driving him out of the city with insult-
ing language, and at length even with
stones. In sorrow and anger, and not un-
reasonably so at such a return for his kind-
ness, the King retired into his own king-
dom of Chalcis, leaving the proud city to
its irreparable doom.

As yet, however, the breach was not ir-
reparable. The Jews had indeed drawn the
seams of the garment of the Temple, but
not away the scabbard. But about the time of
the departure of Agrippa, some of the
more impatient fiery spirits, proceeded to
extremities which Rome could not forgive.
On the summit of a precipitous hill near
the Dead Sea stood the small but strong
and important fortress of Masada, which
had been greatly strengthened by Herod the
Great. Into this stronghold a party of
Jewish warriors obtained admission by
stratagem, and put the Roman garrison to
determination, and spared no efforts to
put forward the contemplated changes,
the other willing to maintain existing con-
ditions. Hope is most prominent in the
one, fear in the other. In the former
party the young, the bold, the excitable,
the dissolute, the needy; those who have
little to lose, everything to gain by change,
take their place. To the latter shrink
the old, the timid, the wealthy, who have everything to lose with no pro-
spect of gain. Each party misunderstands
the other, condemns it as selfish and des-
moralizing as a barrier to the spread of
Christian principles. The leaders of the
considerate party saw that all was well nigh lost, and
as a last resource, sent an embassy to
Florus, and another to Agrippa, beseech-
ing them to come at once with an over-
whelming force and cut off the sodden
in the germ, before it should spread
and involve the whole province in common
ruin. Right glad was Florus to hear how well his satanic plots were working.
From his retirement he watched with de-
light as prey taken in the toils, and would
not lift a finger to prevent a consummation
which he so heartily desired. On
the other hand the candid and noble-minded
Agrippa, a firm believer of the
prophets, (Acts 26: 27), and therefore a true friend to
Israel, forgetting the affront so
reasonably so at such a return for his kind-
ness of Jehovah in denying to the unclean
Gentiles a part in his worship. The one
patronage, the other af
goat; and the presentation to him
as a public affront to Rome,
and a renunciation of its allegiance.

It is said to form these gentle breath-
ings to the grim realities enacting in the
beaten to the dust, and the Hebrews con-
jured. The principal inhabitants with the
High Priest, encouraged by the addition of
Agrippa's reinforcement, seized on the
upper city, Zion, while the insurgents, un-
der Eleazar took possession of the lower
cities and the temple. Each party strove to
dislodge the other, marching back and forth
with sling-stones and javelins. For seven
days the conflict was maintained in the
streets with perpetual slaughter, without
any decisive superiority. At length a
number of the assassins from the low-
ly suburb, with the royal state and title, took
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goat; and the presentation to him
as a public affront to Rome,
He ordered the siege of the palace to be
pressed with vigor, but the want of
machines and implements of assault, and
the showers of missiles from above, still
delayed the capture. By means of a mine
however, he fired a tower and overthrew it;
and this led to a capitulation, by which
the Jews and their garrison were per-
mitted to retire. As no terms were grant-
ed to the few Romans, they were compell-
ed to flee for safety to the strong tower
built by Herod on the wall that overlook-
ed the Tyropean. But the popularity of
this action was short-lived, for the
guinary tyranny which he began to prac-
tice turned the hearts of his new subjects
against him; and Eleazar, who could ill
brook the loss of the authority which he
had hitherto wielded, artfully inflamed
their resentment. They fell upon him as
he was worshiping with royal pomp in
the temple; and though he found a
gratification turned the hearts of his new subjects
against him was, that the lives
of Menahem was
in the place of the Jews, were, that the lives
of the garrison should be spared, but that
his popularity had hitherto wielded, artfully inflamed
their hand
of the Jews, and these were massacred, in
lay in the utter destruction of the other.
In
Cresarea, the second city of the empire, no
less than fifty thousand Jews perished in
one dreadful tumult. As Judea was
now at open war with Rome, the prefect of Syris, Cestus Gallus, who had the
military command of the province, could
no longer remain inactive. Indeed it is a
proof of his incapacity that he allowed the
recoil to attain such a head before
attempting to quell it; unless like the base
and implacable Florus, he too desired to
see the nation irreconcilably committed to a
colony while Rome. At length however
he set out from Antioch, at the head
of about twenty thousand troops, partly
Romans, and partly auxiliaries; the latter
supplied by King Agrippa, Antiochus,
and the Tetrarch Sohemen, of whom the first and the last accompanied the Prefect
on his march.

The troops were divided nearly as fol-
lows:—

<table>
<thead>
<tr>
<th>ROMAN</th>
<th>HORSE</th>
<th>FOOT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two Legions</td>
<td>4,000</td>
<td>800</td>
</tr>
<tr>
<td>Selected men</td>
<td>2,000</td>
<td></td>
</tr>
<tr>
<td>Six cohorts</td>
<td>1,000</td>
<td>800</td>
</tr>
<tr>
<td>Four troops</td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td>Allies</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Antiochus</td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td>From Sohemen</td>
<td>1,300</td>
<td>2,700</td>
</tr>
<tr>
<td>Total</td>
<td>6,500</td>
<td>16,400</td>
</tr>
</tbody>
</table>

This army was swelling on its march, by the accession of irregular bodies of volunteers
out of the Syrian cities, whose hatred to the Jews and desire for plunder stood in
the place of skill and discipline. Zebulon,
a strong city on the southern border of
Galilee, was the first to meet the Roman
General’s vengeance. The inhabitants
had fled at his approach to the neighbor-
ning mountains, but abundance of plunder
was left to the rapacity of the soldiery.
Its numerous public edifices, which were
built in a style of unusual magnificence,
were burned to the ground; but the watch-
ful Jews, observing that the goodliness of
the Syrians for pillage had induced them
to fall behind the army, seized the oppor-
tunity of falling upon them, and cut them
toff to the number of two thousand.

Cestus continued his onward march to
the seaport town of Joppa and an-
other detachment to the province of
Galilee. Both parties were successful in ac-
complishing their missions with fire and
sword, while a third troop ravaged the
neighborhood of Cassarea with unsparing
terribleness against them. The Romans
pursued his way. Antipatris and Lydda
offered no resistance to his onward march,
for all the males were assembled at Jeru-
salem to keep the fast of Tabernacles,
which took place about the beginning of
October. Ascending the long winding
path of Beth-horon, where the rough rock
had anciently been cut into steps to facil-
itate the ascent, the army at length pitch-
ed their camp at Gibea, within the
the “mountains” that were “round about Jerusalem,” and here from his craggy em-
ience, the Roman eagle looked down
upon the quarry at his feet, bleeding at every pore from self-inflicted wounds, and
enjoying the spectacle, already gloating
in the death struggle of his foe.

The spot on which the Roman army lay
encamped was one of singularly romantic beauty. The town of Gibea was situated
about five miles north by west from Jeru-
salem on the summit of a single oblong
hill which rose abruptly with steep precipi-
tuous sides, from the bosom of a large
plain or basin, surrounded on the west and
south by mountains. The smiling plains
at the foot of this rocky eminence were
of more than common fertility, as they are to
this day, spread over with waving corns
and orchards of pistachios, figs and
pomegranates, and groves of the graceful
olive.

The terraced sides of the hills were
covered with trailing vines of great luxur-
ance from which the purple clusters had
just been gathered; for Israel was keeping
(sadly indeed), the feast of ingathering.

Behind, a little to the north of the set-
ing sun, was the pass of Beth-horon,
wind ing along the extremity of a sort of
promontory that jutted out between two
dep valleys issuing from the mountain.

This was not the scene of ancient re-
nown, for here it was that the signal vic-
tory was obtained over the confederate
Amorite Kings, when Joshua led Israel’s
forefathers into the goodly land. And it
was on yonder ascent that the invincible
armies of those days, while a third troop
was advancing upon the inhabitants of Jerusalem, when they
heard that the Roman army was at Gibea,
or whether their mournful minds were intent upon the gloomy present,—
they seized their arms, and, though it was
the seventh day (probably the last day
that great day of the feast), poured out by
countless thousands from the gates, and
fell with irresistible fury upon the hostile
camp.

Horse and man gave way before that
living tide; onward it
poured itself on the road of the Jezreel valley,
right through the host; Scythopolis, where the rough rock
had wheeled round to the rear, a good
account would Israel have rendered that day of
his proud foes. As it was, upwards of five hundred Romans were slain in this
encounter, while the Jews effectually
prevented their return to the city with a loss of only
twenty-two men. But the valiant Simon,
He at whose secret bidding the Princes of Zoroast were fools, the wise counsellors of Pharaoh became brutish, who turned the counsel of Ahithophel into foolishness, now manifestly curbed the military wisdom and energy of Rome. "The blast of the terrible ones" was turned aside for a little, to make room for a power of God, and sweep away as with a tempest's violence, the doomed children of Judah from off the land.

Meanwhile a secret plot was laid by the pacific party to open the gates to Cestius, of which they apprised him by a messen-
ger; but finding the effort insufficient, he hesitated, and lost the opportunity; for the scheme was at length discovered by the vigilant insurgents, and its principal abettors were thrown headlong from the battlements.

For five days more the Romans made feeble and desultory attacks, but at length gave up the battlements. At length Cestius drew off his force and attempted to take the Temple. From the Porticoes the Jews defended their Holy House with the most determined resolution; nor could all the efforts of the insurgen-
tious parties within the walls, the whole, and to others to the fastnesses of the city, or even to the walls of Zion, thus undefended was easily taken.

This action of the Roman general was manifestly curbed the military wisdom and energy of Rome. "The blast of the terrible ones" was turned aside for a little, to make room for a power of God, and sweep away as with a tempest's violence, the doomed children of Judah from off the land.

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recreting army were sensibly thinned be-fore daybreak. It was then that the encampment of the Roman army at Scopus, where they passed the night. The next day saw the proud Roman army still retreating before the elated and now invincible Jews, who, perfectly ac-
quainted with all the by-roads and short cuts, had an immense advantage in pursuit, falling upon the retreating army in flank and rear, and thus by travelling all night, their foes, for they knew that the multitude was immense, and being heavy and cumbrous, their only safety consisted in keeping their ranks unbroken. The assailants, on the other hand, lightly spent two more inactive days; at length seeing the whole country roused, and the enemy determined, they felt it was not without the loss of men, and a great part of the immense slaughter, almost with impunity.

Multitudes of dead were strewn about the country, was the complete rout and destruction of the Roman army. The cries and groans of the vanquished, and the showers of blood, which met the eyes of the victors, was the joy of the whole earth. Thou breakest the heart of the enemy of our soul, Paul says, that ye may tell it to the generation following. For this God is our refuge forever, he will be our strength for evermore; he will be our guide even unto death. —Psalm 48.

The elated Hebrews might well believe that the ancient glory had not yet departed; they might reasonably exult in the thought that God had again visited his people, one of the loveliest flowers of different shades and hues that my eyes ever beheld. As I looked it began to ascend towards heaven through a bright open space in the clouds, until it got so high that it lost its shape and then turned into a bright and shining star; very bright to behold. Then the vision passed from me, I was gazing at the ceiling.

The next occurred on the evening of the 25th of November, 1885. After retiring and meditating as usual, I opened my eyes and saw, suspended just above my face, what appeared to be a new pint cup filled and hanging over with the loveliest flowers of different shades and hues that my eyes ever beheld. As I looked it began to ascend towards heaven through a bright open space in the clouds, until it got so high that it lost its shape and then turned into a bright and shining star; very bright to behold. Then the vision passed from me, I was gazing at the ceiling.

When morning dawned the eager Jews who had watched a hasty repose, saw with pleasure the Romans encamped on an eminence, strong indeed and well fortified, but environed with daring assailants. Several of the well known standards, the imperial standards of their officers, on a still higher peak, indicated the position of the general's tent. The guard was mounted as usual in a camp, and every-
after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. —Romans 8: 1-7. Therefore let us as Saints judge all things by the Spirit of hope that is in us.

Wilson L. Gorton.

MISTAKES OF INGERSOLL, AS SEEN BY A SKEPTIC.

The Colonel's first great mistake is that he speaks much, having only "that little philosophy which inclineth a man's mind to atheism."—Bacon.

"Depth of philosophy bringeth men's minds about to religion."—Bacon.

His second great mistake is, that he hopes to elevate mankind by destroying that which has elevated and sustained our estate.

His third mistake is, that he thinks the mistakes of Moses are much more hurtful than that of the Coloneel Ingersoll.

Let us for argument's sake admit that the Colonell is correct, and that "man has no preeminence above the beast; that as the one dieth, so dieth the other, all go to one estate." Supposing no man had ever believed in God, and future rewards and punishments. Pray tell us what would have induced or impelled him to seek anything higher than the gratification of his beastly desires and appetites? Hence he could never have risen above the level of the savage.

I do not know that the estate of civilized man is, in the aggregate, any more happy than that of the savage; nevertheless I am heartily thankful that my few years have been allotted me in the very zenith of, perhaps, the greatest height of civilization any race upon this earth has ever known. And I feel truly grateful to God, or nature, for the means which have brought about this end, which I have no doubt has been, for the most part, "the foolishness of preaching" the mistakes of Moses and Ingersoll.

I believe that "all is vanity," but of all the vanities or shadows ever pursued by man, Christianity appears to me to be the most elevating, and at the same time attractive. Although Christianity has ceased to be a reality to me, I am very thankful that it was with me, and with the mass of less thoughtful, innocent, confiding people who constitute the bone and sinew of our nation. I have experienced the greatest extremes that man can experience, both in religion and irreligion, in hope and in doubt, and as I closely scan the whole I don't see that I can give my fellow mortals any better advice than that they faithfully perform all things that Christ has commanded. I have no doubt that the one dieth, overthrew the other, all go to one estate.

PHILOS.

THE RISING TIDE OF CRIME.

Under the above caption the Atlanta Constitution publishes what appears to be a well-considered article upon the general moral condition of the country, principally made up of statements furnished by George R. Stetson, a statistical writer of some reputation.

The tendency of civilized society to turn children too exclusively over to the schools for their mental and moral education is reprouted, in view of the fact that undue attention is apt to be given to the intellect's development, to the loss of consideration of much higher moment. There are occasionally found schools where the home idea is sought to be maintained, and where religiously concerned committees strive to strengthen the hands of the teachers, and to mingle freely and interestedly with the scholars. Such institutions, however, are not common.

The diversity in the penal laws of the various States is looked upon as a serious misfortune, tending to keep a large floating population of criminals moving from State to State, and swarming where the administration of the laws is most lax or the penalties the least severe. A class of professional criminals is growing up amongst us, a vast brotherhood who deal light-handedly in enterprise in which the sensational literature of crimes, abounding everywhere, does much to stimulate and to supply with recruits.

To the question whether crime is actually on the increase, an affirmative answer is given in a recent publication, the International Record of Charities and Corrections. In no land, it is stated, is the increase so great as in the United States. In 1850 there were nearly 7,000 prisoners in the prisons of the United States, but in 1880 the number had risen to 59,000. How greatly this increase exceeded the increase of population will better appear when we state that while in the year 1850 one in every 3,000 people was in prison, in 1880 the proportion was one to 837.

During the last seven years the ratio has certainly not receded. From statistics furnished by the Chicago Tribune the beginning of this year, it appears that the number of suicides in the United States for the past year was 1,537, while the number for the year 1881 was 1,265. In 1881, 605. In other words, in six years the number had more than doubled. The number of murders is given as 2,335 in 1887; and 1,265 for 1881. On the other hand, the executions were less last year than they were six years ago, while the lynchings had increased from 90 in 1881 to 123 in 1887.

While the increase of crime in Europe is perhaps somewhat less than it is in this country the growth of the great animals taking refuge over here, yet in Saxony, Bavaria and Wurttemburg there has been a rapid augmentation. Thus, in Saxony, the number of criminals has increased a hundred per cent. in seven years, while the growth of the population has been but seven per cent. In Bavaria and Wurttemburg there has been a large increase of offenses against charity.

In seeking for the causes of these evil conditions, the article quoted says: "We have already mentioned the abolition of family government, and the imperfect training of the schools. To these must be added the spread of agnosticism, the increasing luxury and materialistic tendency of modern thought, the weakening of the marriage relation, intemperance, unjust laws and the unreasonable administration of the law." Back of some of these names, however, is the overthrow of the Christian Sabbath, the evil of "Sunday papers," the spread of the literature of crime and of very unhealthy fiction, secret societies, the theatre. The conclusion of G. R. Stetson we may very well adopt, while it is gratifying to find it earnestly endorsed by the daily paper, mentioned at the beginning of this article, which publishes the essay:

The great tide of materialism, skepticism and moral turpitude, rising in Germany, has swept over and nearly submerged France, invaded England, crossed the broad Atlantic, and is now surging at our doors, sapping our life-blood and threatening to engulf the continent. Its presence is felt in the enfeebled morality of the whole community. How to stem this advancing tide is not a question for ministers and moralists alone, but for every practical man and woman in the land. It is a question of moral life or death, of crime or honesty, of security or insecurity of property, of honor, of the virtue of our sons and daughters, of our wives and mothers, of the sanctity of the family and the home. —Josiah W. Leeds.

TO REBUILD JERUSALEM.

Dr. Sivartha, a well-to-do resident of this city, left Chicago July 4th for England, where he expects to spend some months in organizing an extensive movement for a resettlement of Palestine. In both England and America this movement has already excited widespread interest. A number of families in this city are preparing to leave in the autumn, and Sivartha expects a large colony to leave England for Palestine next spring. These people are earnest, religious, and practical in their plans. They don't expect that the settlement and restoration of Palestine will be brought about by any miracle, but it is asking outwardly like a miracle. It must be guided by political sagacity and business judgment, both pervaded by a deep religious impulse.

Captain Condor, who made the elabo-
rate official survey of Palestine, says it may easily become the rival of the most fruitful parts of Southern Italy. With a territory as large as Great Britain, and with every variety of climate to choose from, the Jews proper, according to the expectation, will form a nucleus of a new population. The larger element will be English and Americans. Dr. Sivartha has already laid out extensive and careful plans for the rebuilding of Jerusalem and its temples, public buildings, gates and walls in harmony with the prophetic descriptions of the Bible. These plans and those for the works of external improvement throughout the country have been examined and approved by competent architects and civil engineers. Those to be done for by Dr. Sivartha are in the Old Testament, and others are in the New Testament—the 25th of Revelations. The doctor firmly believes these prophecies are to be literally fulfilled, saying that the language is such that it is impossible to attach any other than a literal meaning to it.

According to his idea the new Jerusalem is to be a center of learning, of political influence and a religious capital. It never was a commercial metropolis, he says, and he does not expect it to become one when rebuilt. The new city is to be walled entirely because Dr. Sivartha believes in setting a definite limit to the growth of the city. When asked if he thought quarantines could be secured from the nations in Europe that have acted in concert on the Eastern question, the doctor said his proposition is one that has already been discussed by England, Spain, and Turkey, and the disposal of Palestine so far has been a difficult problem because the population there now for eighteen hundred years has not been accustomed to self-government. The native population laid taxes and collected the same on the shoulders of their rulers, and are too anxious for some foreign occupation of the country. They express their preference for the English, who, they hope, will give them new institutions. Ten years ago, just before the Boylan [Berlin] treaty, and at that time of course the question was up for discussion, the statesmen expressed themselves freely that Palestine ought to be made a neutral nation like Switzerland or Belgium, and therefore under the guaranty of the great Powers to secure its immunity from war. It is situated in such a place as to make this almost a political necessity. It really occupies the great triangle between Europe, Asia and Africa, and any final triumph of modern civilization in Western Asia must inevitably settle the question of the neutral independence of Palestine.

"In England and the United States a great many men and women of wealth have interested themselves in this enterprise, and the plans meet their approval.

I have made it a long study," said Dr. Sivartha, "not only to develop all Palestine, but all the great Euphrates valley which is capable of sustaining one hundred million people and of again being a great center of the world."

"Don't you think that you will probably find in this a strong ally in Russia? That is, don't you believe that the tendency of religious thought and of political development, slow as it may be in Russia, is toward the restoration of what we may call the old Scriptural countries to their ancient glory?"

"Most certainly. That is the tendency of all the real growth in Russia, and that growth will eventually determine all the political movements of the empire. At first Russia may oppose us because she may not see the tendency of what we are doing there, which would certainly lead to the opening of the Bosphorus, giving Russia free access to the seas and commerce of the world. To secure the independence of the Judeans, we must secure Palestine, and the freedom of Jerusalem and its temples; public buildings, gates and walls in harmony with the prophetic descriptions of the Bible. These plans and those for the works of external improvement throughout the country have been examined and approved by competent architects and civil engineers.

The following members of the branch at Burlington, Iowa, are absent and their residence is unknown, namely, Johan G. Sible, Anna M. Maddox (formerly Webster), Thaddues Hanner, George S. Leete, and Esta B. Wheatly. Unless they soon report themselves by letter their names will be dropped by the branch and placed upon the Statute List of the church by the General Conference.

The following ordinations were announced by brethren Baggerly, Shippy, and Campbell. Adjourned to meet at Lone Rock, July 16th, 1888.

In addition to the appointments made some time ago, and published in the Herald, the Saints who have been made are as follows: E. C. Briggs and solicited special co-operation in this matter, but so far have not been able to ascertain his whereabouts. For reasons of the political locality is that it is convenient to the Virginu and West Virginia missions, and that the missionaries and Saints can have the more conveniently attend. We believe that it is very much to have the Bishop or his counselor, S. E. Kelley, present. Brethren B. V. Springer, Leonard Scott, L. Devore, James Torter, Thomas Matthews and Bro. Goodrich of the ministry are expected to be present. Come one, come all. Let us have the glorious time.

G. T. GRIFFITHS,
T. J. BRATTY, Pres. Dist.
DIED.

JOHNSON.—At Reese, Tuscola county, Michigan, April 17th, 1888, Mrs. C. Johnson, aged 53 years. She was born on January 22nd, 1835, at Smithville, Greene county, New York. Her father was a farmer and owned a large farm on which she was educated. She was married to Mr. Johnson at the age of 21 years, and they lived together for 30 years, during which time they had three children.

SMITH.—At Jonesport, Maine, April 17th, 1888, Eliza A. Smith, aged 55 years. She was born on July 2nd, 1833, in Haverhill, Massachusetts. Her father was a farmer and owned a large farm on which she was educated. She was married to Mr. Smith at the age of 20 years, and they lived together for 30 years, during which time they had four children.

ANDERSON.—At Nebraska City, Nebraska, July 10th, 1888, Mr. John Anderson, aged 50 years. He was born on August 1st, 1838, in Sweden. His parents were farmers and owned a large farm on which he was educated. He was married to Mrs. Anderson at the age of 22 years, and they lived together for 28 years, during which time they had six children.

BURNS.—On May 30th, the infant son of Mr. and Mrs. Burns, of Machias, Maine, aged 1 month and 25 days. The child was born on April 25th, 1888, and was named for his grandfather, Mr. Burns.

KELLEY.—At his residence, Jonesport, Maine, July 8th, 1888, Capt. Darius Kelley, husband of Mrs. Kelley, aged 75 years. He was born on November 1st, 1813, in Warren, New Hampshire. His parents were farmers and owned a large farm on which he was educated. He was married to Mrs. Kelley at the age of 21 years, and they lived together for 54 years, during which time they had eight children.

GRENNE.—At Green’s Landing, Maine, April 24th, 1888, Mr. Kate Greene, aged 56 years. She was born on January 1st, 1832, in Warren, New Hampshire. Her father was a farmer and owned a large farm on which she was educated. She was married to Mr. Greene at the age of 21 years, and they lived together for 35 years, during which time they had six children.

FA M Y O F M A N O R Y.

The family of Mormon ancestry were cordially invited to attend the funeral services in the Congregational Church; and exercise, an American business man will go to the Brooklyn branch at the Saratoga school-house, House 8, Montana Territory. Address D. P. Nicholson, Cashier.

Farm for Sale.

A hundred and twenty acres of land, all improved. Story and half house; crbs, stable and other buildings. Fruit trees and small fruit; two good wells. Four miles south-west of Lamoni. Address SAMUEL ACKERLY, Lamoni, Iowa.

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INTEMINANCE—by which I mean the use of ardent spirits in any manner as a beverage, and tobacco in all its forms as a luxury, are evils of such enormity that they may be said to embrace all others; they are not casual faults, unlike all others; they wound wherever man is vulnerable.

L. U. S. T. I. R.

At Jonesport, Maine, April 17th, 1888, a loving mother, and a faithful Saint, active in church duties and Sabbath School, was born July 2nd, 1833, in Haverhill, Massachusetts. Her father was a farmer and owned a large farm on which she was educated. She was married to Mr. Smith at the age of 20 years, and they lived together for 30 years, during which time they had four children.

Andersen.—At Nebraska City, Nebraska, July 11th, 1888, Bro. John Andersen. He was born in Sweden, May 12th, 1825, and emigrated to this country in 1862, and became a member of the Reorganized Church in 1876. Funeral services in the Saints’ Chapel conducted by Elder H. C. Bronson.

Burns.—On May 30th, the infant son of Mr. and Mrs. Burns, of Machias, Maine, aged 1 month and 25 days. Funeral services by Elder John Benner.

Kelley.—At his residence, Jonesport, Maine, July 8th, 1888, Capt. Darius Kelley, husband of Mrs. Kelley, aged 75 years. Death followed a lingering illness which prevented him from obeying the gospel as he desired to do. Funeral services in the Congregational Church; services by Elder John Benner.

Green.—At Green’s Landing, Maine, April 24th, 1888, Mr. Kate Greene, aged 56 years. For six months she was a great sufferer, yet very patient, receiving much comfort through prayer. She fell asleep reconciled to the will of the Lord. Funeral sermon by Rev. Mr. Collins, of the Baptist Church.

CONFERENCE NOTICES.

Conference of the Western Maine district will convene with the Brooklyn branch at the Saratoga school-house, House 8, Montana Territory. Address D. P. Nicholson, Cashier.

TWO DAY MEETING.

A two days’ meeting will be held in the Union branch, Tuscola county, Michigan, August 25th and 26th. The Saints from the different branches are cordially invited to attend. A number of the traveling ministry are expected to be present, including Elder J. J. Cornish, J. A. Carpenter, Levi Phelps, E. Delong and others; Richard Hartnell, Branch President.

WHY AMERICANS HAVE HOGS.

An Albion pig says that Americans suffer more generally from Bright’s disease and nervous complaints than any other people because they sit down so persistently at their work. While Englishmen, Germans, Frenchmen walk and exercise, an American business man will go to his office, take his seat in his chair, and sit there all day without giving any relief to the tension of the muscles of his back. The result is that these muscles surrounding the kidneys become soft and flabby. They lose their vitality. The kidneys themselves soon become weak and debilitated. If business men would walk more, and stand instead of sitting at their desks, their health would be much improved.
Vol. 35.—Whole No. 795
Lamoni, Iowa, August 11, 1888.

"EARLY DAYS OF MORMONISM."

We have just concluded a careful reading of this last work against the Latter Day Saints, and feel inclined to make thereon a few comments.

The book contains 275 pages, 16 mo., written by J. H. Kennedy, editor of the Magazine of Western History, Cleveland, Ohio.

Of course, Mr. Kennedy would have his readers think him thoroughly unbiased in judgment and eminently just and honest in his methods, statements and conclusions. Nevertheless, from the first he wheels squarely into the ruts left by Howe, Tucker, Hyde, Beadle, Ford, and others of their kind, giving occasional reference to or quotations from Hepworth Dixon, Smucker, Stenhouse, Burton, and others far more unprejudiced, honest and competent than the former class; yet throughout his book, from beginning to end, there runs a manifest vein of animosity, spleen, and sectarian bias. This is seen in the readiness and relish with which he quotes and endorses the statements and arguments of open and avowed enemies of the Latter Day Saints, and in the shadows of doubt and distrust he struggles to cast over the statements and doings of the Saints and those who have treated them favorably, seeming to ignore the fact that the Saints and their immediate friends are the most competent witnesses in respect to their own affairs.

And yet we have to thank him for many valuable items which, with all fair-minded people, will go far to prove that Joseph Smith, his colleagues and the Saints, were and are a far different and a better people than their enemies have painted them.

Mr. Kennedy assumes that "Mormonism"—meaning the system of religion founded and built by Joseph Smith and his followers—was a fraud from first to last and yet he does not explain how it happens that the system in its doctrines, ceremonies and organization is identical with the teachings of the Bible, that it came forth in the time, and in the manner predicted in the Bible, and that its hundreds of thousands of adherents, in all quarters of the world, assert and maintain that it is approved and confirmed of God to them by His Spirit and power as was the religion of the Bible anciently to those who obeyed it. Neither does he explain how that from the very first, where the Saints have had "an open field and a fair fight" they have not only maintained their system of religion against the combined talent of the learned world, but, amidst poverty and hosts of bitter enemies they have convinced and converted their tens and hundreds of thousands, and many of them from the ranks of the "orthodox" churches.

JOSEPH AN IDLER.

Mr. Kennedy, like almost all anti-Mormon writers, charges the Smith family then in the state of New York, with "lazy lounging * * * on the part of father and sons;" and, quoting another, says that "Joseph [the Seer] was "unanimously voted the laziest and most worthless of the generation." And yet these same writers assert that the Smiths honeycombed the hills of New York and Pennsylvania digging for silver mines and hidden treasures! Besides this, Mr. Kennedy, on page 44 of his book, informs us that this same Joseph had a house, and a farm, on "the north bank of the Susquehanna river," [five miles west of the Twin river. * * * The house is one story high, and, with its kitchen, is about twenty-four by fourteen feet. At present [1833] it is occupied by ex-Sheriff McCune, who was born in the room in which the Book of Mormon was transcribed. Mr. McCune's father bought the house and farm from Joe Smith." Here, then, we find Joseph Smith owned in 1827—8, a "house" and "farm." This was when he was but twenty-two or twenty-three years of age. Does not Mr. Kennedy perceive that these facts unhesitatingly charge that Joseph Smith, in his younger days, was an idle, indolent, thriftless man. We thank Mr. Kennedy for this item of testimony he furnishes, for with it we refute the charge he so often repeats, that Joseph, in his early manhood, was a lazy, shiftless idler; for no young man aged twenty-three, in those hard times, could have procured a "house and farm" unless industrious, frugal and persevering.

It was the good fortune of the writer to meet, in Galien, Michigan, in 1860, Mr. E. B. Rigdon, who personally knew Joseph Smith, the Seer (the father of Joseph the Seer) and his family. In a lengthy, searching conversation we learned that Mr. Joseph Smith, and his sons Hyrum and Joseph, worked a great deal for Mr. Thayer (who was a contractor, and builder of mills, dams, bridges, etc., etc.), prior to 1827, in the vicinity of where the Saints resided. He stated that father Smith was a steady, religious man, and that his sons were just as orderly and industrious as the average young men of those times. To my inquiry as to whether father Joseph Smith was temperate, he said he was not; but that, as was common among all classes in those times, he occasionally drank strong drink.

David Whitmer said to the writer, in September, 1885, that from his personal knowledge of Joseph Smith, the Seer, in the times when the Book of Mormon was being translated, and after, he knew him to be a steady, prayerful, exemplary young man.

But if we would have the most conclusive evidence against the false and foolish stories that Joseph Smith was lazy and thriftless, it is found in the marvelous activities, the ceaseless work he did from at least 1827 up to the time of his tragic death. He translated the Book of Mormon, a book of five hundred and fifty pages, (and made the chief support of his family), from September 1827 to June 1829; he preached the gospel, and on the 6th of April, 1830, he organized the church. He continued to support his family, to preach the word and administer its ordinances, preside over and discipline the church, and as early as December, 1830, he began the translation, correction and revision of the Bible. In January, 1831, he, with his family, moved a distance of over two hundred and fifty miles, to Kirtland, Ohio, where, and in its vicinity, he preached the gospel, sent ministers abroad to preach it, and in June, 1831, he and others started for Independence, Missouri, going by steamer to St. Louis, and thence, with others, walked about three hundred miles, to Independence. August 2d Sidney Rigdon dedicated the land of Zion for the Saints; in the same month Hyrum and Joseph selected and dedicated the spot on which the temple of the Lord will be built in this generation; organized a conference of the church on the 4th; and on the 9th he "with ten elders left Independence landing, for Kirtland, going down the river in sixteen canoes." Leaving the river route the 14th, he with O. Cowdery and S. Rigdon went by land to St. Louis, and thence by stage to Kirtland, arriving there August 27th. September 12th he moved his family to the town of Hiram, thirty miles south-east of Kirtland, and recommenced the translation of the Bible, Sidney Rigdon acting as his scribe.
November the Book of Commandments was compiled and dedicated, preparatory to its being sent to Independence to be printed. On the 25th of March, 1832, he and Sidney Rigdon were mobbed nigh unto death. April 2d, 1832, Joseph and others started for Missouri, via Steuben-ville, Ohio, New Albany, Indiana, and thence to Kirtland, reaching Independence the 24th instant. May 6th, he and Brn. Rigdon and Whit­ney started by stage for St. Louis, thence by steamer to New Albany, Indianapolis, and thence to Kirtland. He now again took up the work of translating the Bible, and in ministerial labors, he started by stage for St. Louis, thence to New York, and Boston, returning November 6th, 1832. The winter following he spent in translating the Bible, and in ministerial labors. The spring and summer of 1833 was spent in preaching the word, organizing and disciplining the priesthood more fully, and in taking preliminary steps to build a temple and houses of learning.

And now to sum up his future and rapidly increasing labors, we have but to re­mind the reader that all his time was thrown into work without cessation of toils, cares, perplexities and bitter persecutions, up to the time of his brutal death; and his motives impugned, and his work mis­represented; but, thank God, they can not an­null their chief arguments in answer to the micros, their reputation and their work.

“The unbeliefing boys of the village, kept close watch and saw one of his [Joseph Smith’s] adherents construct a bridge of boards just beneath the surface of the pond. When the accomplice had gone, the urchins removed the outer planks; and when the time of the exhibition came and Smith went down, he swam away, as said his followers, “Woe be unto ye of little faith! Your faith would not hold me up.”

—page 120.

Here Joseph Smith is charged with such foolishness as would disgrace a natural­born idiot! A five-year-old child would foresee at once that such a clumsy fraud would deceive no one, for all persons any­where near would discover the fraud on the most cursory glance. Joseph Smith, if not inspired as he and his adherents claim, was one of the keenest, shrewdest, craftiest, and most far-seeing men of this or any other age, judging him by the works he did as found in his authentic writings and the records of the church he founded, and yet his opponents and tra­ducers peddle the yarn that he tried to pass off as the work on the water on which to accomplish it! Bah! Where is the sense of these would­be wise ones? And is this the kind of men who seek to criticize and crush Joseph the Seer and the work he did? Verily, he has made foolish the wisdom of this world?”

JOSEPH’S GOOD CHARACTER.

But Mr. Kennedy’s book is not wholly void of merit. Quoting from the Paines­ville (Ohio) "Telegraph of February 1st, 1831, he informs us that Sidney Rigdon, on his return from visiting Joseph Smith down at his home near Palmyra, New York, in 1830, “soon discovered a long detail [to his, Rigdon’s, inquirers] of his re­searches after the character of Joseph Smith, and “declared that even his en­emies had nothing to say against his character,” and that where Joseph “had tried as a disputant, and honestly,” “he transcribed from the dockets of two dis­tricts,” “testified that he was honorably acquitted.” This agrees with the testi­mony of Joseph and the early Saints, also with that of Judge Reed, late of Burling­ton, Iowa, who was connected with the several suits mentioned; and yet Mr. Kennedy will have it that Joseph in those days was a wicked, worthless fellow.

MIRACLES.

On page 121 of Mr. Kennedy’s book, he says as follows: “The chief claim for the possession of miracu­lous power put forward by Smith, and the one most often and effectually quoted by the Mormon missionaries in the days in which it occurred, is the remarkable cure of Mrs. Johnson, of Hiram. The case is well authenticated; and those who seek to explain it away will be compelled to base themselves upon mesmeric influence or the uncon­scious nervous co-operation of the lady affected, rather than in cunning upon the part of Smith. It seems to have been simply a case where his audacity was rewarded with an acci­dent which by chance happened in the same place at the same time in connection with some other kind of definiteness (?) as to time, place, etc., marks the most of all anti-Mormon testimony, and is a fair index of its worthless. Mr. Kennedy states that

Not to be behind others, Mr. Kennedy furnishes, among other self-evident yarns, the oft-repeated charge that Joseph Smith, in order to prove the divinity of his prophet claims, attempted to walk on the water! He locates the scene of this at­tempt in New York, (many others locate it in Ohio, on the shores of Lake Erie, others locating it at Nauvoo, in Illinois, at Kirtland or elsewhere), and the time of this attempt at the twenty-third day of March, 1830. He cites five authorities for this kind of definiteness (?) as to time, place, etc., marks the most of all anti-Mormon testimony, and is a fair index of its worthless. Mr. Kennedy states that
to use her right arm for six years, because of a stroke of paralysis. Accompanied by this lady, and a physician, the two orthodox ministers set out for Kirtland, and made a call upon Smith. Nothing was said to him concerning the main purpose of their visit, but a discussion was opened as to the truth of the new doctrine that had created such turmoil in their midst. Smith held his own with unusual eloquence. In the course of the conversation Ryder asked him if it was that he pretended to the performance of miracles.

"I can not work miracles," was the response, "but I believe that God, working through me, can do so.

At a signal from one of the party, Mrs. Johnson stood before him. Said Mr. Ryder, "Here is a case of rheumatic arm; has God given any power to men now upon earth to cure her?"

Smith must have felt that it was the moment to try the soul of any man not grounded in a perfect knowledge as to the power at his command, but to the eyes of those present he betrayed no fear. A calm assurance upheld him. Moving backward a few steps he looked intently into the eyes of the lady, as if to get her under his mental control.

Then he moved to her side, and taking hold of her paisted hand, said in a deep and solemn tone, "Woman, in the name of the Lord Jesus Christ, I command thee: In the name of the Lord Jesus Christ, arise!" With further word or look, he abruptly turned and left the room. The hand that he had lifted did not fall. The lady attempted to move it, and found that it was once more under her control. Upon her return home she discovered that she could use it equally with the other, and thus it remained until the present time.

To this Mr. Kennedy appends the following footnote:

"From a sermon preached in Hiram, Ohio, on August 3d, 1870, by B. A. Jinsdale, then President of Hiram College, after a narration of the above transaction with the company present. Mrs. Johnson's name, I have no authority for striking at the infinite presumption of the man, and the calm assurance with which he spoke. This was evidently a mental shock. I know not how better to explain the well-attested fact—electrified the rheumatic arm. Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain."

Mr. Kennedy sees nothing in this but the "audacity" of Joseph Smith; "an accident of fortune;" and refers the healing to "mesmeric influence or the uncontrolled operation of the mind."-

What is the real difference lies in the fact that one healing took place in Jerusalem, anciently, under the administration of Peter, a man claiming to be apostle of Jesus Christ, while the other took place in Kirtland in the present century, under the administration of Joseph, a man claiming to be an apostle of Jesus Christ. Peter's claims as a servant of God were questioned, scouted and rejected by unbelievers anciently; and Joseph's have been treated in a similar manner in those latter days.

If the healing of Mrs. Johnson was often cited in the days when it occurred, as stated by Mr. Kennedy, which is probable, it nevertheless is not mentioned by Joseph Smith in his history of the church. For the facts are, the gifts and manifestations of the Holy Spirit, including miraculous healing, were so abundant in those times, and after, that such a case as that of Mrs. Johnson's would soon cease to be prominently mentioned because succeeded by others of a similar character.

President Jinsdale sees nothing in the forces healing Mrs. Johnson except "the sudden mental and moral shock," and "the calm assurance." But what is the sudden mental and moral shock? that, he claims, "electrified the rheumatic arm." That kind of "presumption," that "calm assurance," are what blesses the afflicted ones when administered to by men called and sent of God. Peter, and Paul, and John, and others of God's worthies in all times past, ministered with the same kind of "presumption"—the same "calm assurance"—causing the righteous to rejoice, while the people "perceive—are especially the moral part of it. Paul, "the calm assurance"—that actuated the disciples of Philip (Acts 16:16), "I command thee in the name of Jesus Christ, arise!" and came out the same hour." Was this the cause of a "sudden mental and moral shock?" And yet the manner of procedure is identical, and in both cases those officiating claimed to act by divine authority.

PROPHECY.

Mr. Kennedy says another sign that healed is to revert Ryder and Booth to believe in the prophecy of Joseph the Seer, was the fact that Mr. Ryder "saw in a public journal a description of the destruction of Pekin, China, which a Mormon girl had announced by prophecy six weeks before." Why should not this "prophecy" be "in the name of Jesus Christ, and came out the same hour."? Was this the cause of a "sudden mental and moral shock?" And yet the manner of procedure is identical, and in both cases those officiating claimed to act by divine authority.

Mr. Kennedy urges that the founding, the conduct, and the failure of the Kirtland Bank in 1837, are evidences against the character and claims of Joseph Smith, and yet he says Joseph explained its failure, and "declared that the bank itself was victim rather than offender, and charged it to an error of judgment in doling out to the people upon Warren Parrish, a clerk of the institution, who had left Kirtland some time before."

Banks don't always prevent their employees from stealing their funds and causing their failure—at least it has been so throughout America up to the present—and the Kirtland Bank suffered as has hosts of others in this respect. The late Wm. Marks told the writer that Joseph Smith took active steps, intending to pay off all the indebtedness of the bank.

Parrish, after leaving Kirtland, united with the Baptists, became a preacher of that denomination, and locating at Rockford, Illinois, died there many years ago.

THE NAUVOO HOUSE.

Mr. Kennedy seeks to cast discredit on the prophetic claims of Joseph because the revelation of January 1841 provides that in the Nauvoo House a suite of rooms were to be reserved for Joseph and his house "from generation to generation," and he quotes what he thinks are the grounds on which this reservation was made.

The facts are, Joseph Smith was a rather long and angular formed man, and his hair was light flaxen colored.

Mr. Kennedy's author further says: "A broad aisle ran through the middle of the temple, [in Kirtland], with a cross aisle in the centre." But the facts are, there was and is no aisle, broad or narrow, in the middle of the temple; neither was there nor is there now a "cross aisle in the centre." There were and are aisles at either end of the temple between the pulpits and pews, and also parallel aisles running through the temple, east and west, along side the pulpits, with pews on either side of them. Now, when writers go so wide of the truth as in these descriptions of Joseph and the temple, matters about which there need be no mistake with those who knew the facts, what can we expect of them when they write of matters they know equally as much or as well as they do not misstate the important purpose of casting discredit on the character of Martin Harris and thus invalidate his testimony. Mr. Kennedy and his kind should know that huge black-snakes don't make a business of allowing people to get near the fruit on their toes under their noses, for they are the most shy, wild, and active of all reptiles.

KIRTLAND BANK.

Mr. Kennedy tries to cast discredit on the Mormons, because of the fact that Joseph prepared a立体 of Joseph's bank, and the Kirtland Bank suffered as has hosts of others in this respect. The late Wm. Marks told the writer that Joseph Smith took active steps, intending to pay off all the indebtedness of the bank.

Parrish, after leaving Kirtland, united with the Baptists, became a preacher of that denomination, and locating at Rockford, Illinois, died there many years ago.
"An act to incorporate the Nauvoo House Association," which says: "And whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared that the said Joseph Smith and his heirs and assigns shall hold by patent succession a suite of rooms in the said house." This, it is true, was the moneied consideration on which such provision was made; but a glance at the facts in respect to the pressing ministerial duties devolving on President Smith as the president of the church, and the further facts that these same duties, including the presiding authority in and over the church, were designed of God to be placed upon "the head of his [Joseph's] posterity after him," and there will be readily seen the chief and first reasons for that suite of rooms being provided, perpetually, for Joseph and his posterity. Joseph's entire time was to be devoted to the interests of the church. He therefore needed to be centrally and conveniently located, and be free so far as possible, from the cares, hindrances, and expense of entertaining his very numerous callers and visitors, for in this way himself and his successor would be far less encumbered in their ministerial duties. The proposed building of that house exhibits the best wisdom when viewed from legitimate standpoints, and the case is well argued for. It is clear that the First presidency of the church would be far less expense to the church, and at the same time could devote more attention directly to church work.

These facts are all the refutation that is needed to show that the writings of said Bennett were utterly unreliable, for if what he wrote of Joseph was true, and Bennett were honest, then he would never seek to unite with the church founded by Joseph Smith and his heirs and assigns. In his last professions, it is strong presumptive evidence that he was not honest, (and therefore not to be believed), when he wrote against Joseph.

Governor Ford.

As for Governor Ford, and his history of Illinois, it is patent with those who are posted that he wrote his history largely for the purpose of vindicating his conduct toward Joseph and Hyrum Smith and the Saints in and about Nauvoo. Mr. Ford did what others similarly situated have done in the past,—seek to excuse, cover up, explain away or palliate their official blunders and badness, casting blame on others when themselves are chiefly at fault. Conspiring with a mass of truth and error, justness and unfairness, the latter far in excess of the first.

TO OUR PATRONs AND FRIENDS.

Now that the harvest and haying is nearly past, and now that the evenings are lengthening and will afford better opportunities for reading, we ask all to remember our church publications, and do what they can to circulate them so far as lies in their power. For, first of all, this is a ready and efficient way to enlighten all classes as to the teachings and aims of the church, thereby removing in a large measure prejudice and a persecutive spirit whereof they exist, and it is an inexpensive and potent means of spreading abroad the gospel and items of knowledge allied to it. We therefore hope our readers will use their influence and opportunities to procure subscribers for all our church works, and that at the earliest convenience. Please do not delay. The Herald Office has sought and still seeks to furnish its printed matter in the best and cheapest manner practicable. Success has attended this effort in the past, and the outlook is favorable for the future.

We hope to soon issue a Hand-book on priesthood, a carefully prepared Concordance and Synopsis, also the Tune-book now being prepared by Bro. M. H. Forscutt.

Bro. William Crick, who has been one of the Herald Office force since his boyhood leaves the other to find him first and this at an early time, and to learn that she is now steadily attending the meetings good, for they have known him long and will be made glad by his completest success, sad if he should fail.

Br. R. M. Elvin arrived home the 26th ult. from Salt Lake City, owing to the severe illness of his wife. We are pleased to learn that she is now steadily improving, and it is probable Bro. Elvin will soon return to his mission field, in which he has become deeply interested.

Bro. E. W. Nunley, of Wheelock, Texas, tells us that he is to enter the Indian Territory soon, and desires to call upon the Saints there and assist them in their efforts to advance the cause of truth, while in the territory. He requests that all the Saints located there will correspond with him at Lake to the above address, that he may know where to find them and labor with them. Brethren please take notice.

Bro. Henry Kemp in a letter written at Shenandooh, Iowa, July 25th, reports having excellent audiences at Wheeler's Grove of late and at Keystone, and says the Saints in his district are feeling well. He intended going on to Mill Creek and Hamburg, and thence to Plum Hollow to attend the Camp-meeting commencing August 17th. It is probable there will be a large gathering of Saints and friends and investigators at that meeting, which is likely to continue eight or ten days, and we hope to hear good tidings from it in due time. The camp-gounds and surroundings are excellent, the tent arrangements good, the evenings will be getting longer and the long days devoted then to religious services will be abundant in good fruits many ways.

The Provisional Convention for the First District of Nebraska met

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HEALTHFUL LOCALITIES.

EDITOR HERALD.—Can you give any information concerning the healthiest counties adjoining, or within one or two hundred miles of Jackson county, in Missouri? Is Vernon county, Missouri, a healthy locality? Please advise for the benefit of some who are looking at way with a view to locate.

Many parts of Missouri, Kansas, Iowa, and Nebraska, within two hundred miles of Jackson county, Missouri, are healthful and inviting, while within those regions are many places where agues and fevers are common, also where there is a lack of pure water for domestic purposes, while in some places the public water is mineral in composition. Great care should be given by those who intend making homes in the regions indicated, to locate only where the surroundings are healthful, for good health is quite indispensable to success and happiness.

Everything that is said or written in praise of certain localities should be received with due caution, for the reason that what pleases one person may not please another. Tastes and opinions differ widely at times. What suits one displeases another.

People from the southern or the south-eastern Kansas, have localities in which agues, fevers, and unwholesome water abounds. We have heard from what we esteem reliable sources, that south-western Missouri, (including Vernon county), and also south-eastern Kansas, have localities in which agues, fevers, and unwholesome water abound.

We have been advised, that great care should be taken by the Saints in making their locations lest they settle in the midst of surroundings unfavorable to good sound health.

We have believed, and still believe and advise, that Saints should counsel with the Bishopric rather than others when seeking information as to localities in which to settle.

That quorum is composed of men whom the church has the right to support in their work, and upon consultation with Bro. G. A. Blakeslee, bishop, the Saints of the mission are doing well and it is to be hoped the crops this year will permit them to do as much as they desire toward sustaining the missionary work in their country.

The Nebraska City, Nebraska News, thus notices the services of the Saints in that city. Services of July 29th: “There will be preaching at the Latter Day Saints’ Church to-night at eight o’clock; also to-morrow at eleven a.m., and at eight p.m. by Elder L. I. Logon, Iowa. All are invited to attend.”

Bro. John M. Terry, long a resident of Stewartsville, D-Kab county, Missouri, has removed to St. Joseph, Missouri, to enter upon business with Bro. William Lewis, proprietor of the Stewartsville creamery and general jobber in dairy products; and the Stewartsville weekly News has this to say of such removal in its issue for July 29th:

“City with such reluctance that the Latter Day Saints of this place, received the resignation of their beloved pastor, Elder J. M. Terry at the close of their regular social meeting last

Sunday at two o’clock. Letters of removal were granted to him and his family, as they will move to St. Joseph this week. Stewartsville loses some most excellent citizens. They moved to St. Joseph Monday.”

A LATE Sandwich, (Illinois), Argus has these friendly words for the Lamboni Saints:

“After the Evening Plat, Burlington, Iowa, writes of a visit to Lamboni, Iowa, and the Mormons there. He says they are a moral and intellectual people though holding particular views. Well, as many of these moved from Sandwich, we can testify to their being first class citizens, and as to ‘particular views,’ we have some people here now, not of that faith, who are in the same condition of mind.”

EXTRACTS FROM LETTERS.

Bro. W. J. Graves, of Brownsdale, Minnesota, writes the 24th ult., saying:

“We had a grand time at the Reunion. During it and since thirteen have been baptized, nine into the Medina City and four into the Bandera branch; Bro. Roberts baptized eight, Bro. Currie five. The Lord was surely with us. Our little branch has increased from ten to forty, in about nineteen months. Last Sunday Bro. L. L. Wight was ordained elder, Bro. T. J. Sheppard and Bro. E. E. Bennett teachers of the Medina City branch.”

Bro. Alexander H. Smith, of his work in Minnesota, writes July 27th:

“Brethren Short, Pender, and Wilmuth all seem alive and to be doing a good work. Bro. J. C. Foss is also moving, all alive. I hold forth at Girard on the 28th two meetings.”

The following clipping is from the Star-News, of Minneapolis, Minnesota:

GREAT VICTORY FOR PROHIBITION.

UNIQUE AND EXCITING SCENES AT INDEPENDENCE, MO.

After the most exciting local option fight ever known in Missouri the Prohibitionists of Independence, county seat of this county and the oldest town in Missouri, won a great victory yesterday, carrying the election by over two hundred votes, and ending the liquor question for four years. Women were everywhere at the polls, at the lunch stands, and on street corners, wearing silk badges, and with “dry” ballots in their hands. Girls stood at the polls, and at every voting place was a banner on which was inscribed “Temperance Beaux or None At All.” Free dinners were served at the balloting places. Hundreds of children carried banners through the streets and about the voting precincts. Some of these were inscribed: “Sow Whisky Ballots and Reap

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Drunk Boys?; "Young Men, Keep Your Record Clean—J. B. Gough; "Rum, Revenue, and Bags"; "Retire Ruins the Reason"; "Vote as You Pray"; "For God, Home, and Native Land"; "We Can't Vote, But We Can Suffer," were carried by the women in a parade and occupied a prominent place at each ward. Many of the best people of the town were interested in the contest and it was no infrequent sight to see young girls with horse and phaeton covered with streamers bringing in young gentlemen to vote for local option. There was a large colored population, it was expected there would be a large "wet" majority, but both sides worked hard and the "dry" gained a great victory. It was here the fight centered and where the women stood all day, even though the weather was unpleasant. The Mormon Church, which has over one hundred voters, voted unanimously in favor of Prohibition. The temperance people had a grand celebration at night.

Questions and Answers.

Ques.—Did those disobedient spirits to whom Christ preached (1 Peter 3:19, 20; 4:6) hear the gospel preached by Noah, or was it a temporal salvation only that was preached to them by Noah?

Ans.—Peter, in his second epistle, 2:5, says that God "spared not the old world, but saved Noah, the eighteenth person, a preacher of righteousness, and sent floods upon the world of the ungodly;" that the gospel "is the righteousness of God revealed," which makes it clear that Noah preached the gospel to the ante-diluvians. This matter is made plain also by the Inspired Translation, Gen. 8:1-8. It follows, then, that persons hearing the gospel preached in this life and failing to obey it, may hear it preached again among "the spirits in prison."  

Q.—Is it right for an elder to baptize a person, giving him or her, as the case may be, the privilege to join himself or herself to whatever religious body he or she may prefer?

A.—No. The ministry are sent forth to preach the gospel of Christ—and not the churches of men. When the ministers of Christ's church option, they baptize "into the one body, the church of Christ—and can not authorize those baptized to unite with any other body."

Q.—Is it right for an elder to baptize where there is a small branch and humble place of worship, with the understanding that the persons baptized are under no obligations to join the branch unless they feel so inclined?

A.—The elder should instruct those he baptizes to unite with the nearest, most convenient branch unless they feel so inclined?

Mrs. Rolfe's Theory.

"Nellie, when you have finished building your house, will you get mamma the spool of white thread on the machine?" said Mrs. Rolfe to little four-year-old Nellie, who was just then very intent in building a wonderful house with her building blocks.

One corner of the large family sitting-room was sacred to Nellie's playthings, the only restrictions being a regular order and a reasonable amount of noise. Mrs. Rolfe, who, by the way, was often called "cranky" on the subject of trailing children, preferred this arrangement because it gave her closer scrutiny over her children, and often by her nearness she contributed to their happiness. "I want my children to think of me in their play," she said.

On this particular afternoon Mrs. Jewel, a new neighbor and dear friend, was present; their conversation had not been once interrupted by Nellie, who seemed entirely lost in her occupation. "Yes, mamma," was her answer, in a preoccupied tone, to her mother's request, but not a moment's slackening of her work.

Five minutes—a six minutes past: the house was still incomplete. "She'll need speaking to twice this time, I think," was Mrs. Jewel's mental comment, beginning already to relish the approaching victory in the failure, for once, of Mrs. Rolfe's theory, even if it did involve the child a little. Eight minutes gone—"she has forgotten the thread by this time," thought Mrs. Jewel. Whether the house is done, without a word the thread is quickly brought.

"May I go and play with Poncho?" was the request proffered with the thread.

"Yes. Pick up your playthings first though."

"Can I leave the house till papa comes, mamma?"

"Yes," was the answer.

"The corner in apple-pie order, the child ran for a gay time with Poncho, the large Newfoundland, who liked nothing better than to romp with baby Nell."

"Is that the way you teach your children prompt obedience?" was the question Mrs. Jewel put, with a "now I have you sort of way," as the ladies were left to themselves.

"What was I to do? I have been disobeyed?" asked Mrs. Rolfe, rather surprised.

"No, not exactly disobeyed—Nellie brought you the thread—when she got ready."

"Please be a little more explicit. I see by the ill-concealed smile on your face, you think you have detected a flaw in my theory—just where I don't see."

"Well to be plain. Had it been I who made the request, I should have said, 'Nellie, go and get me the thread, and I should have expected her to get it at once, without waiting until she finished her house, or dressed her doll, or whatever she was doing.'"

"But I was not in a hurry for the thread," said Mrs. Rolfe.

"I don't think that makes any difference. It seems to me the child should be taught to obey, at once without regard to other matters," persisted Mrs. Jewel.

"Precisely. In the same way you would execute the favors asked of you by husband or friends, no matter what you happen to be doing, when the request was made?" queried Mrs. Rolfe.

"Why—no—not exactly," said Mrs. Jewel, hesitatingly, "but children are different from other people," she added.

"Yes, different in size, and greater sensibilities."

"Don't you think a child should be taught it is their duty to mind their elders, even if it does call them from play?"

"Certainly, just as I expect to wait on my aged grandparents. We all know how much pleasanter the duty becomes if our elders are considerate in their demands, and are not always choosing the most inopportune times to call us from our work."

"But a child has no work, it is only play, and they should not be led to think that important—there's where I think that your theory is weak."

"I see you believe a child should be almost an automaton. Right about face—march! the order of the day."

"Yes, if you must put it that way, if you give a child their own time once, I don't see as they should be blamed if they take it next time;" consented Mrs. Jewel reluctantly, feeling the ground was being taken from under her.

"I think I understand now your point of argument. You think by allowing the liberty I did with regard to getting the thread, Nellie should not be blamed if the next time she is asked to run an errand, perhaps in a hurry, she loiters. I will give my view of this matter. I don't wish my child to mind me, simply because I can force her to, neither do I wish to make obedience more unpleasant than necessary, and as to training up to a 'sense of duty,' its last thing I shall attempt—"

"You don't believe in teaching them obedience as a duty?" interrupted Mrs. Jewel, surprised.

"No, I don't," answered Mrs. Rolfe.

"What in the name of common sense do you expect to do?"

"Teach them mutual help should be the chief aim of every one. Oh, I'm not crazy yet, Carrie, and I'm not intending to be governed by children, nor inculcate selfishness in them. I think parents and grown people generally are, as a rule, inconsiderate, not to say tyrannical, in their demands on children. Play, as we call it is of great importance to them oftentimes. The completion of that house was of as much moment to Nellie as the finishing of this dress is to us. The constant and needless interruption of a child's play is disastrous—it makes them uneasy. Too great continuity is seldom a marked fault in a child, they are prone to go from one project to another, finishing nothing. I would inconvenience myself a little before I would disturb a child contentedly playing. Nellie did not care to play in her corner after she once left her work.
I would like to tell you hesitated: the slave to only telling my views. Again, such a course have obeyed immediately, but her will bully the smaller one, the younger sister to cross for me to interfere with their plans. I left his shall. always make my requests more thought—ration for a child's play, ought not, if shown, to be indulged in. I think so much in that case he had a right to a reason. Of course, I was too late. Then I said, "I can sign, A sister;" but why? Was it through humility? No! but a lack of it. For why should I be ashamed when it was all the Lord required of me?

Thank you, dear sister Jordan, for your words of cheer, and also for your testimony. It made me glad to know that the Spirit of God was not withheld from his Saints on that occasion. Since then I am feeling much better and have been blessed in many ways, but am still in need of the prayers of the faithful, for I am weak in active faith and my firmness in keeping the commands of Christ is not as great as it ought to be. And I have been shown twice that I shall only be spared through faithfulness and by overcoming in prayer.

With love and gratitude I am your sister, MAGGIE CAMPBELL.

WILTONBURG, Ill., July 23d.
Dear Sister Frances,—We live in Wisconsin, and are the only family of Saints living around. The Herald is all the preacher we have. I have three little children at home now, and it is my desire to raise them in the nurture and admonition of the Lord. We expect to sell our place and go there the first of August. We sent for and have just received the pictures of the two martyrs, Joseph and Hyrum. They are beautiful pictures and we are well pleased with them. Any one wishing to, can get them by sending to Bro. Devore, in Ohio. It is my desire to do unto others as I would have others do unto me. Just such measure as we meet out to others shall be measured to us again. Pray for us, that we may live right in the sight of the Lord.

Your sister in Christ, ANN Rew.

ST. LOUIS, July 21st.
Sr. M. Walker.—I suggest that a "Sunday School Superintendents' and teachers' Union" would be a good thing. It would be composed of all the superintendents and teachers of Sunday Schools in the entire church. The officers of the "Union" would be a president, secretary and treasurer; also an executive committee to be composed of one member of the "Union" in each district of the church; or, if such a committee would be unwieldy because too large, then composed of one member of the "Union" in each state, and one member each in Quebec, Ontario, Nova Scotia, New Brunswick, Australia, England and, perhaps, Wales. It might be found necessary to have two members of this committee in each state as in Iowa and England. The duty of this committee would be to exercise general supervision over the schools in selection of approved books of all kinds; uniform exercises conformable to the teachings of the Doctrine and Covenants, Book of Mormon and Holy Scriptures, etc. Also to see that each school was supplied with competent teachers; and to encourage members of the church who are qualified to take hold of Sunday School work and assist in teaching, etc.

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The "Union" could have an annual meeting at the General Conference, where those members of it who attended conference could conduct the annual meeting, the others reporting by letter. This would bring all the teachers and superintendents of the church into communication. They would teach each other's modes of teaching and so render mutual aid.

This is a rough sketch. I merely mention it. It has happened that after a branch had elected a superintendent able to do his or her part in the school, not enough of the members of the church operated against me, consequently I have been able to do the work of Christ. They would learn each other's modes of teaching.

It has happened that after a branch had elected a superintendent, he or she was not able to do his or her part in the church. I have known the infant class of a Sunday School of the Gilead in township 51, section 2, Hamilton township, in the townships of Hamilton, Union, and Colfax, in Missouri, doing good work.

Now I will mention three things:

1. I have been preaching this spring and summer in Missouri, Kansas, and Arkansas, and I have been able to do the work of Christ. I have been able to teach and instruct, to listen to the conversation among the citizens, and to be of Scriptural blessing.

2. Bro. Joseph Smith:—We (few in number) are trying to do the best we can in spreading the gospel and impart thereof to our fellow citizens, as it is the nearest and grandest that we know of. Neither the riches nor pleasures of this world are to compare with it. We are having a good Sunday School, have kept it up for two years, and there seems to be more interest in it this year than before; hope some of the children will grow up in the gospel. The old folks seem to be too much prejudiced against us to accept the doctrine; still they can not deny but what it is Scriptural.

3. Bro. Melody is speaking and preparing to preach in the Moffett School house, three miles south-west of Lineville, on Tuesday evening, and have appointments cut for next Sunday, at the New Zion and Hickory School houses.

There are a number of guests here, most of them invalids, drinking the water for the purpose of regaining their health. Nearly all who have given it a fair trial, testify that they have been benefited. It is interesting, and sometimes instructive, to listen to the conversation among these guests on the subjects of politics and religion. I will pen one or two items which may be of interest to the readers of the Herald.

1st. Mr. W. K. Johnson, of Princeton, Missouri, is a member of the "Christian Union" church. He is the man, so he says, who was instrumental in getting Mrs. Lake, who is well known throughout this region of country as a revivialist and holiness preacher, ordained into the ministry of the church to which he belongs. Mrs. Lake's father was a Baptist minister. Mr. Johnson knew him before Mrs. Lake was born, but coming in contact with the Latter Day Saints of the first organization, he changed his mind on the subject of religion, and not having the courage to avow his new convictions as a Latter Day Saint, he started a new Baptist church, in Schuyler county, Illinois, under the name of the "Separate Baptists."

2d. Yesterday evening they were talking on politics. Mr. McClanahan, from Corydon, Iowa, was apologizing for the new plank in the Republican party, and saying that it was a step in the right direction.
ican party by informing us that it originated with the convention of the W. C. T. U. We suggested that the stated object of the W. C. T. U. was very different from that stated by the Republican party at their convention. To this he replied, "Yes; but the Republican party was in a position that it dare not commit itself against whiskey and tobacco as did the W. C. T. U!" He said history proved that political parties do not purify themselves when they become corrupt. "Then," I suggested, "a new party will have to bring about needed reform." "Yes." The conversation proceeded in the same manner, and Mr. M., who, by the way, seems to be a very nice and intelligent man, said he was strongly in favor of prohibition, but did not think he would vote that ticket yet. Did not want to waste his vote, nor allow the Democrats to elect their candidates! How does such logic as this strike the readers of the Herald? Let the Saints see the follies and snares of the age, and come out of her, ye people, that ye be not partakers of her sins," etc. Strive in a quiet, humble, careful way, to find the right, and when you feel assured that you have found it, stand by it "through the heavens fall." In all our labors, we should strive to keep the spirit of the gospel, not the spirit of politics, and take an independent stand for God, our country, our homes, our wives, brothers and sisters and children.

Yours in the "one faith,"

Joseph R. Lambert.

Carthage, Mo., July 26th.

Dear Herald;—After reading the letter of Bro. A. W. Thompson, in Herald number 19, I concluded to send abroad that which I know of Charlton county, having been a resident of this state for thirteen years, three of which I was in that county. I found it to be one of the best producing counties in the state. But for reasons not known to me the land has not advanced with her neighboring counties. There are a number of streams in the county, Grand river and Yelllow creek, both having their sources in Iowa, Charlton river and Mussel fork that furnishes power for two good flouring mills. Each stream has a large bottom, from three to six miles wide, part of which is prairie. Besides these there is the Missouri river bottom which in this part is a sandy soil; so that the farmers can plow shortly after a rain. Some of these bottom lands can be bought very cheap, especially the gumbo, which, when tile-drained, is the best of land. The upland is prairie and timber, both of which are very productive.

Coal can be found in most parts of the county. It crops out in many places, and its thickness is from sixteen to eighteen inches, and has fire-clay under and soap-stone roof. There are two drain-tile factories in the south-west part of the county. There are splendid openings for drain-tile manufacturing in this and Carroll counties. Water, of good quality, can be found in most places, in from twenty to sixty feet.

Its railroad facilities are good. The Wahash, running to St. Louis, Kansas City, and Council Bluffs, makes only one change necessary to reach Lenox. The Atchison, Topeka and Santa Fe gives a direct line to Chicago, also the Burlington and Quincy. Since the last two roads were built the country is filling up fast.

Any one wishing to go to the west part of the county would do well to call on Mr. John Kretzer, four and a half miles south of Mendon, five miles east of Triplett, and eight miles north of Brunswick, a gentleman who is willing to aid, and will counsel honestly.

This country has not suffered with droughts like its neighbors for its geographical location gives it advantage. And to me it has been a healthy place—more than Jasper county.

Yours in Christ,

A. H. Harker.

Dawson, Iowa, July 28th.

Dear Herald;—My testimony to this work is that I know that it is of God, and that the Father does look after the saints as a parent looks after his children. I was baptized one year ago last April, and many are the blessings and testimonies that I have received. I also have had many dark hours, but I am led to say, "Though dark my path and hard my lot, May I be still and summer not, But breathe the prayer divinely taught, "With thee." I desire the prayers of all the saints that I may be able to overcome self. We have had a very hard time here with persecution, all from professing Christians, but by the well aimed shot5 of Bro. Brand and Bozarth, and the tenacity with which Bro. Thompson sticks to the word and the ordinance, it has in a great measure caused them to take a back seat, for which I thank our Heavenly Father, and praying that he may continue to bless, I remain,

Your Bro. in truth,

W. M. Johnson.

Eureka, Cal., July 24th.

Bro. Joseph;—I have been here since the 6th of this month, doing all I can under the circumstances. The people in California do not rush after the gospel, as you can bear witness. I have no more calls than I can fill, nor do the people ask me to preach in their school-houses, or churches, as I see is the case in the east. Well, I am glad to hear of it, as we have always had to seek diligently for places to preach in on this coast, and pay for them in the bargain. We hardly ever fail to write our successes in glowing colors. Well, this is very natural, as we all like to see our names in print; but to write of our pulp-it failures and see them in print over our names I would not be very flattering, as there are but few of us but what like to be flattered. Yet flattery is and has been one of the most dangerous things our elders have had to deal with in the past, and will be in the future. It has caused the destruction of some of the ablest representatives of the latter day work. When I examine myself carefully and honestly, the verdict comes home to me, "Haws, you are a failure." I was made to realize it very vividly on last Wednesday evening, when I stood up to preach, and Haws was left to himself. I perspired freely, spoke loudly, quoted some scripture that I knew by heart, and tried to make the best showing I could, but it seemed that every word came back and hit me in the face. I was made to realize the command of God, "Two by two, let them be sent." I could not stop to pray, so I had to sweat it out, and this was not the first time; but it is the first time I have written to the Herald about my failures. I have thought sometimes that many of my fellow laborers in the ministry have made failures as well as myself. Come to the front, old warriors, and tell the youngsters of your failures, and by that means teach them that they must depend upon the Lord, and be humble, and that no man can preach the gospel by his own wisdom. Well, I have preached twice since with very good liberty, and I am encouraged. We succeeded in getting the Seventh Advent church, for which I am very thankful. We pay them one dollar and twenty-five cents per night for it. I expect to remain here till about the first of August. There is very little Interest, comparatively few coming out to hear. I got an article in the Humboldt Times, a defence of our position. My health is about as usual, and my faith has not failed in this latter day work. I want to continue faithful, "But he that thinketh he standeth, let him take heed lest he fall." If my faith should fail, I pray God that he will leave me wisdom enough to step down and out, and to not make a fool of myself by coming to find fault with you, and with everybody but myself, who will be the only one to blame.

Your brother,

A. Haws.

VICTOR, Montana, July 26th.

Dear Herald,—I must send you my love and thanks for the pleasure you bring me each week. You are the only preacher we have, and we could never do without you. We are still striving to do the will of the Master, and all we can for the upbuilding of this glorious and good work. I know it is the work of God, and it is my desire to do his will at all times. Dear Saints, we should strive to lay up treasures in heaven, and walk in that straight and narrow path that leadeth to life everlasting.

I don't think that there ever has been one of our Elders preaching in this valley. Should one pass this way, please stop and you will find a welcome home with us. There are about ten members here. We would like very much to have a branch organized. I should like to tell the Saints that I have received a photograph of the Two Saints, and I am very pleased with them. I think all who would send for them would be well satisfied. Send to Bro. DeVore for them.

Yours in Gospel bonds,

Christina Sears.

Fairbury, Neb., July 30th.

Bro. Dancer;—This beautiful morning brings to my mind a desire to write you some news from our town. Fairbury is getting to be quite a city. There are four churches, over thirty-five hundred inhabitants and but three Latter Day Saints. Bro. Hiram Smith came here on the 9th and departed on the 18th of July. He preached the park sermon in the Christian church, but only two members were present the first night. None came after that. There were few attended the church the rest of the time, so we had meeting in the park. Over a hundred were present most every night. He proved the Book of Mormon to be true, hence old Satan was aroused to the extent that; on the last night after we left the park, a shower of eggs greeted us. Bro. Johnson was hit with one on the back of the head, but the eggs knocked on the arm, but the rest of us escaped. Most every one condemned such actions. It was quite a treat to us to hear the truth preached. Bro. Smith, if you see this, remember we are holding the fort with none to molest or make us
afraid. Those that threw those eggs said as long as you stuck to the Bible they would let you alone, but when you commend odd and a good time, Mormon, you deserve to be egged. So you know why you was egged. We want to have meetings again this fall, before it is too cold to use the Park. I think there are some that will join us after awhile, as several are interested. The Herald is our preacher. Only once in a great while do we get to hear preaching done of our own faith. I want Autumn Leaves for my children. I may write again. I have seven children, and it takes most of my time in caring for them.

MRS. ELLA MYERS.

WOODFORD, Cal., July 26th.

Editors Herald:—I have had the pleasure this day of leading five persons into the waters of baptism. A good work might be done here by a few months constant labor, but already faultfinders are pouring in complaints, because I am not else where attending to that which their interpretation of duty places upon me. Oh that the Lord would send more laborers into his harvest field! How sad to see souls groping in darkness while do we get to hear preaching. Done of the good Lord's Supper, ordained and J. A. Currie, Jr., and the writer. Much joy was experienced in the meeting. The average attendance was about one hundred. The preaching was done by Bro. L. L. Thompson, J. A. Currie, Sen., and J. A. Currie, Jr., and the writer. Much preaching was given here before. Four were baptized during the meeting, L. L. Wight, son of apostle Lyman Wight, of old, also T. J. Sheppard. The other two were Nora Wight and Addie McWhorter. The meeting began on the 16th of June and lasted until the 24th. One week ago we were visited by Elder J. A. Robinson. He delivered three rousing sermons which filled our starved souls to the brim, and left food to be digested. There were not very many out Sunday, at 11 o'clock. It being the first appointment and was not well circulated. Sunday evening a good audience was out, and on Monday evening he was constrained to stay and preach. The house was full. Words fail to express the grandeur of the sermon delivered. Men sat with riveted eyes upon him. Another person sat with riveted eyes upon him, with mouth expanded trying to grasp every word. A light filled into the room, nearly causing my eyes to dance out of their sockets. Surely it was a foretaste of heaven to our hungry souls. Many remarks were made expressing a desire for him to stay longer. One said, “I could sit and listen a whole day and I would not tire of what I believe.” I do believe much good was done for the cause. Come again, Bro. Robinson.

Yours, in hope of eternal life

Sister Jennie

Clay Center, Kansas July 26th.

Bro. Dancer:—Enclosed find four dollars for the Herald and Autumn Leaves. We are getting along first-rate. I am section foreman here and have been since last November. The corn crops are looking splendid, and small grain is all harvested. Plenty of rain. We are just as strong in the faith as we were in the beginning. I must have the Herald and can't get along without it.

Yours in the faith,

H. C. GARDNER.

WEIN, Neb., July 20th.

Bro. Blair:—Inasmuch as many of the Saints are setting forth their testimony of the gospel restored in these last times, I give part of mine, for I know it is true. I received this not of men, neither was I taught it but by the Holy Ghost, in visions and dreams and have been blessed by the administration of the elders, and the prayer of faith. I have had good evidences of the truth. To God be all the praise.

Yours in the one faith,

W. D. CLARK.
A brief outline of the McIntosh-Wilkinson debate, held at Grand Valley, Dufferin county, Ontario, February 16th to 24th, 1888, on the following propositions:

1. That the Bible teaches that a burial in water is the true and only mode of Christian Baptism. Mr. McIntosh affirms, Mr. Wilkinson denies. That the infant children of believers are, by Divine appointment, proper subjects for Christian Baptism. Mr. Wilkinson affirms, Mr. McIntosh denies. That Christian Baptism is for the remission of sins and ingrafting into Christ. Mr. McIntosh affirms, Mr. Wilkinson denies. Affirmative texts by McIntosh: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19, 10. "He that believeth and is baptized." Mark 16:16. "Repent and be baptized."—Acts 2:38. These and others were quoted to prove that baptism was to be administered, and that it was commanded; but these do not say how it was to be administered, nor what with. McIntosh then quoted: "Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost." In the name, is by command of, or by the authority of, so that it was not with the Holy Ghost, therefore it must be either water or fire or by the Lord. As "fire," "water, and the Holy Ghost," are the only elements mentioned in the Bible with which to baptize, it must have been either water or fire they were commanded to baptize with. He then showed that the baptism of the Holy Ghost and fire were reserved for Jesus to give, and not for man, and this narrowed it down to water only. But as the command was to baptize, and nothing said as to how the water was to be applied, he referred to the idea that it must have been in some way with which the apostles were already familiar. And as McIntosh succeeded in getting the words "Christian baptism" into each proposition, he then went on to show that John's baptism was Christian baptism from the following texts: "Where was a man sent from God?" "to prepare the way of the Lord?" "to make ready a people prepared for the Lord?" "the baptism of John; whence was it? of heaven or of men? John's baptism was the baptism of God's children. If Peter said Christ was manifest to Israel; John was the "porter," he opened the door; Christ "entered by the door;" the door was not faith nor repentance; for Christ needed no repentance; and John only preached faith, repentance and baptism. Quoted several other passages to the same point. Then when Jesus said, "Go teach all nations baptizing them," the apostles knew that it referred to the baptism they had received by John, for he had prepared and made them ready for Christ. This limited their "baptizing" to water, and to John's kind of baptism.

But how was it administered? by sprinkling? pouring? or immersion? Elder McIntosh quoted Eph. 4:5, as the "one baptism." This narrowed it down to either one of the three modes. Then he quoted Rom. 6, Col. 2:12, "in baptism," with texts to support, such as "planted in the likeness of his death;" "born of water;" the "flood" a figure; the "ark" a figure; (those in the ark were buried, or entirely concealed in it); the "earth" at creation was entirely "buried," and God "prepares a city" for the same (first birth of the earth); then the "flood" "buried" the earth a second time, hence the second birth. McIntosh used figures, supported by circumstantial texts, such as "much water," went "down into the water," came "up out of water." &c. Wilkinson, seeing the position McIntosh had taken, left the question of water, totally, and set up the usual claim that the Holy Ghost was the only one baptism, and that it was not a burial, but "shed out of the dry land appear." (Mark 7, Heb. 7), and "out of the water," came "up out of water." &c. McIntosh argued that the Lord continue to bless all pertaining to the welfare of Zion and his Saints.

Yours in bonds,
C. G. LANTHAAR.

Communications.

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

SYNOPSIS OF DEBATE.

A brief outline of the McIntosh-Wilkinson debate, held at Grand Valley, Dufferin county, Ontario, February 16th to 24th, 1888, on the following propositions:

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McIntosh, used the Methodist "Discipline," and Presbyterian "shorter catechism" with great effect, for it was the combined effort of these two bodies which induced, the present decay of the Methodistism in Ontario—a minute man—to demolish the Latter Day Saints. He thought it best to give it to both at the same time.

The disputants were not bound to have been familiar with the Synod of the Methodist Church absolutely refusing to be bound to any translation, or interpretation of the Bible, and would not hear of other authorities being excluded. He begged an other night on the two first propositions, which were granted cheerfully, and were made to tell against him by drawing the attention of the audience to the fact that he was perfectly satisfied in his own mind he had not made a point in the two nights and needed a third, which, however, failed to produce any new light, only repetitions, and repetitions of the same old fusillade, thereby totally working against himself.

On the second proposition, his stronghold was that circumcision under the law was the type of baptism under the gospel, so far as the subjects were concerned. McIntosh argued against this, that circumcision was the seal of a covenant made between God and Abraham. But it could not be administered to females; but baptism can. Circumcision could be administered in one way only, but Wilkinson could administer water baptism in three ways, and the Holy Ghost in dozens of ways. McIntosh argued that little children needed no baptism, for "of such is the kingdom of heaven? they should be blessed by prayer and the laying on of hands, instead of sprinkling, pouring, &c; also that "where no law is, there is no transgression of law, Sin is the transgression of law; children transgress no law. Baptism was for remission of sins; children have none to remit, having been redeemed while in childhood by the blood of Christ, for the blood was for remission of sins, and that each of the three witnesses on earth agree in one. And his final argument was, that he who does one point of the law is debtor to do the whole law—sprinkling was a part of the law. But the ordinances of the law were "nailed to the cross," "staken out of the way," &c; hence, away went sprinkling. Wilkinson argued that there were diverse baptisms under the law, (Mark 7, Heb. 9, &c.) McIntosh admitted that sprinkling, pouring, washing, immersion, &c., were all different modes of baptism, and that, that the priesthood being changed, the law also, was changed, (Heb. 7), and therefore the divers cleansing under the law were changed for the "one baptism," the same as the divers sheddings of blood were changed for the one blood of Jesus; so that instead of blood of bulls, blood of lambs, blood of goats, blood of doves, we have the one blood only. Hence, instead of divers baptisms by pouring, sprinkling, washing, or immersion, we now have the "one baptism" by being "buried in baptism."—Acts 10:12. This closed the second proposition.

On the third proposition, Wilkinson's prime text was 1 Cor. 12:13: "By one Spirit we are all baptized into one body"—not by the water. McIntosh showed it was by the Spirit, not only, by the Spirit we repent; by the Spirit strengthening and enlightening us we come to baptism; hence, "by the Spirit we are all baptized into one body,"—not by hundreds of bodies—and that it does not mean the Spirit, but by &c., by the aid, light, assistance, of the one Spirit we are all baptized into one body, and are ingrafted into Christ.
by baptism before we receive the Holy Ghost. Gal. 4:5; 6; here we are sons, adopted by baptism, (Gal. 3:27-29), and "because we were sons, he sent forth the Spirit," also in John 15, "I am the vine; ye are the branches. Abide in me;"—they were already in him, and he desired them to "abide." How did they get in? The baptism of the Holy Ghost was not yet given. 1 John 3:9. Gal. chapter 3. Also to the children of Israel before the law. Heb. 4:1. They transgressed it and changed the ordinance. Isa. 24:6.

The law was added till the seed should come to whom the Gentiles, Gal. chapter 3. The gospel was then restored by him the same as before the law, hence it is called "the everlasting covenant."

Finally, God has punished men by their own lusts, and by their own gods. The Egyptians worshiped the Nile, the locust, the sun, the bull, (made shelves of silver and gold to commemorate the bull,) and God turned all their gods into abomination to them, the Nile became blood, and they hated that god; the locusts came in swarms and disgusted them with that god; the louse, the sacred ibis, etc., plagued them. (But the thing they erected a magnificent temple) became dark—so dark they could not kindle a fire; the sacred ox died, and all the first-born of every beast, etc. The children of Israel lusted for meat; they vomited up the quail, and were punished by the very things they lusted after. (worshipped). The Israelites committed folly with the captive women, and for their adultery 42,000 were slain; they lusted and were punished by the thing they verily worshiped. So, in the days of Noah the people refused baptism for the remission of sins and were punished by water, the very thing they refused. And to prove that baptism was preached to them by Noah, we are told by Peter that Noah was a preacher of righteousness. 2 Peter 2:5. And the gospel is "the righteousness of God." Rom. 1:16, 17. Therefore Noah preached faith, repentance, and baptism by immersion for remission of sins, "which doth also now save us," 1 Pet. 3:21. "Now save us" conveys the idea that it would then have been time, and as they refused it, they were punished by the very thing they refused. And now as men are again breaking the same everlasting covenant, God's work will go right on—no stop—no turning back. Therefore God promised Noah he would no more destroy (baptize by immersion) the world by a flood, (as there is only "one baptism"), so they who now refuse the gospel will be destroyed by "the spirit of burning," the very thing they are refusing, by refusing the means by which they might receive it, so as to enable them to endure it, (baptism), which must be consumed by the Spirit. But they who repent, believe, are baptized by burial to signify a burial to sins and a resurrection to newness of life, becoming engrafted into Christ, (the visible body), and as members of that body receive of his Spirit, (the invisible body), they shall be raised up with the Christ, (the visible body) and the three Hebrew children (types) in the fiery furnace. And as the destruction by flood of water once (and the fire on Sodum etc.) after are set forth as examples, therefore "repent and be baptized for the remission of sins," etc., and receive the gift of the Holy Ghost, which will enable all to abide the day of his coming. This is a very brief outline of the ideas and arguments, by figures and positive proofs, against which were offered only bold assertions, inferences, eloquence, logic, etc., but not one text of Scripture; and a great victory resulted for the truth, prejudice gave way, souls saved, and many will be baptized in the near future.

J. A. Mcintosh.

A GLANCE AT JEWISH HISTORIC.—No. 3.

BY ELDER WILLIAM KENDRICK.

THE SIEGE OF JOTAPATA.

It was the stern policy of Rome, never to yield a conquest, and never to forgive an affront. When the first rapture of victory in the minds of the heroic men of Jerusalem had given place to reflection, they felt that the war, which was not con querable, might be concentrated, if needful, to avenge the unpardonable insult of a defeat. The war must henceforth be a contest for existence; a contest between a small and almost unknown province, and the giant power that set on the throne of the civilized world. But the Jews did not quail; they saw that failure must be utter and hopeless ruin; but they had embarked in the desperate voyage, and nervèd themselves for its vigorous prosecution; on both sides the sword was out, and the scabbard was cast aside. The whole country was at once put into martial order; officers were chosen for the government of Jerusalem, and for the repair of its walls, Eleazar, though not without the opposition of a party, retained as before, the supreme direction of public affairs. Skillful and valiant generals were appointed to the command of the army; military governors were set over the various districts, and the most important strongholds. The frontier province of Galilee, which would first meet the iron hand of the Roman vengeance, as it advanced from Syria, was at the very centre of the east, was confided to the care of Josephus, who added to the abilities of a consummate warrior the learning and accuracy of a historian, and to whom the world is indebted for the only detailed record of the interesting events of the Jewish war. Descended from a long line of priests, and connected through his mother with the royal blood of the Asmonian House, and of irreproachable reputation for integrity, this man had qualified himself by early study, by habitual temperance, and finally by travel in Italy, for the arduous duties which were now to devolve upon him, and in which he so ably acquitted himself. In the disensions at Jerusalem he had at first been an advocate for peace, as foreseeing the hopelessness of war with Rome, but when that event actually blazed forth, he seemed to have yielded to that faction which he saw it would be perilous to any resistance, and to have entered upon his government with a determination to defend his country to the utmost.

Uniting moderation with firmness, he
sought to repress the lawlessness which he found prevailing, to cement the various sections in the common bond of patriotism, and organize a system of government as well as of military defence. His own conduct, which he describes as free from the last character, which he describes as free from the last character, am too ready to listen to the accusations of some redeeming traits in the character of some, may, fore be excused from into their exercised in Lower Galilee he placed in a state of may, of 6000 men for his own person, he awaited of 4500 and selected number of 4500 and selected anvil of the of Jerusalem was thus not, was not to be repressed, was not to be repressed, but were by those who kindled the war, who blackened it, who evidently mingled personal resentment with military aversion. His most remarkable of these was John, of Gischala, a man who afterwards took a prominent part in the terrible days of Jerusalem's war, whose character is drawn by one who spares no pains to blacken it, who evidently mingles personal animosity with virtuous indignation; and as we have no other authority we must take the portrait as it is drawn; but must venture to suppose that the historical partiality has omitted to discern some redeeming traits in the character of his adversary, and perhaps overlooked some failures of his own. Be this as it may, we are not writing the biography of either Josephus or John, and may therefore be excused from entering into his personal contents, and from detailing the various ingenious stratagems by which they sought respectively to destroy each other, or to defend themselves.

The breathing space that followed the expulsion of the Romans from Judea was vigorously employed by Josephus in fortifying the cities in his jurisdiction. Thus in Lower Galilee he placed in a state of defense the strong town of Jotapata, Itabrium on Mount Tabor, Toppa, Tarchea, and Tiberias; in Upper Galilee the rock of Achabari, Sephi, Jamith, and other places, were strengthened and in the Gaulonitis the strong city, Gamala. He leant on the resources of more than 10,000 men whom he provided with arms, instructed in the Roman discipline, and diligently exercised in all the maneuvers of war, appointing officers over the various divisions in full complement after the Roman manner. A body of 6000 foot, and 250 horse; and having hired a band of mercenary troops to the number of 4500 and selected a body-guard of 600 men for his own person, he awaited the approach of the Romans.

While the affairs of Galilee were thus vigorously administered by Josephus, the city of Jerusalem was not indifferent to the coming crisis. The whole nation was stirred, and strengthened in every part, and the streets rang from morning to night with the din of weapons forged upon the anvils of the armories, while the youths crowded to the gymnasia, to be trained in military exercises. Yet the moderate sound of shouting, "peace, be it far from us;" was heard; and a great many there were, who, out of the prospect they had of the calamities that were coming upon them, made great laments. There were also such omens observed as were understood to be forebodings of much good; and, at least, those of good were interpreted so as to suit their own inclinations; and the very state of the city even before the Romans came against it, was as if it repented of its rebellion. Nor was the elation of the Jews upon the signal defeat of Cestius long suffered to remain without a check. In the first heat of their victory a large body of men had set out from Jerusalem with the design of besieging Ascalon, a strongly walled city in the coast, occupied by a considerable number of Roman garrison, consisting of more than a single troop of horse and a cohort of foot. The commander of the fort, however, was aware of the approach of the Jews, and placing his forces with great skill had no difficulty in beating off the undisguised multitude with immense slaughter, 10,000 being left dead upon the field, including two of their leaders, while the loss of the Romans was inconsiderable. The fierce anger of the Jews, unsupported as it was by military skill and discipline, increased the slaughter, as they would rather die than give way; and the nature of the ground an unincumbered plain, afforded the best possible circumstances for the cavalry and heavy armed legionaries to fight to advantage. Yet were not the Roman troops, and the success of their first appearance upon both of their adventure but that they soon essayed another attempt on the same city, but through reinforced by good numbers, the result was no less unfortunate, and scarcely less sanguinary than before, for the prince was now more guarded and formed an ambush, the inexperienced multitude fell into the snare and lost 8000 men, while the discomfited remnant were there besieged in their turn. At length the Romans, not choosing to spend much time on so insignificant a place, set the tower on fire and burnt it to the ground. In the mean time the dispassionate intelligence of the defeat and expulsion of the Roman prefect and his army, was conveyed to the Emperor Nero, who was then in Achaia, by two brothers of the Herodian race, Florus, and his Roman prefect and his army, was conveyed to the Emperor Nero, who was then in Achaia, by two brothers of the Herodian race, Florus, and his
during the illuminative sword, and (with the exception of Jerusalem itself) felt it most terribly, was the one which had been above all others the witness of the teachings, the labors and the mighty works of the Lord Jesus, yet had rejected him. (Matt. 11: 20-24). Then began he to upbraid the cities wherein most of his mighty works were done, because they rejected not. Woe unto the Chorazin; woe unto the Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the judgment than for thee. And thou, Caeremonium, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom it would have been reprieved unto this day, saying, Woe unto thee that shall be more tolerable for the land of Sodom in the day of judgment than for thee.
cohort; five cohorts and a troop of horse joined the army from Cäsarea, and five troops came from Syria. The kings, Antiochus, Agrippa, and Sohennus contributed each a thousand archers and a thousand cavalrymen. Mäcillus, the king of Arabia, supplied five thousand foot and one thousand horse.

The fifteenth legion had been brought thither by Vespasian, and the whole force now united under his command amounted to sixty thousand men, besides an immense number of servants who had been trained to military exercises, but who were not counted as regular troops. While this mighty army lay at Ptolemais, preparing to open the campaign, Placiudus, the tribune who commanded the garrison at Sepphoris, had been ravaging the country of Galilee. Desirous of performing some signal exploit before the arrival of his general, he determined to attack the fortress of Jotapata, the strongest in the province, so celebrated afterwards for the heroic defense which it maintained. The town was built on the summit of a precipitous rock, approachable only on the north, its walls on three sides looked down into a ravine so steep and profound that the eye could not reach the bottom. Lefty mountains encompassed it on every hand, so as to hide its situation from view, till the observer was close to it. The part of the city which was naturally more exposed to assault, Josephus had encompassed with a wall of great strength; but the Roman tribune hoped to be able to get possession of it by sudden surprise. The inhabitants of the stronghold, however, were aware of his intention, and sallying out with resistless courage, fell upon the invaders with such sudden surprise. The inhabitants of the city were naturally more exposed to assault, Josephus had encompassed with a wall of great strength; but the Roman tribune hoped to be able to get possession of it by sudden surprise. The inhabitants of the stronghold, however, were aware of his intention, and sallying out with resistless courage, fell upon the invaders with such

The next morning the assault began; but, the Jews apparently no less eager for the fight than the Romans, had determined to give them battle without the walls, and were already awaiting the attack. Vespasian, arraying against this valiant band of archers and slingers, himself led a body of footmen up the hill, and the Roman pitched his camp on a hill about a mile distant, in full sight of the inhabitants, whom he hoped to awe into surrender by displaying an overwhelming force. Such, for a moment, was the effect produced; but when the Jews perceived that the enemy proceeded to enivron them with a triple belt of troops, and that there was no possibility of egress, their native courage revived, and even desperation nerved their hearts with the fiercest valor. At length the veil of night an end to the contest, and the Romans drew off their lines, and the Roman forces, retired to the fortified city of Tiberias. The city of Gadara, situated not far from the southern extremity of the beautiful city of Tiberias, was the first victim of the Roman vengeance. Being freely garrisoned it offered no resistance; yet submission availed it no small mortification to the Jews than it afforded an easy entrance into the city. But Josephus, ever vigilant, saw his approach; and suddenly sallying out with the whole remaining garrison, met the Romans, and by the impetuosity of his attack repulsed them from their vantage-ground. The battle, however, was well contested; the Jews fought with the heroism of despair; the Romans with the stubborn perseverance of men unwont to be conquered; their skill and discipline, also, counterbalanced the fiery ardor of the former. At length the veil of night put an end to the contest, and the Romans drew off with their dead and wounded. To have repelled the assault of the Roman army, commonly supposed to be irresistible, by the Jews is more than would have been expected of men unaccustomed to the use of arms. To the Jews it was a signal achievement. Inspired and full of hope, the next morning saw them again the assailants, and a still more desperate battle was maintained on the slope of the hill. The Romans, incensed that an enemy so despised should be able to hold them in check for a single day, fought with so

by any but the hardy peasant accustomed to the steep ascents and narrow ledges of a rocky country. A band of pioneers was, therefore, sent forward to level and open the road; but no sooner was this accomplished, than the arborescence could take advantage of their labors. Josephus, with characteristic vigor and resolution, hastened from Tiberias, and entered the besieged city to conduct the defense in person.

On being informed by a spy of the approach of the Jewish General, Vespasian greatly rejoiced, counting that the most eminent and able of his adversaries was safely shut up in a cage; for the town he already considered as within his power. His first thought was to prevent the escape of so important a personage; so sending forward Placiudus, the tribune, and Ebutius, a Decurian of eminent ability, with a thousand horsemen, he commanded them to invest the fortress with the utmost dispatch. He himself followed with his whole army, and commenced this important siege on the twenty-fourth of the month Iyar, answering probably to the beginning of May. Approaching the city on the north side, where alone the nature of the acclivity permitted the approach of an army, the Romans pitched their camp on a hill about a mile distant, in full sight of the inhabitants, whom he hoped to awe into surrender by displaying an overwhelming force. Such, for a moment, was the effect produced; but when the Jews perceived that the enemy proceeded to environ them with a triple belt of troops, and that there was no possibility of egress, their native courage revived, and even desperation nerved their hearts with the fiercest valor. At length the veil of night an end to the contest, and the Romans drew off their lines, and the Roman forces, retired to the fortified city of Tiberias. The city of Gadara, situated not far from the southern extremity of the beautiful city of Tiberias, was the first victim of the Roman vengeance. Being freely garrisoned it offered no resistance; yet submission availed it no small mortification to the Jews than it afforded an easy entrance into the city. But Josephus, ever vigilant, saw his approach; and suddenly sallying out with the whole remaining garrison, met the Romans, and by the impetuosity of his attack repulsed them from their vantage-ground. The battle, however, was well contested; the Jews fought with the heroism of despair; the Romans with the stubborn perseverance of men unwont to be conquered; their skill and discipline, also, counterbalanced the fiery ardor of the former. At length the veil of night put an end to the contest, and the Romans drew off with their dead and wounded. To have repelled the assault of the Roman army, commonly supposed to be irresistible, by the Jews is more than would have been expected of men unaccustomed to the use of arms. To the Jews it was a signal achievement. Inspired and full of hope, the next morning saw them again the assailants, and a still more desperate battle was maintained on the slope of the hill. The Romans, incensed that an enemy so despised should be able to hold them in check for a single day, fought with so
At Netawaka, Jackson, every day, creeping out in small parties, alone was a sin, and in the winter, was collected in pools and tanks. In summer a shower is scarcely known, and as it was now the month of May, there was no hope of recruiting the supply, which, from the addition of the cures and for its precipitous sides, with the usual in such cases, of increasing their needful. He ordered the brethren to distribute so valuable a commodity measure, reminding the people continually of their want, had the effect usual in such cases, of increasing their desire for it, so that they seemed as if already ravenous. Nor were the Romans ignorant of their necessity, for, from the heights that surrounded the city, they could observe the inhabitants daily crowding to the place of supply with their vessels, and easily conjecture the cause. To disappoint the expectations of the enemy, Josephus had recourse to one of these expedients which never present themselves to any but master minds. He ordered that a great many garments be steeped in water, and hung over the battlements, till the walls ran down with the moisture that dripped from them. The Romans were astounded, and at once concluded that such a waste of water could not indicate a condition of scarcity. The thought of starving the garrison, therefore, by blockade, was relinquished, and the former mode of procedure was resumed, only to worst the storm the walls; thus the stratagem was successful, for the Jews preferred the chances of stern war to the slow but certain horrors of famine and thirst. Some supplies were obtained from without the walls.

In the ravine on the western side there was a sort of track which led down its precipitous sides, so narrow, rough and broken that it could scarcely be traversed except by persons familiar with it, and by only with difficulty and hazard, so that it had escaped the notice of the besiegers. By means of this path Josephus opened a communication with his friends in the mountains, and obtained a seasonably abundant supply of many necessaries, for his messengers were instructed to pass through the valley only by night and to cover themselves with the skins of the deer, so that by creeping along by the sledges on all four, they might escape detection. After some time, however, this artifice was discovered, and guards were posted at the place of exit.

(To be continued.)

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THE SAIN'TS' HERALD.

THE POWER TO PERPETUATE THE CHURCH.

"O, harken, ye elders of my church, and give an ear to the words which I shall speak unto you: For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that ye may not be deceived, that ye may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed, and which were given to me beforehand.

We notice in the revelation the following points:
1. It is given to the elders of the Church.
2. The commandment was to be a law (rule of procedure) to the Church.
3. It came to the Church through him who had been appointed to give commandments to avoid confusion.
4. The Lord notified them that he would honor the one he had appointed, and if he had commandments or revelations to give that he would be given to the church through the one whom he had appointed and not through others.
5. That if revelations or commandments to the church were offered by others than the one known to the church as having been appointed, the church would know that the Lord had not authorized them; for he would not send by others while the one appointed remained in him.

It was for the purpose that the Church might not be deceived and be destroyed.

7. That the Lord would continue to honor the one already appointed, until he was either taken away, (we suppose by death), or had ceased to abide in the Lord, (because unworthy by apostasy or transgression).

8. That no other should be appointed unto the Church to receive revelations and commandments from the Lord to be given to the Church, only as such appointment should be made by the Lord through the one already appointed.

9. That if for any reason, transgression, misuse of the gift to the injury of the work, or apostasy, or any other thing that would render the one already appointed unworthy to receive revelations and commandments from the Lord to be by him transmitted to the Church, then that one so found to be unworthy should have no longer power, or privilege to speak for the Lord to the people, only to designate to the Church by the command of God the one who should act in that office in his stead.

10. This was a rule of law—to the Church.

11. That whoever was ordained of God should "come in at the gate and be ordained as according to rule already given I have told you before."

12. This applied to him who was then exercising the gift, and whoever should be appointed in his stead, in case the gift was taken from him.

13. Whoever was, (or is), ordained of God to this office should teach the revelations already given to the Church; and, also, teach those that should subsequently be received by the Church through him who had been already appointed.

To the above statement.
(a). That which had been told before is, "That as many as would believe and be baptized, in his holy name, and endure in faith to the end shall be saved."—Doc. and Cov., Sec. 17, pars. 1-2, February, 1831.

(b). Baptism is the "gate."—Doc. and Cov. Sec. 20.
(c). And this commandment shall be given unto the elders of my Church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken."—Doc. and Cov. Sec. 35, Par. 3. 1839.

(d). The authority to ordain is given unto the Church.
(e). "Verily, I say unto you, the keys of this Kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the Church."—Doc. and Cov. Sec. 87, Par. 2. March 1833.

(f). "This language was addressed to Joseph Smith, the one who had been appointed of God to hold and exercise the gift of receiving commandments and revelations for the Church, two full years after it was said through him that if he fell away he should have power only to appoint one in his stead. The saying is preceded by the statement that the sins of Joseph Smith had been forgiven him, and he should bear the keys from thenceforth."—Doc. and Cov. Sec. 87, Par. 1.

(g). Joseph Smith was taken away, dying a martyr, of which death he was conscious and made preparation before it occurred. He was not accused by the Lord of transgression and the gift that had been conferred upon him from him; nor was there a command given him to appoint another in his stead because he had been unworthy and the Lord proposed to depose him from his office.

This event did not occur.

There is a parallel to the action foretold in the revelation, in the action of Moses, who, at the command of God, took the garments of Aaron from him and gave them to Eleazar his son; and this was done "in the sight of the congregation of Israel." Aaron did not object, and he died in Mount Hor, and was not slain by a mob, nor was he a martyr for conscience sake. The cause of this was stated at the time, and it was that rebellion at Meribah. If Joseph Smith had been adjudged unworthy to longer bear the "keys" and exercise the "gift," which had been conferred upon him, he was under obligation to declare it, at the command of God, and to designate who was to have the keys ordained to act in his stead. The fact that no such declaration was made, is strong proof that no command came from God, but from Joseph Smith, the Lord's chosen servant.
and no one was so designated to act in his stead while he was still living. This proof is made stronger still by the declaration made by Joseph Smith just before his death: "I will not leave you comfortless; I will come unto you. (4) If Joseph Smith continued to abide in Christ, which all must admit that he did, in that case the gift conferred was to continue with him; not only in the present world, the life of the flesh, but the key of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not another will I plant in his stead." —D. & C. sec. 136, par. 4.

(p). "Then comes the high priesthood, which is the greatest of all; wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church."—D. & C. sec. 104, par. 31.

(q). There are, in the church, two priesthoods; the Melchisedek and the Aaronic. The latter includes the Levitical priesthood, D. & C. sec. 104, par. 1.

(r). All auxiliary offices are appendages, attached to and appertain to the priesthood, but there are two divisions; one the Melchisedek, the other the Aaronic, or Levitical. Ibid sec. 104, par. 2.

(s). The office of Elder is of the Melchisedek priesthood.

(t). To this division of priesthood, the right of presidency belongs.

(u). The presidency (those holding the office) have a right to officiate in all the offices, those attaching to or belonging in either division. Ibid sec. 104, par. 4.

(v). A High priest is authorized to act, first as high priest, then as elder of the Melchisedek order; then as priest, teacher, or deacon, of the Aaronic division. Ibid sec. 104, par. 5.

(w). An elder may act instead of a high priest when occasion requires and the high priest is not present. D. & C. sec. 104, par. 6.

(x). High priests and elders may officiate when there are no others present who hold a higher office (for there is none higher than they hold).

(y). The Melchisedek priesthood holds the keys of all the spiritual blessings of the church. This authorizes those who belong to it to act, when commanded of God, in any office, or the performance of any duty in the church necessary to the establishment, upbuilding and perpetuity of the church.

(z). The command of God is the authority of his servants:—"And the voice of warning shall be unto all people, by the mouths of my servants, of whomsoever he may choose in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them." "Behold, this is mine authority, and the authority of my servants." "They who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal, both on earth and in heaven."—D. & C. sec. 1, par. 1, 2.

(a). Any one who should treat the oracles, revelations, or messages delivered by God to prophets, 3d, The sanctuary, the holy place, which was the ark of the covenant. 4th, One who communicates a divine command; a prophet, &c. 5th, a wise sentence, or decision of great authority.

(b). All officers of the church are called of God and are ordained by virtue of the Holy Ghost which is in the one ordaining, and is done according to the gifts and calling of God unto the one ordained.

(c). The command, "Nevertheless through you shall the oracles be given unto the church," is equivalent to the saying, Until Joseph Smith be taken he shall continue in that office unto which he is called, and shall continue to exercise the gifts conferred upon him; but when he is taken, then the oracles and the power conferred in them are lodged with, or in the church, to be exercised and observed in accordance with the revelations and commandments given to and accepted by the church, from God through him, up to the time he should be taken.

(d). Any one who should treat the oracles, revelations, or messages delivered by God to the church, is equivalent to the saying, Until Joseph Smith is taken he shall continue in the office unto which he is called, and shall continue to exercise the gifts conferred upon him; but when he is taken, then the oracles and the power conferred in them are lodged with, or in the church, to be exercised and observed in accordance with the revelations and commandments given to and accepted by the church, from God through him, up to the time he should be taken.

(e). This commandment was given to Joseph Smith, Sidney Rigdon and Frederick G. Williams. The latter died before Joseph Smith did; and whatever may have been the rights of Sidney Rigdon at the death of Joseph Smith, he was not permitted to stand in Joseph's stead nor act as his successor. This confirms the thought that Joseph was to continue in the exercise of the gift conferred upon him, during his life, and was not to be compelled to appoint another in his stead.

(f). The death of Joseph Smith did not, in Joseph Smith's stead, the appointment of one to succeed him; for in the one case, the gift would be taken from him; in the other, the gift would remain with him, but he would be taken by death from the place he was exercising it in half of the church, and the place being vacant would be filled by a successor at the pleasure of the Lord.

(g). This is also obvious from the statement, "And the key of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not another will I plant in his stead." —D. & C. sec. 136, par. 4.

(h). The ordination of persons into offices in the church when determined upon is to be done by the power and authority of the Holy Ghost in the one who ordains. D. & C. sec. 17, par. 12.

(i). An apostle is an elder, and it is his calling to ordain elders, priests, and deacons, D. & C. sec. 17, par. 8. In this paragraph all the offices in the higher division of priesthood are called elders.

(j). When the church became organized so that there was a recognized body of Christ, no one was to go forth to bear gospel tidings and act in the name of the church unless it was known that he had been properly called, and had been regularly ordained by one having the authority to do so. D. & C. sec. 42, par. 4. Revelations, Book of Mormon, p. 183.

(k). Before an organization was perfected, Oliver Cowdery was, by command of God, baptized by Joseph Smith, who was then baptized by Oliver Cowdery. This was done under the direction of John the Baptist, who had ordained these two men unto the Aaronic priesthood which held the authority to baptize. And John the Baptist was acting under the direction of Peter, James and John, of the Melchisedek, the presiding priesthood; and represented the Church of Jesus Christ as organized by him.

(l). This was accompanied by the declaration that the priesthood so conferred, should never be taken from the earth again until the sons of Levi should again offer an offering in righteousness. This is significant that the powers necessary to the perpetuation of the church were then and there conferred. History of Joseph Smith, Mill. Star, vol. 14, p. 15. May 1829.

(m). Subsequently to this the Melchisedek, the presiding priesthood, was conveyed by command to Joseph and John. Joseph and Oliver were ordained elders. This ordinance did not take place until the voice and sanction of the members already baptized was obtained. This was had April 6th, 1830, the ordinations were then made, the priesthood conferred, the church organized, and the seal of God's approval set to the work by the reception of the Holy Ghost. Of it the historian says: "We dismissed with the pleasing knowledge that we were now individually possessed of, and were properly endowed by God, 'The Church of Jesus Christ,' organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament."—History of Joseph Smith, Mill. Star, vol. 14, p. 27.

(n). At a conference composed of High Priests, Elders and members, held at Amherst, Ohio, January 25th, 1832, Joseph Smith was chosen and ordained to the office of president of the High Priesthood; and on April 1st, and of the said year, he was recognized and acknowledged as such.
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president of the priesthood and of the church by a general council of the church, at Independence, Missouri, President Brigham Young, Partridge extending to him the right hand of fellowship in that office on the behalf of the church.

(9 a). The covenant by which men are received into the church is an everlasting covenant, being the last covenant, and men are commanded to "enter in at the gate."—Doc. and Cov., sec. 20, par. 1.

(9 1/2 a). This covenant being "the last," there could not be another which took its place, rendered this void, or created a dispensation differing from the church order and organization in principles, faith, or practices.

(10 a). The provisions for the perpetuation of the church in the conferring of the powers of the priesthood having been once given, no emergency could occur in which there would be a necessity for a new dispensation, or a reconferring the same priesthood. Hence there should have been and were those things given to the church by which the presidency could be continued.

(11 a). There was such a designation made by the Lord in revelation to Joseph Smith, that the elders of the presiding priesthood could, and many did know whom the Lord had ordained (designated, selected, or appointed) to be called and chosen to succeed Joseph Smith in case he was taken.

(12 a). "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed."—Doc. and Cov. Sec. 107, par. 18.

(13 a). In pursuance of the principle shown in the above statement, Joseph Smith prophetically blessed his son and stated that the church would go to the jail at Liberty, Missouri, 2d. In the office, or council room in the brick store at Nauvoo, Illinois, sometime in 1842 or 43, at which a number of the then prominent men of the church were present, James Whitehead, N. K. Whitney and others among them, 3d. On the stand near the Temple at Nauvoo, where in the presence of hundreds, he stated that Joseph, his son, should be his successor should he be taken away. 4th. In the parlor of the Mansion House, in June, 1844, just prior to the last and final flight from Carthage, Illinois, Brigham Young, whence he was brought to his burial, on which occasion he again blessed his son Joseph by the laying on of hands, and stated again that he it was who was to be his successor if he was taken. All this was in the presence of the church, commonly assembled and not chosen by favoritism or in secrecy.

(14 a). This was well understood at, and after the death of Joseph and Hyrum Smith, and was commonly talked of among the members of the church and priesthood. It was also stated by Pres. Brigham Young, in reference to the seed of Joseph. It has been looked for by many who understood the law and traditions of the church. It has been shown to hundreds by the dreams, visions, prophecies and revelations given of God through the Spirit.

(15 a). After the death of Joseph Smith, in due time there was a movement among those who had "come in at the gate," had received the Holy Ghost unto the confirmation of the church, and had been ordained unto the Aaronic and the Melchisedek, the ruling, presiding priesthood, and who were still in the faith, or "abiding" in Christ; which movement was for the continuation, or perpetuation of the church in its place with the oracles of God as given unto the church through Joseph Smith. This movement culminated in the calling and holding a meeting of this priesthood July 12th, 1852, at which meeting the oracles were solemnly reaffirmed and the members pledged to their maintenance anew. To this movement God gave the sanction of his Spirit, and though prophecy promised that Joseph Smith, "the head" of the priesthood of Joseph, the one foreshadowed in one of the oracles, should be put upon the head of his posterity after him, 5d.

(16 a). This promise of prophecy as stated in one of the oracles, was fulfilled at Amboy, Illinois, in April 1860, when Joseph Smith, the oldest son of Joseph Smith was directed to connect himself with the Reorganized Church of Jesus Christ, as was the only one of all those claiming to be the church that was acknowledged of God. This direction the young man complied with.

(17 a). Joseph Smith the younger, had "come in at the gate," was baptized by his father in Nauvoo, about 1843, was duly confirmed a member of the church and received of the spirit of adoption, was prophesied of, and designated in an oracle. The body to which he was referred, and to which he was directed to unite himself, had in it the existence of the offices of Priest, Teacher, or 4d. Among them High Priests who could officiate in all offices of the church, and elders who could act in the stead of High Priests when the latter were absent. He was called of God, the call was recognized by the high priests, elders, priests, teachers, deacons and members; and upon a vote of the church so taken, Joseph Smith was ordained to the office of high priest, and by reason of the things found in the oracles, the testimony of prophecy through many, the call of the Lord to himself, and the evidence of the Spirit, and the time he was chosen, "appointed of, or from among those holding the Melchisedek priesthood" to be the president of the high priesthood, "chosen by the body," appointed and ordained to that office. It was directed of God and was to be the several churches to which he was appointed and ordered, in the execution of the work of the ministry unto which he was called.

(18 a). Of necessity there are presidents, or presiding officers, growing out of, or appointed of or from among those who are appointed and ordained to the several offices in the two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a part of the presidency of the church."—Doc. and Cov., Sec. 104, par. 11.

(19 a). The necessity arose after the death of Joseph and Hyrum, and the scattering and evil work that ensued. The Lord had conferred the powers by which the presidency of the church was to be effectually kept up, or if broken, could be reorganized and perpetuated; and as at the beginning the work done was by command, and revelation, and was accompanied by visions, dreams, prophecies, and by the ministration of the Holy Spirit; and by the revelations given to Joseph Smith, and the divine Spirit gave command, directed the elders to the oracles which had been treated lightly, and the work done was by the command of God and according to that which had been given to the church through Joseph Smith, by revelation, command and promise of God; and in happy conformity to the precedents established in the organizing and establishing the church at the first as stated in the history of that event.

ELDER FORSCUTT ON THE "PRIESTHOOD."

The Saints at Lamoni have been favored, of late, with a series of discourses by Elder Mark H. Forscott, on the subject of the Priesthood. The presentation of this matter was timely and well received, as the large gatherings of Saints and friends from the town and surrounding country, and the close attention given, clearly showed an appreciation of the speaker's efforts. The subject was presented in five or six sermons, but as no notes of any consequence were taken, we can but briefly refer to the line of thought presented.

The texts chosen were Hebrews tenth and fifth chapters, from which the speaker reasoning from the statement of Paul in Hebrews 10: 1, viz: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered continually, make the comers thereunto perfect," showed clearly that behind the shadow of the Mosaic economy, we must find the substance. Behind the figure we must seek the true. Behind the type must be found the antetype, as a shadow is not an exact duplicate of the real object, but a representation of the thing itself.

From this premise the speaker compared the various grades of priesthood existing in Moses' time with the priesthoods mentioned in the Bible and the Book of Doctrine and Covenants, clearly outlining all the various grades of office in the church, from the Patriarchate and First Presidency down to and including the offices of Priest, Teacher, Deacon, Elder; also showing the existence of the office of Patriarch and other leading lines of authority in the Melchisedek priesthood to have existed before the giving of the law of Moses.

In connection with the above quotations from the Bible, the speaker directed to the statement of Peter as recorded in Acts 3: 21, concerning the dispensation, or "times of restitution of all things which God hath

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spoken [ordained or appointed], since the world began." Also that of Paul in Ephesians 1:9, 10, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

These texts with others were presented as evidence of the reappearance of and necessity for each and every office in the priesthood that have ever been appointed in the church in all past dispensations, this being the necessity for each and every office in the church in all past dispensations, this together all things in one in Christ before whose second coming the Master himself said: "Elias shall first come and restore all things;" in which this dispensation of the kingdom of heaven suffereth violence and the violent take it by force, etc., etc.

-Matt. 11:10. Hence this restoration of all things pertaining to the priesthood and government of God was to take place at a future time from the apostolic age, or in this the dispensation of the fulness of time.

We wish that all interested in the subject of priesthood could have heard Bro. Forscutt's efforts.

The following is from the pen of Bro. Hiram Rathburn, published in the Journal, of that city, in its issue for July 25th, is timely and to the point. Bro. Rathburn was with the church in its early history, was with his father's family when the office at Independence was sacked, Bishop Partridge and Bro. As he was that the apostasy had almonically he was driven from Jackson county, and is entitled to speak whereof he affirms. If the Apostle could say, "Seeing we are encompassed about by so great a cloud of witnesses, . . . what manner of men ought we to be?" so much more can we not affirm seeing that the cloud of witnesses is increased unto us "like Alps on Alps piled mountains high." I see in the Saturday's Issue of your paper a short article under the caption, "The Mormon Bible Plates." This article states as follows: "A false impression prevails in many quarters that the plates pretended to still possess the golden plates found by Joseph Smith in the Hill Cumorah. This is no such thing. They have only the testimony of three witnesses — the last of whom, David Whitmer, died recently — that they saw and handled the plates, and it is their testimony which has given such strong substantiation to the statements of Joseph Smith, etc." We believe that the author of the above has aimed to make an honest, candid statement as far as he knew, but he has not been well informed. Thus do we find not only many recently informed themselves, have fallen into the most erroneous, and thereby made the grossest mistakes about this people. So, too, this writer has made a great mistake when he says: "They have only the testimony of three witnesses." Most certainly he never read the Book of Mormon, which he calls the Mormon Bible, for if he had, he never would have made the statement so very far short of the facts in the case. Invarably in every edition of the book next to the title-page is the testimony not only of the three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, but also the testimony of eight other witnesses which reads as follows: "Be it known unto all nations, kindreds, tongues and people unto whom this work shall come, that Joseph Smith, jr., the translator of this work has shown unto the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record with all our hearts and souls that we have shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it." This is signed by Christiaan Whitney, Jacob K. Whitmer, Peter Whitmer, jr., John Whitmer, Iliza Page, Joseph Smith, sr., Hiram Smith, Samuel Smith. I was personally acquainted with these eight witnesses as well as with the other three. They were all regarded as honest, candid, fair-minded, and truthful men. Their testimony would have been received in any court on any other subject in the world as first-class testimony. Besides their written testimony, I have heard them all bear testimony that their testimony was true in regard to the plates of the Book of Mormon. These eight witnesses, like the three, bore their testimony in their dying moments, and one of these eight, being killed by a mob like a martyr, sealed his testimony with his own life's blood. What I have seen and heard, as well as from what I have read, that there were not only three but eleven witnesses to the plates of the Book of Mormon, or, as called, "The Mormon Bible.

HIRAM RATHBURN, Sen.
315 Capitol Avenue, South.

EDITORIAL ITEMS

In the increased and increasing bestowal of the Lord's blessings upon the Saints throughout the world, that have of late been so apparent in all the assemblies of God's people, the Saints at Lamoni have not been overlooked. There has of late been a greater interest and an increasing manna to the Saints at Lamoni. This interest has been faithfully and fully up to the standard marked out in the path of life, the results of which have been an increase in the presence and gifts of the Holy Spirit. At our social meeting last Sunday afternoon the calm and peace prevailed that of the Lord was manifest in a great measure to the joy of all present. The hearts of all were made glad in the inward and outward manifestations of the Spirit, felt and heard, which occasioned an increase of faith in every people of God everywhere be united to the reception of increased blessings that await the church as she prepares herself for them.

Any elder passing through Wyandotta, Missouri, will occasion to many by calling on Bro. S. Evison; who is very desirous of seeing an elder of the faith once delivered to the Saints.

By letter from Bro. J. C. Clapp, and a slip from the New North-West, published at Deer Lodge, Montana, July 27th; we learn the departure from this life of one similarly called by nearly all who knew him father Neil's R. Beck. Father Beck was a Scandinavian, and came from his native land in faith with the Utah Mormon church; but from this accepted Joseph Morris, and when Mr. Morris was killed he settled near Deer Lodge, adopting such religious views as pleased him, giving liberally of his ample means where­ever his heart dictated, and devoting him­self to agricultural and pastoral pursuits, in which he did well. He died July 13th after a tedious and painful illness, at St. Joseph's Hospital, Deer Lodge, and was buried from the Christian church the Sunday following. Thus passed a good though eccentric man. His age and place of birth are not given in the notice that reached us.

Bro. Albert Haws succeeded in getting a good defence of the faith in the Daily Humboldt Times, Eureka, California, for July 29th. The article is well written and closes with an epitome of the faith.

Bro. W. R. Calhoon, of Courtland, DeKalb county, Illinois, wrote us July 28th a long and eulogistic letter giving several reasons why he liked the HERALD best of any paper he reads; chief among those reasons are its great freedom from typographical errors, its clean and tidy mechanical appearance, its regularity of issue and its safety and certainty with which it may be relied on in dealing with the interests of the Saints and the welfare of the general work. Thank you, Bro. Calhoon.

Bro. James McIesler of Decatur, Wise county, Texas, desires to correspond with members in Montana, as he intends to locate there next spring, preferring to hear from those living near the land lately opened for settlement.

There is a field full of presidential candidates; look at them: Benjamin Harrison, of Indiana, for President, Levi P. Morton, of New York, for Vice-President, on behalf of the Republican party; Grover Cleveland, of New York, for President, Allan G. Thurman, of Ohio, for Vice-President, on behalf of the Democratic party; Charles Evans Hughes, of New Jersey, for President, Dr. J. A. Brooks, of Missouri, for Vice-President, on behalf of the Protection party; J. J. Streeter, of Illinois, for President, C. E. Cunningham, of Arkansas, for Vice-President, on behalf of the Union Reform party; and A. Lockwood, of Washington, D. C., for President, A. H. Love, of Pennsylvania,
for Vice-President, on behalf of the Woman's Suffrage party, and Robert H. Cowdery, of Illinois, for President.

William T. Wakefield, of Kansas, for Vice-President, on behalf of the United Labor party. Take your choice—but be sure to vote so that the final decision may be clear and the expression of the full vote of the people of the United States.

Bro. Nicholas Rumel, of Omaha, Nebraska, writes of his faith in the principle of continued revelation, and holds that the Scriptures and right reason teach that man should, in every age, "live by every word that proceedeth out of the mouth of God," and regards the promise of Jesus that those who do the will of God shall know the truth of Christ's doctrine, as the most effective safeguard against imposition and deception, and the most wise and loving provision of God for the comfort and enlightenment of man.

Bro. Rumel expresses joy and unshaken hope in the present excitement, saying: "Through orient seas, or Afric's plains, And Asian mountains borne, The voice I am warning thence Shall serve the world outwear. From clime to clime, from shore to shore, Saintly messengers move, The new Prometheans stoke once more The fire that wakes the dead."

TO MY IRRITABLE SISTER.

Yes, my dear fellow-housekeeper, I know all about it from experience. I know the eternal vigilance which is alone the price of decent cleanliness. I have fought the incessant battle with dust, and have envied those notable matrons whose windows are always brightly polished, whose floors never show speck or stain, whose vestibules are immaculate, and whose tables are not only abundantly provided, but invariably daintily served. I know how beautiful, in the reading, is the expression, the way that, when an affair moves with no audible jar, and no visible friction. And I am aware, too, that it is not easy. In actual practice, to go through an ordinary domestic week, with its manifold activities, and feel neither jar nor friction. The ideal superior transcends the positive actual with many of us, and the prettier our homes are, the harder it is, alas!, to take the proper and exquisite care which our very luxuries and conveniences demand.

It came to me the other day, as I sat in my chamber, and thought of your annoyances and my own, that perhaps the most practical way of conquering the tendency to irritability of which you complain, and I deplore, is resolutely to refuse to be the object of annoyance, and not always to control the impetuous rush of emotion, but we can repress the hasty speech and the severe frown. We can be silent, in the first flush of injured feeling, and refrain from the sharp word, the querulous outcry, and the indignant burst, of which we are sure to repent. Have we not regarded it, over and over of having spoken impatiently, when to do so did no good, in fact, did but confuse child or servant, or vex the heart of our friends?

Apart from the repression of resentment, in look or word, we may do much toward the cultivation of a gentle and not easily perturbed temper, by habitually a gentle quietude of tone. For the families of each other, and for the youth of the church in general. I suggest that the fourth Thursday of each month be set apart for this subject.

ELENA.

EXTRACTS FROM LETTERS.

Sister Margaret Hoagland, River Sioux, Iowa, writes: "How dear the Savior is to us when we live humbly and draw near to him. I know that he both hears and answers prayer, for many a time have my own feeble ones been answered in a remarkable manner and I have at times been healed instantly in answer to prayer. I am old and many things behove me, but I feel a little from church and I ask to be remembered by the Saints in prayer. I think the Prayer League will be a great blessing to those joining it, if they prove faithful." Sister Sarah M. Sullivan, Biddeford, Maine, writes: "For over a year I have been with an old lady now eighty-seven years old. Her father was at one time private secretary to George Washington. She is almost blind and quite deaf. I am striving to make her days as pleasant as possible, for I feel that the Lord has appointed me this work. I have two sons of whose whereabouts I am ignorant, but my heart years over them and my prayer goes up to God constantly that he will watch over and guard them. I ask the Saints to pray for me and for the wanderers that God will bring them home."

Sister M. A. Christie, Akron, Iowa, writes: "Perhaps others feel as I have felt in regard to the Prayer League. A hesitancy in sending in our names through a feeling of unworthiness. I have from the first been in favor of it, but I felt a desire to humble myself, to get down in the depths of humility before the Lord, that I might be more worthy of his favor. That we may be prospered in this, our motives should be pure and our desires very earnest that God would unite in proud assurance of his favor."

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

Mothers' Home Column.

EDITED BY SISTER "FRANCIS."

Sister Sarah E. H. Terry, Des Moines, Iowa, says: "From church and home, the health of the saints is improving. Many are going about the duties of the day, and the church is getting together again. We are now on the way to full recovery."

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

Calm in the hour of buoyant health, Calm in my hour of pain; Calm in my poverty or wealth, Calm in my loss or gain."

When we have exhausted all our prescriptions and tried all our remedies, dear, easily irritated sister, the one unfalling panacea awaits us. The leaves of the tree of life are forever for the healing of the nations. But we are often so slow to avail ourselves of the peace we might have for the asking; we so often buy everything else before we go to Him who never fails us when we call our wants to His attention. I think we instinctively run to Him in the time of calamity or disaster. Then we can not help it. The impulse dominates us, and as the hurt child cries out for the mother-comfort, we fly to our heavenly Friend. But, the children are naughty, the chimney smokes, there is business worries, the servant leaves suddenly, the dinner is spoiled through somebody’s carelessness, the baby is teething, or for whom we call all these little things; and think we must bear them alone. They are the very things in which the Lord is waiting to be our gracious helper, if we will only carry them straight to Him, to "drop the burden at his feet, and bear a song away."

-Mrs. M. E. Sangerter, in the Interior.

EXTRACTS FROM LETTERS.

Bro. George S. Hicklin, of Kansas City, Missouri, writing under date of July 24th, says:

"If do hope to do better in the time to come than I have done in the past. I have learned that God has a work for me to do, and that, ere long he will require it at my hands. I have been preaching the Gospel in Kansas City and Armstrong. In the latter place I hired a hall, but the weather was too warm to continue at present."

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Calm is in the hour of buoyant health, Calm in my hour of pain; Calm in my poverty or wealth, Calm in my loss or gain."

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our hearts even as the heart of one; to enter into closer communion with the Lord and through his help do a better work, our sole aim. May he strengthen and guide us and the glory be his."

**SHE BUILDETH HER HOUSE.**

Many years ago, the man of wisdom said, "A wise woman buildeth her own house;" and if it was true then, it is true now, and will be through all time. What; a woman build her own house? says one, "I did not know that women understood architecture, although in modern days the doyen of architects said what good men antecently witheld from them." Very true, but the above authority declares that a wise woman builds her own house. Dr. Talmage in one of his sermons carries the idea that God designed that she should provide a home for herself. Very good; if she can and will, we call her smart whether she has a larger half or not.

Every young lady, whether the daughter of a millionaire or a peasant, should be educated in one or more kinds of labor, as well as in books, and is not fully accomplished without it—Is not qualified to fill her mission except she understands labor. Yet her physical organization stands labor, as well as in books, upon which the world rests. What more human forms? O no; that is not all the Master requires, as you are well aware. The mind of a child absorbs orRejected the influence thrown around it, even in infancy, and before its birth; then the easiest and best way to govern the offspring is for parents to first govern themselves.

Then in building a house which will meet the approval of the Great Architect, we draw the conclusion that it required a good foundation for the physical structure; second, the moral; third, the mental; fourth, the industrial; fifth, the spiritual, and then daily work thereon till the work is completed. "Such a structure would almost approach Divinity," says one, "and can never be attained in this sinful state of existence."

Neither do we expect that mortals will attain such a state of perfection till Jesus comes in his kingdom; but we do think and know that it is the reasonable duty of every saint to strive for perfection in all things, and especially in the household. God bless, guide and direct the young mothers and all contemplating marriage.

**Almira.**

July 23rd,

Dear Sister Frances:—Pardon my writing to the Home Column so soon again; I would not do it were it not that I feel that a great movement is about to take place among the sisters, and think with others, that it ought to start just right. I hope that what I may say or have said will not in any wise be construed as against unceasing prayer, or against union in prayer; for as you must know I have faith in both, and have experienced great benefits from both. Yet, as I said, I feel that we should start just right in this new movement, and I write that perchance I might help a little in opening the way.

I agree with sister Eleanor when she says that in covenanting to serve God there should be no self reservation. We are to love (otherwise severe) God with all our heart, and with all our soul, and with all our mind. And yet this does not necessarily imply that each one has either the ability, time, or calling to take a part in the work. But my chief object in writing at this time is not to defend my last article, but to state the plan for the prayer union as they have already been voiced, and ask, Why make a restricted society out of our prayer union any way? At least why put in a test of fellowship that may debar some of the most honest, and at any rate some of the most needy, from participating in this strengthening work? As I now understand the plan, it is intended that each sister of the League shall take a certain amount of time each week for reading from the standard books of the church, and for prayer to God upon certain subjects to be named in the Herald. Why not make it a full union, and exhort every mature sister in the church, that can, to do this work? And let those who are so led by the Spirit, report the strength or knowledge they have gained. There is also no objection to having those who participate send in their names to Sr. Frances, that it may be known how many are working. By studying the little letters in the Hope, to be written upon subjects therein named, the good of this plan can be seen; while on the other hand I am fearful that but a small portion of the sisters will feel like avowing even to Sr. Frances, that they are so engaged at all, and so able to pray the Lord's prayer royally.

As Sr. Hannah has said, let us not delay longer in beginning this work, for we all need the results of it, and I feel that nearly all can take some hour of the week to participate in it. If the plan here presented meets the approval of the sisters starting the movement, let Sr. Frances put subjects in the Home Column at once, and let every mature sister in the church feel that she may have her part in the work, no matter what condition she may now be in. The expectation might wisely go forth that each sister
strive to arrive at and be always in a condition to pray the pattern prayer; but let it not be a necessary qualification for either participating or reporting.

If this plan does not meet the approval of the sisters, I trust that a better one may be given; for I know that even in discussing the proposition we are each gaining knowledge, and I believe the full understanding of the subject to be a matter of growth and experience. Sister Eleanor certainly has the heartfelt thanks of every live worker for her suggestion of a prayer union, and that it may speedily be doing its work is my prayer. Yours in patience and hope,

Virginia.

Home Column Missionary Fund
Sr. Sadie Compton, Lynn, Mass. ........... $2 00
Sr. Rachel Compton, Lynn, Mass. .......... 1 00
Sr. Mary Compton, Lynn, Mass. .......... 1 00
Sr. Isabel Hotchkiss, What Cheer, Iowa ... 50
Sr. M. Burnett, Centerville, Iowa ...... 12
Sr. Alice Bozarth, Cameron, Mo. .... 15
Sr. Sarah Hansen, North Cantonople, Ore... 35
Sr. E. J. Davidson, San Bernardino Cal. ... 1 00
Sr. S. F. Bouton, Boston, Iowa .......... 42
Sr. E. H. Towner, Beattle, Kans. ... 1 00
A Sister, Lamon, Iowa .................... 1 00
Send all money to David Duncun, Box St. 67
Lamont, Iowa, Aug. 3rd.

Correspondence.

Editors of the Herald.—We are moving along here in the light of the best wisdom given, finding ample room for thought and labor. It is not always quite clear as to the best way to direct labor so as to secure the best results, however, we are encouraged in the thought that some good is being done and the cause sustained.

The conference held at Fall River last month, for this district, was well attended, and a deep interest manifested in what was done. All of the missionary appointees were present, including Brn. A. H. Parsons, H. H. Robinson and consorts, who were on their way to their mission field. The conference was rather an important one, with many questions of a preparative, rights, rulings, policy, etc., that were being agitated in the district. All waited patiently, and perhaps with some solicitude, the results, especially the action of the new appointees.

On Saturday evening they put him under a storm of interrogatives, Yankee like, for, it seemed to him, sixty minutes, after which all settled down to business with excellent feeling, having become better acquainted. It became evident that a misunderstanding had been the fruitful source of a large share, if not all the divided sentiment and had caused the feeling of alarm that had overtaken some.

A healthful atmosphere prevailed thereafter. The rapid s were passed without loss of life, or any apparent injury to the boat. It is easy enough to remedy the most complicated matter when there is a sincere and earnest desire prevailing with each one that the right shall succeed.

There is a large share of good sense, honesty of purpose and sincere feeling about the Saints of this district, and they do not propose to throw away years of effort, labor and devotion to the cause, by fostering partisan feeling, or refusing to change, if found in the wrong, simply to gratify some prevailing whim, or to favor it. The conference was prolific of good and the Saints felt glad that they are Saints, and returned to their homes comforted, hopeful and happy.

Of course that momentous question "in charge," whether it means something or nothing, is but a complimentary appendage attached to certain General Conference appointees to decoy them into their missions, to be taken in charge by those in their respective fields of labor, or whether they themselves are really in charge, are responsible and should be heard, is being discussed here as well as elsewhere; and although it is so very self-evident to some as to where the propriety of the matter lies, it is of slower solution to others.

How that sentiment ever obtained in the Reorganization that somebody else should be heard, believed and trusted before the chief authorities in the church is most singularly strange to the writer at least. If it is a fact that the untrustworthy liars, hypocrites and unbelievable have really got front seats, and "old honesty" is in the ranks or rear, then we are ready to move a reconsideration. Is there a second to the motion?

Organization and order is the method by which all great results have been achieved by any people, and it seems but in keeping with custom that the Saints adopt a similar means in their commendable efforts at sending the gospel to the great world, and the conversion of as many as will hear the message. It strikes us that in order to render that organization effectual, it is necessary, like all others, that it must be given a chance to move in the order designed, straight forward; and not be impelled or thrown out of order by any reacting force or movement. The church giving light to the world, the city set on the hill, above all else should be consistent, fair, considerate and just. This district, however, has been par excellence free from differences and controversies arising from the above mentioned questions and subjects, and bids fair to continue. May such be its good fortune.

After the conference Brn. Robinson and Parsons rendered us essential aid in unraveling some tangled matters affecting some in the district. May their shadows never grow less. I hardly think they presented anything like that. Their suspense was broken. Thanks.

The Saints at Fall River were doing quite well as a church, under the guidance and protection of Bro. F. M. Sheehy, and the members thought the right thing to do would be to continue him in that charge: so refused to release him, on motion, from that obligation. This was complimentary to Bro. Sheehy, and sensible upon their part, in following the satisfactorily to all, Brn. Hallsted and Smith being in direct charge.

Sr. Hammet made me very comfortable at her house, and I was welcomed at Dr. John Gilbert's, of pleasant memory, Bro. Shaw and others, indeed the Saints all welcomed me kindly and with confidence.

At Providence a good interest is manifest in the work. Bro. M. H. Bond in charge. He had done a good work, under adverse circumstances, however, and was slight edpling under the responsibility. At a called meeting he was re-elected, or rather released himself, and something of a reorganization of the branch was affected for the term; Brn. S. Brown, E. O. Toombs, McKenny and Moore in charge.

Is there some unsavory leaven at work there that has been a means of retarding the work and disturbing the unity and confidence of the Saints; but we have faith to believe that the Saints will settle down upon the facts and justness of things as they are made to appear, and preserve the interest of the cause, as a first duty, however partisan or biased in their personal feelings towards individuals or measures. There is a body of most excellent Saints at Providence. Bro. E. C. Briggs is putting in ministerial work there at this writing with telling effect, If we are rightly informed; getting up a revival. May the good work go on.

I am interested in a special manner to Brn. and Sr. Rumert, Bro. and Sr. Gondolf, Brn. Blood, Bond and Potter for good care while there. Gratitude is a commendable virtue.

I spent three days in New Bedford at Bro. John Smith's. Met with the Saints of that place twice, Brn. E. C. Briggs are present on one occasion. We tried to try something of benefit and comfort and the Saints, but the efforts were not very stirring. May the interest increase in New Bedford. Bro. Smith took an interest in us and gave us a drive about the city which proved to be one of the finest in New England, wealth being piled up immensely. I enjoyed it, for I was not well, and the fresh breeze from the ocean did me good. I Improved on the kind care of Srn. Smith and Ester and the climatic change. Bro. Smith is holding the fort.

At Boston a good spirit is manifest among the Saints, Bro. E. N. Webster in charge. Efficient and earnest work is greatly needed here, although there are no flattering prospects that the city will be captured just now. There are earnest and devoted Saints, however, doing what they can to sustain the cause, and we have been greatly helped in presenting the word. There is not even that ready willingness to hear the word or Improve upon opportunities offered that is manifest in many places, but the indifference is much as that which is exhibited in all larger places, the popular current, fable, fashion, sentiment and entertainment are sought after and followed, rather than fact, except by the few, and they wander about as in the dark, doubtful, creed-killed and without confidence or faith. "Come unto me ye that labor and are heavy laden and I will give you rest," has been to them but in caricature. The glory of the world, the life— the popular current, fable, fashion, sentiment and entertainment are sought after and followed rather than fact, except by the few, and they wander about as in the dark, doubtful, creed-killed and without confidence or faith. "Come unto me ye that labor and are heavy laden and I will give you rest," has been to them but in caricature. The glory of the world, the life— the popular current, fable, fashion, sentiment and entertainment are sought after and followed, rather than fact, except by the few, and they wander about as in the dark, doubtful, creed-killed and without confidence or faith. "Come unto me ye that labor and are heavy laden and I will give you rest," has been to them but in caricature. The glory of the world, the life— the popular current, fable, fashion, sentiment and entertainment are sought after and followed, rather than fact, except by the few, and they wander about as in the dark, doubtful, creed-killed and without confidence or faith.

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ly represent the work, and occasionally one is brought into the fold, though shy, suspicious, wary, torn and bleeding, as if just escaped from being chased by wolves. No wonder the Savior said, "If I send you out as sheep among wolves." The flock needs care. All Saints are not experienced, prudent, confident, wise, or confirmed in the faith. A growth is essential in the truth to enable one to withstand the various gusts of wind blowing about in old Babylon. May God confirm the honest and truth-loving and stay the march of evil.

Latter—Yesterday brought out our largest audiences in Boston. A good feeling prevailed. Bro. Briggs is still enchanting his hearers with sound doctrine in Providence. He is happy and smiling. Bro. Whiting is on the Cape, sustaining the work. Just now we are under the paternal care of Bro. and Sr. Steffe who are entitled to great credit for their Interest manifested in the ministry. May your blessings follow them. Sr. Julia Glover was near the verge of leaving us, but the Saints were made glad by her presence at meeting on Sunday. Bro. Greene and consort are in Maine. Reunion at Jonesport, Maine—Frank, why don't you fix the time? Fraternally,

WM. H. KELLEY.

WHY I AM A SAINT.

Knox, Indiana, July 30th.

Dear Herald—I shall not try to give you all the reasons why I hold this position.

In the spring of 1887, while brother Leonard Scott was doing a great deal of preaching in Illinois, he was suffered great pain, and republics smelled in the pulpit. May I mention here some of the oldest known relics on the continent. The first authenticated record of the original occupants was found on the Table Mountain region, in Tuolumne county, and is of an age prior to the great volcanic outburst. Fossil remains of the rhinoceros and extinct horse are found under the lava layers covering the Table Mountains, which are 1400 feet thick, 1700 feet wide, and many hundreds of feet high.

"There have been found spear heads, a pogo of polished stone, two scoops of stalactic rock, (resembling a grocer's scoop), an implement of argonite, resembling an unbent bow, but the use of which is unknown and can not be conjectured, a stone needle, with the jaws at the larger end, and the finest charm stones that have ever been found."

"There have been brought to light the fossils of nine mastodons, twenty elephants, various pachyderms in the Table Mountains, numerous evidences of animal life in the calcareous formations of the Texas flats, obsidian spear heads, fossil bones of the elephant, hoof and camel about Honet; bones, and evidences of prehistoric human industry in Tulare, and in Trinity and Shilkyou many proofs of the contemporaneous existence of man and extinct animals."

Of the discovery in Oregon last spring of a petrified hog, the Maryville, (Mo.), Republican, of March 12th, it has now been discovered that in all probability the pachyderm man in this country ate pork, and very likely had an occasional attack of trichinosis. In the sandstone rocks of the John Day river canyon, in southern Oregon, was recently discovered, eighty-five feet below the surface, a petrified hog's head of full size and perfect shape. It had been supposed that swine were introduced into this country at a comparatively recent period. It may be believed that American pork chops and sausages are really as venerable as they often taste."

What is more singular and important, a Dr. Wharton, of Arizona, has a shell with "Egyptian character" inscribed on it that was found in that country. The Arizona Gazette reports to us that: "A Gazette man told at Dr. Wharton's yesterday and was shown a shell on which were inscribed some Egyptian characters. This article was picked up on a farm in this valley. It was probably used as a spoon by some ancient to eat his meals with."

And now comes Augustus Le Plongeon, the Central American explorer, in his new work on the "Sacred Mysteries among the Mayas," in which he asserts that ancient Egyptian inscriptions are found on the Maya structures. He gives the alphabet as he found it, and it is said to be a duplicate of the ancient Egyptian alphabet as shown on the Rosetta Stone found at one of the mouths of the Nile nearly a century ago.

"Time," says Aristotle, "is the discoverer." It is bringing restless proofs of the truthfulness of the Book of Mormon—of the ancient civilization of which it speaks, its language and domestic animals like the horse. It seems that scoffers could not be silenced by human witnesses, but now the very earth opens its mouth, revealing its fossils, relics, and inscriptions. And we are led to exclaim, Why I am a Saint.
When I attempted to write for ed that part of my time will be devoted there. I hope that all the priesthood of the above district fore the span is doubled to August all human probality more than one half of years ago, less a very few days, I was set apart to pass through this probationary pilgrimage. In or self-righteous and maintain the cause. I am not arrogant to say, uniformly, constantly and persistently, to add to, merciful death and a sweet repose, or a painless tal anniversaries are chronicled. I hope that a sparsely scattered; depleted from various 'causes, abnormal fits and fancies, and not the general fulness, carelessness, imprudence and the like, overwhelming, and powerful. We found an aged dent young minister. He is pointed, logical; and, and thought they were immovably anchored in the Seventh Day Adventist faith, while his wife was firmly grounded in Presbyterianism. They heard us many times in the Christian, or New Light church, and entertained us quite cheerfully. When we had delivered about a score of discourses the orthodox equilibrum lost her equi-pole, and some of the members, and many of the friends began to declare in favor of us and the good gospel. This hurt so that the church was closed against us. Our Adventist friend fitted up his house, and then his front yard, to accommodate us and the people. Those three people seemed as honest as the day was long, and lo and behold, they are now Bro. John and Sra. Mary and Lydia Booker. Bro. and Sr. Anderson, who were prominent members of the New Light church, as also their grown son and adult daughter, were all baptized last Sunday. Sectarian churches, town halls, and even School-houses are denied us here on account largely of the Catholic element. Education, morality, and religion are not flourish- ing greatly, though exceptions are in abundance, and the people are generally sociable, clever, and kind.

Bro. E. M. Wildermuth has labored in this vir-inity of Crawford county, as also in Vernon, Webster, and, at recent word, was in Stau coun- ty. He is liked by the brotherhood, is cheerful, and toils with commendable zeal and fortitude. He roughs it, often afoot, with luggage, and alone, amid woodland hills and rocky crags. A more willing soul than he to do what he can it has not been my good fortune to meet. We think to meet with him in North Freedom next month, unless he is near Madison, where some wish to be baptized.

I am fully aware that concert, and concentra- tion; patient pounding; irresistible energy; doninable courage; consuming fire, and imma-culate devotion, will establish truth and move the cause of redeeming. The Lord has never so signally co-operated with me as recently, for strange and adverse faiths have been abandoned for the greater part. It has taken me more of love and on, and even cruel hatred and obsti- nate persecution have been turned into tender love and Saintly devotion. Bless the living and true God, O my soul, magnify his name in all parts of his dominion. Praise ye the Lord! Let me exhort the eldership, all through the state to faithfulness, diligence, sobriety and every good word and work. Amen, and may all arise, rejoice, and go forth, like the horse of the wilderness, with the strength of the Unicorn, even the ark of the Lord Jehovah.

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THE SAINTS' HERALD.

Wheatville, Wis., Aug. 2d.

Dear Herald:—Forty-four years ago even, in 1845, I took a furlough from my first estate, to pass through this probationary pilgrimage. In all human probability more than one half of mortal anniversaries are chronicled. I hope that a merciful death and a sweet repose, or a painless death, and a glorious rest, will fall to my lot before August, 1845, will be eighty-eight, or forty-four years hence. For the last fourteen years, and more, I have been enrolled with this people, and thirteen years ago, less a very few days, I was set apart to the ministry since which time I have labored un- limly, constantly and persistently, to add to, and maintain the cause. I am not arrogant to say, or self-righteous to think, that I have at all times done for the best.

I painfully deplore lightness, giddiness, sloth- fulness, carelessness, imprudence and the like, but let us indulge the thought that these are but abnormal fits and fancies, and not the general rules of action. Two months ago Bro. Wilder- muth, Pender, and self, met the local authorities here in quarterly conference. The district is sparsely scattered; depleted from various causes, and financially at rather a low ebb, and with but few elders that can even spare a limited portion of their time to the ministration of the word. The missionary force have done well, consider- ing the busy season, for thirteen have been added to his list, and they are now many and are mov- ed. Bro. Pender and I have stuck together like twins, and alternated while breaking the bread of life. He is an humble, studious and ar- dent young minister. He is pointed, plain, and logical; and, by times, eloquent, sweeping, over- whelming, and powerful. We found an aged gentleman, who, with his sister, thought they were immovably anchored in the Seventh Day Adventist faith, while his wife was firmly grounded in Presbyterianism. They heard us many times in the Christian, or New Light church, and entertained us quite cheerfully. When we had delivered about a score of dis- courses the orthodox equilibrum lost her equi-pole, and some of the members, and many of the friends began to declare in favor of us and the good gospel. This hurt so that the church was closed against us. Our Adventist friend fitted up his house, and then his front yard, to accommodate us and the people. Those three people seemed as honest as the day was long, and lo and behold, they are now Bro. John and Sra. Mary and Lydia Booker. Bro. and Sr. Anderson, who were prominent members of the New Light church, as also their grown son and adult daughter, were all baptized

the highest glory, and through carelessness, self- will, neglect or a grasping after the worldly things of the world, a forfeiture may eventuate by rea- son that we are not "valliant in the testimony of faith and of the patience of all under sufferance." Truly, to discover our own eccentricity, weakness or besetting sin, is ten-fold more of a hardship than to perceive the like attachments in a fellow mortal, and it is still a much greater task to humbly confess and correct whatever of mistake we may have imbibed. This is not usu- ally done in human wisdom or strength; but be- comes a delightsome work, when divine love, meekness and humiliation, are planted in the soul by the indwelling of the Holy Spirit.

I preached twice at Elkhorn to small congrega- tions, as "ranch" work, and excitement of the approaching Fourth attracted much more attention than their eternal happiness and salvation did.

I celebrated at Malad, and to me the day brought more of sadness than joy, neither will I write all that remains in memory of what I saw and heard on that day. There was a large gathering of the people. I was invited to a seat on the platform, and called upon for a speech. It might not have been an appropriate time and place, but I devoted my time in the advocacy of Temperance, for I saw much to inspire urging the necessity. When that Mountain west shall have adopted prohibition principles, I am of the opinion that Hell will be cloaked in "black cloth and ashes." I heard more profane language, and saw more drunken boys, young men, men, and old men, than for the past ten years on such an occasion. But all of this was not so distressing as to see the professed followers of Christ engag- ing in the dance, and teaching their children the same folly. And be it understood, the Bishop, who is the chief minister and spiritual guide, as a usual thing both opens and closes the dance with prayer, which is held in their house of wor- ship dedicated to the service of God. His voice could be heard above the din and noise of the fun-loving, drinking crowd that made midnight hideous, while he called off, for his membership to trip away the sultry hours.

While the church of which I have just been much that is quite rep-rensible in the religious teaching of the Utah people, still I am inclined to believe that it will be a more easy and graceful labor to correct the religious errors, than to purify the channele of society, and bring them up to the standard as indi- cated in the moral teachings contained in the revelations of God, given for the guidance and perfection of His chosen people. No man or church, can follow after the pleasures and van- ities of the worldly, and have the Spirit of Christ, and fulfill the commandments of God. And still more, he that worships and labors from a sinister and selfish motive will ultimately come to shame and disgrace. Our devotion must be pure and sincere to gain for us the blessings of pertin.

Returned to Salt Lake City July 6th, and found that true, faithful, and worthy servant of Christ at the post of duty. I continued doing what little I could for the cause. There are a few, or the many, who have their names upon the branch record in that city, who are faithful in attending the meetings, and in giving substan- tial aid to sustain the cause till men, but true religi-}on is at a low ebb, and not in much demand by the seekers after pleasure and money, which

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there seems to be the sole objects of life, of Jew, Gentile, and Mormon.

During my entire absence from home this time, there had been almost constantly with me an uneasy, restless feeling, a kind of premonition of something about to transpire; and when on the evening of the 20th ult., I read a letter from Pres. W. W. Blair, informing me of the critical condition of my wife's health, and that it was thought best that I should return at my earliest convenience, I will not attempt to describe my feelings, for my heart felt like lead, while my brain was on fire with anxiety, on the grave responsibility of my mission. I lost no time in preparing for my homeward journey; done what I conceived the best for the Master's cause, and sought to clothe my two sermons of the Sabbath with pulchritude in the grace of truth, in the earnest hope of accomplishing unto the Lord some good, and for one I received comfort by the Spirit.

Traveling at the rate of twenty-nine miles per hour seems a "slow coach" when the brain is burning with excitement and anxiety. I am now devoting my whole time as a nurse, hopeful that my life will be spent in usefulness to my fellow men.

In gospel bonds,

ROBT. M. ELVIN.

KENT, Illinois, August 1st.

Brother David Duncan:—I do not know how I could get along without the Herald, Hope, Autumn Leaves, and Brother Joseph's Eight. I am sorry the Expositor is not better sustained, I think it is a good paper. I have every number of it; I prize them highly, and I intend to take it as long as it is printed. I have every number of the Herald except one, and I have taken the Hope from the first number, and I expect to take them as long as I can see to read them. The church publications are all the preachers I have. I am all the church member that I know of in this part of the country. I sent to brother L. R. Devore and got the photographs of brother Joseph and Hyrum, and they are just splendid. They are life-like and natural, and bring to mind the last time I saw them—the time they crossed the prairie when they went to Carthage, in June, 1844, and was assassinated.

LEVY CHENY.

SPRY, Ontario, July 27th.

Bro. Joseph:—Eight months ago I was inquiring for the deep and hidden treasures of God's word which are promised to them that ask, seek, and obey. Thanks be to God, with the help of the track you sent me, and a prayerful study of the Scriptures, I am enabled to see that the gospel as taught by the Latter Day Saints is the same as Jesus and his apostles taught. I was not left to investigate the doctrine alone. I received help from the opposers of truth. W. P. Brown's tract (pages 53 and 59), and David Whidmer's address to all believers in Christ, Lamb's "Gold in Bible" [or humbug] was sent me last week. I was soon disgusted with them. The latter on pages 208 and 209 says there is nothing in the Book of Mormon about laying on of hands. But it will be found on pages 291, 458, 472, 533, blessing of children 455; and ordaining 221, 479, 553, 826. All through his book there are false statements and plain contradictions. It is a pity Mr. L. will not use for his glory the talents the good Lord has endowed him with.

Elder McIntosh was with us teaching and preaching, some believed and obeyed, but the majority of the people are as stated by Bro. McIntosh in his letter to the Herald, June 9th, that if a forlorn looking country is any index to a forlorn people, then the gospel would (or should) be the greatest boon that could be sent them. Before he left he found many of them in a de­praved and forlorn condition. We are trying to keep up our prayer meetings, and sometimes quite a number comes, but generally they seem to keep aloof for fear of contamination. My husband and many others will not believe but what we are in some way connected with the Utah Mormons, because we acknowledge the Book of Mormon to be of divine origin. They say, Why not deny it? Every praying for the welfare of Zion, I remain your sister in gospel bonds,

MRS. J. H. JOHNSON.

- ANGOLA, KANSAS, August 2d.

Bro. Joseph Smith:—I realize that this is the latter day work, and have been for some time teaching the law of tithing in the branches of this district. They are some distance apart, but I rode to some and walked to others, and I hope the members will pay particular attention to the law, as by so doing we may accomplish the will of God in that direction, then all other blessings will follow. I am very glad to see the people beginning to see the necessity of keeping that law. I hope that the Saints in Spring River district will see this. I ask them to address me at Angola, Labette county, Kansas.

Your brother,

R. H. DAVIS.

COOK'S POINT, TEX., Aug. 9th.

Bro. Joseph Smith:—I left home May 22d; have preached at Central branch; thence north­west of Cook's Point, ten miles at two places; thence to Elmwood branch, Bell county; thence to Durango, Falls county; thence to Cyclone, Bell county; thence to Rogers, Bell county; thence to Lee county, at Smith Springs; thence to Texas Central branch, where I met the Saints in conference and had a pleasant season. I ask Bro. William Sherrills! There is a good deal of sickness here. I have preached thirty­seven times; baptized four, administered to fifteen sick, some in the church and some out; have felt splendid when performing the duties of my office. I have promised my kindred to return to Lee county, August 10th. My brother, S. R. Ezell, of the Christian faith, is expected there then, and they want to hear both of us from the same stand. My brother-in-law told me he was on Sunday, July rsth, this and that. The Saints in his letter to the Herald, are heavy laden, and I will give you rest. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. 11:28-30.

How comforting the words, "all who labor and are heavy laden." The poor and way-worn, the over-burdened mother, the needy and helpless, the lame and blind, the deaf and dumb, and the spiritually sick of every nation and clime may, if they will, come to him and find that rest, even in this life, which exceeds all the joys of earth beside:

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

Not that the world was to be at that time overwhelmed with the reign of universal peace, for "this same Jesus" emphatically declared a few years later, "I and my apostles to set the world on fire, but a sword."—Matt. 10:34. But he came with the the message of peace which was to be universal only so far as it should be received, believed in, and obeyed, until he comes "in all his glory," to usher in the reign of universal peace, of a thousand years, when everything must be in harmony with his divine will.

That no one need be without this peace to a very large degree, is quite evident from the following language of the Savior:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28-30.

Communications.

Agendas under this head do not necessarily receive the attention of the Editor; writers, therefore, are responsible for their own views. Contributions solicited.

R E S T.

From time immemorial the world has been full of unrest, but there has probably never been a time more fully characterized by the spirit of unrest than the age or dispensation in which we live. All nations seem to be stirred to their very center with a spirit of uneasiness and dissatisfaction, both in political, scientific, religious, social, and individual matters.

The world is filled with the cries, "Lo here!" and "do there!" and "men's hearts are [truly] failing them for fear, and for looking after those things which are coming on the earth."—Luke 2:14.

That mankind might have rest, Jesus the Christ was born into the world, at which time the angel of the Lord in company with the heavenly host appeared and were heard to sing: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

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L. H. EZZELL.
and steadfast, and which enthrone into that within the vail."—Heb. 6: 18, 19.

Rest does not always mean a cessation from labor; therefore we may see how the Savior observed the command giving passage to others, in the gospel, while he toiled for the salvation of men.

This rest comes to the child of God because he is reconciled to God and feels that through his faith and obedience to the gospel, God for Christ's sake has forgiven all his sins.

The consciousness that God approves of our daily walk and conversation; the knowledge that is imparted of the Spirit by which we know that we are the children of God; and the assurance given of a future life of joy and peace in the presence of God and his Christ, where there shall be no more sorrow or death; where all the good and true of earth, including fathers, mothers, brothers, sisters, husbands, wives and children, shall meet to part no more, gives us that rest and unspakeable joy of the soul that words can not express.

It is true that we sorrow in this life when the cruel monster, death, lays his icy hand upon relatives and friends who have made life so pleasant. And so we should, for the "sympathizing Jesus" wept with Martha and Mary at the grave of his friend Lazarus. But when we are enabled to fully realize the glorious rest that awaits those dear ones, even in the intermediate state; that is, the rest that is prepared for the spirits or souls of the righteous between death and the resurrection, we are enabled to cry out in the language of the Apostle Paul: "For to me to live is Christ, and to die is gain."—Phil. 1: 21.

Yes, young, passing from a lower into a higher sphere or state of being, where the rest of the soul is more complete and full than in this, although it is not the highest glory or most perfect rest that is prepared for the people of God.

To prove that the rest prepared for the children of God in this intermediate state is grand and glorious, allow me to call your attention to the following passages of Scripture bearing upon the point.

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whether I go ye know, and the way ye know."—John 14: 1-4.

Therefore we are always confident, know, rest assured, that while that body is at home in the body, we are absent from the Lord: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.—2 Cor. 5: 6, 8.

From the foregoing language of the apostle Paul it is very plain that he believed not only that the spirits of men were conscious between death and the resurrection, but that the souls of the righteous were received into the presence of Christ, into a state of happiness, rest, joy and peace, until they received their part in the first resurrection. Should there be any doubts in your minds with reference to the subject, please read the following:

"For I am in a strait betwixt two, having desirous desire to depart and be with Christ, which is far better: Nevertheless to abide in the flesh is more needful for you."—Phil. 1: 23, 24.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus saith unto him, Verily I say unto thee, To-day shalt thou be in paradise."—Luke 23: 42, 43.

Least some one should object to this last quotation and say that it proved too much, for it not only proves that the righteous entered into rest in the presence of Christ, but also that the wicked enjoyed the same blessing, we would say: There is no proof that the thief was not a baptized believer in Christ, who had in an evil hour been overtaken in a fault, but the evidence goes to show that he was; but suppose he had not sinned; will any one pretend that there is no right to forgive him, and that he did not? I think not, nor will thus justify any one in believing that the Lord Jesus will forgive them without their compliance with his holy law, for all should remember that they are not aspiring with Christ on the cross as he was.

The prophet Alma in his testimony in the Book of Mormon on this subject, seems to be in perfect harmony with Christ and Paul as quoted above; it reads:

"And now I would enquire what became of such of men, from this time of death to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not: for all do not die at once: and this mattereth not; all this is as one day with God; and time only is measured unto men; therefore there is a time appointed unto men, that they shall rise from the dead: and there is a space between the time of death and the resurrection.

"And now concerning this space of time. What becometh of the souls of men, is the thing which I have enquired diligently of the Lord to know; and this is the thing which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man.

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise: a state of rest; a state of peace, where they shall be separated from the presence of God, and from all their care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house [body]: and these shall be cast out into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their iniquity: being led captive by the will of the devil. Now this is the state of the souls of the wicked: yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God come upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."—Book of Alma, 19: 5, 6.

Besides this there remaineth a more perfect rest for the people of God, when the spirit, and the element which formed the body shall again be united in the likeness of Christ's most glorious body, thus enabling them to enjoy the fulness of bliss: "The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated man can not receive a fulness of joy. The elements mingled, concerning them they remain in this state, as well as the tabernacle of God, even temples; and whatsoever cemele is defiled, God shall destroy that temple."—D. & C. sect. 90: 5. See also 1 Cor. 3: 16, 17; 6: 19, 20.

The element referred to above is the fleshly tabernacle, or body; therefore it was created that it might be perfected, sanctified, and "be changed in a moment, in the twinkling of an eye," through obedience to Christ, and by the power of his resurrection, as may be seen by the following scripture:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the believers in Christ] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 51-53.

There that is to be a resurrection of the dead, both of good and bad, please see the following: 1 Cor. 15: 21-33; Acts 24: 14, 15, 20, 21; Job 19: 23-27; Isaiah 26: 10-21; Hosea 13: 14.

To show that in the resurrection the righteous are justified and the wicked condemned, read the following: Dan. 12: 2; 3; John 5: 25-29; 1 Cor. 15: 40-44; Rev. 20: 4, 5, 6.

The resurrection,—the re-uniting of the spirits and bodies of those who die in Christ,—will take place when he comes "the second time without sin unto salvation," as shown below:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—(Heb. 9: 28.)

"But I would not have you to be ignorant, concerning those that sleep: Yea, let them sleep. For the dead are not conscious, they are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"For this we say unto you by the word of the Lord, that we which are alive and
remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 16.

The glory of the resurrected body and the means by which we are prepared for that glory is very beautifully shown in the following: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world [the wicked] knoweth us [the church] not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he [Christ] shall appear, we shall be like him; for we shall see him as he is. And everyone that hath this hope in him purifieth himself, even as he is pure."—1 John 3: 1, 2, 3.

The great rest for which the children of God are watching and waiting is to take place when they reign with Christ upon the earth a thousand years; and, as they are prepared for this glory and rest by obedience to divine law and a cleansing from sin by water, fire, and the Holy Ghost (See Matt. 3: 11; Acts 1: 5; John 3: 5) only shall the earth not be subject to divine law (as it ever has been from the beginning) but shall also be cleansed from the curse and from the sins of her children, by water, fire and the Holy Ghost, thus becoming a fit abode for Christ and the redeemed, and shall with them participate in that invigorating, life-giving and wonderful rest, prepared for all the creation of God.

As a great number of those who believe the Bible will admit that the earth was cleansed from sin by water in the days of Noah, and cleansed from judgment and all its evil consequences, we find, in connection with this, that the earth shall be washed and cleansed by fire and the Holy Ghost, and that the children of God are preëmpting for themselves the right to the earth, to bear testimony to the Lord, and to serve and worship Him there. In connection with this read Rev. 19: 1-8. What a blessed assurance! what a glorious hope! what a wonderful reality! No wonder the poet was inspired to sing:

"How glorious will be the morning, When Christ comes to reign again; The Saints of God are ever walking, A thousand years with Him to reign.

It makes no difference to us whether all this shall be fulfilled during the millennium, or but a part of it, after the close of, or immediately following, the general judgment; for it is written for the consolation of those who shall have made themselves ready,—"So shall we ever be with the Lord."—1 Thess. 4: 17.

Therefore we know that when Christ shall have "gathered together in one all things in Christ, both which are in heaven, and which are on earth," when the church militant, and the church triumphant shall have been brought together at the marriage of the Lamb, we shall have on the wedding garment and be partakers of the feast.

Then with all the redeemed from Adam to Christ on one side, and from Christ to the end of time on the other, with the Lord Jesus in the center, we shall assist to form that grand phalanx who shall take up that march of triumph, when Christ shall "deliver up the kingdom to God, even the Father;" "that God may be all in all."—2 Cor. 3: 11.

A GLANCE AT JEWISH HISTORY.—No. 4.

BY ELDER WILLIAM KENDRICK.

About this time Josephus began to think about providing for his own safety by escaping from the beleaguered city; but induced by the entreaties of the people who besought him with tears not to desert their failing fortunes, and fearful also lest if he deserted, the Romans, by force, he relinquished his design, and endeavored to raise their sinking valor by exciting oratory, and by the influence of his own example. He at once devised and headed the most desperate sallies; rushed on the tents that were upon the walls; headed the most desperate sallies; rushed with irresistible fury on the outguards, penetrated even to the Roman camp; tore down the tents that were upon the embankment, and set fire to the works. For several days in succession these intrepid attacks were continued, the active and half armed Jews having greatly the advantage over the legions, burdened with the weight of complete armor; until Vespasian, seeing his troops distracted with this unequal warfare, determined to bring up his last resource—the terrible battering-ram. This he was able to do now, for he had at last carried the bank nearly up to the city wall.

The battering-ram was the most formidable implement of ancient artillery, and was the grand means of taking a city by storm. It consisted of an immense beam of timber, armed at one end with a solid
mass of iron, commonly shaped like a ram's head; the other end was furnished with ropes by which it was worked. The beam when prepared for use, was slung in the middle, by a stout rope or chain, from another beam overhead supported by tall upright posts at each end. This mighty engine was set in motion by the united force of many men, who by means of the ropes drew back the beam; then letting it go, the iron rams-head swung against the wall with such a shock, that the most solid and compact edifice could rarely resist its force. The vibration soon shook and loosened the structure, and severance was sure to be rewarded by success. The first blow of the mighty ram falling upon the doomed wall of Jotapata caused the whole city to tremble; and the garrison, who had little appreciated the power of the engine at once set up a terrible cry, as if the towers and battlements were already falling about them. Nor could any ordinary device avail to repel or prevent its attacks, for the whole framework was encased in hurdles, and roofed with earth and stone, so as to render the projection of arrows or stones of any force fitting to the beam, had they been used; but the catapults and the Ballistes were sweeping the walls, so that the Jews could not get upon the battlements to throw them. The inventive genius of Josephus, however, was not yet exhausted. As the ram continued incessantly battering at the same spot, the Jewish commander perceived that the solidity of the wall could not much longer resist the repeated blows; in order, therefore, to break their force, he filled large sacks with chaff, and suspending them by ropes from the battlements, hung them in front of the iron head of the engine. The violence of the blows was much lessened by the passive resistance of this half-saving substance; nor could the Romans readily slide this stratagem, for though they could not adjust a machine to the upper part of the wall, the sacks could be removed more easily, and be beforehand with it. At length, the army, fastening scythes to the end of long poles, managed to cut the ropes that held the sacks, and so got rid of this ingenious impediment.

Instead again to rage and despair by the renewed blows of the heavy battering-ram, and perceiving that the newly built wall was beginning to yield, the Jews rushed forth from the gates in three ranks, carrying fire and combustibles, and so vigorously attacked the works and machinery of the engine that the whole could not prevent it; for the dryness of the materials, aided by the pitch and sulphur which were among them, readily caught fire, and burned with a fierce flame not easily extinguished. Such was the fury of the assault, that sometimes they bore all before them; so that in one of the conflicts even the renowned fifth and tenth legions were simultaneously put to flight, and the machines and other works belonging to these divisions were burned and the machines taken.

While these furious contests were raging without, a daring exploit was performed, which received universal applause. A Jew, named Eleazar, standing upon the wall, threw from him a stone of vast weight upon the ram, with so true an aim that the iron head was broken from the beam. Seeing his success he instantly leaped down, and catching up the head from the midst of the astonished Romans, before it back to the top of the wall. A shower of darts fell around his unprotected body as he was climbing up, but, though transfixed by five javelins, he gained the battlements, displayed his prise in triumph and then fell dead. Such exploits as these calculated to avert the ultimate issue of the conflict. Another head was fitted to the beam, and before a day had elapsed the terrible machine was dealing its blows with the same regularity as before; while the catapults and ballistae hurled their huge stones and showers of darts with incessant activity, sweeping off the groups of Jews who showed themselves upon the battlements. Some of these engines were truly terrible; stones of a hundred weight were hurled with immense force to a great distance; the noise and terror that accompanied them, and the crash that announced their fall, increased the terror with which they were regarded. Some horrible instances are given by the ancient historians of the effect of these missiles, of which, (omitting others more dreadful), we will mention one that occurred in this very siege: A man who was standing on the wall close to Josephus was struck on the neck by a stone from a catapult, and the severed head was hurled by the impetus to the distance of three furlongs.

And now the dreadful night was come when the strength of the solid wall could no longer resist the thundering strokes of the mighty ram. On the previous evening a slight wound received by Vespasian, had increased the exasperation of the army; and with a deeper determination to cope out this slight defeat, when the loud shouts and cries of rage, they rushed impetuously onward to the foot of the walls. The engines were plied with double vigor; the hurling storm of stones and darts filled the air; the latter piercing the bodies of whole groups of men, and the former crushing all before them, and sweeping a passage for themselves through the living ranks; the pinacles and battlements of the wall, and the angular projections of the towers were torn off by the forceful masses, and occasionally a turrey of the wall was completely overthrown. But still Josephus and those with him, although they were struck dead one upon another by the darts and stones which the engines threw upon them, did not yet desert the wall, but fell upon those who worked the engines with such fury, that the noise and cries of rage, and the darts with which they assailed the engine could not be seen at a great distance. The noise of the instruments themselves was very terrible, the sound of the darts and stones was likewise appalling. Of the same sort was the noise the dead bodies made, when dashed against the wall; and dreadful indeed was the clamor which these things raised among the women within the city, and which was echoed back at the same time, by the cries of such as were dying; while the whole space of ground whereon they fought ran with blood, and the wall might have been ascended by the bodies of the dead. The mountains also contributed to the noise by their echoes; nor was there anything wanting that could either affect the hearing or the sight; yet did a great part of those that fought so hard for Jotapata fall manfully, as were a great part of them wounded. (Josephus Wars III viii., 23).

Towards the morning watch, the massive stones of the wall, which had been loosen ing the whole night, gave way, and a great breach yawned in the solid structure. The Romans shouted at the sight, but the poor Jews felt that all was lost for them, and that nothing remained but to place the enemy in possession of the city, who shall paint the agony of the timid women and helpless children, when they saw that no barrier lay between them and the brutal and infuriated Roman soldiers, and knew that nothing awaited them but a horrible death, or a captivity which would be even more intolerable.

In the morning, after a brief interval of repose, Vespasian prepared for the assault in the following order. A body of men selected from the bravest of the cavalry, were made to dismount, and stationed in triple rank in front of the breach; they were encased in complete armor, and held long poles in their hands, that they might mount the breach as soon as the bridges were laid. Behind these were placed the flower of the infantry. The remainder of the horsemen were extended around the city, upon the adjacent hills, to cut off such of those who should escape in the assault, and outside all were placed the archers, who were mostly mercenaries.

Several feint attacks were directed to be made at various parts of the walls, to call off the attention of the garrison from the defense of the breach, but the generalship of Josephus was not inferior to that of his experienced antagonist. The defence of the sound parts of the wall he entrusted to such as were infirm from age, sickness, or fatigue; while he mustered his whole force where he well knew the assault would be made. But still he did not shrink from taking his own share in the imminent peril. Having ranged his most vigorous soldiers in the breach, he selected six of tried valor, whom he placed in the foremost rank, to bear the first brunt of the onslaught; and of these six he formed himself, and took the lead, as would really be made. Nor did he shrink from the danger of the assault; for the moment he recommended them to stop their ears, and the latter he instructed them to avoid, by suddenly bending themselves
improved by the indefatigable Jews; for they immediately poured upon the sloping planks of which the bridges were formed, a quantity of boiled herbs, by which they were rendered so slippery that the Romans found it impossible to maintain their footing. All their attempts to ascend were in vain; many fell down or slid back upon the bank; while the Jews, now freed from the necessity of fighting hand-to-hand, threw missiles upon them with great execution.

At length on the approach of night, Vespasian called off his baffled soldiers, having lost in the demolition of the bridge, both killed and wounded, while that of the Jews was not incomparable. Thus once more repulsed, the Roman general despaired of entering the city by the breach while it was thus vigorously defended. He then commanded the banks to be raised still higher, and three towers to be erected in them, each fifty feet in height, which he overlaid with plates of iron, that they might not be easily set on fire, and that they might acquire stability from their weight. On the summits of these towers the Roman archers, with the lightest of the engines for throwing stones and darts; and these, being now in height far above the city wall, were able to pour down their missiles with great advantage; while the Jews found it impossible to maintain the unequal conflict with an enemy to whose attacks they were fully exposed, but who was wholly beyond the reach of their weapons. All they could do was to make occasional sallies, which though attended with much loss to themselves did little damage to the foe. Still the Romans were kept without the walls, notwithstanding that every day the advance of their works was more and more perceptible; and still the poor beleaguered city bore up manfully under its misfortunes, though from the most obvious signs the limit of its endurance was not far off. The devoted city was now crowding the streets; and crawling to the Roman sentinels could not perform their duty. The devotion of the Jews their relations, suffered little from either; but as the storm of the siege, and ten days after the breach was made, the city gates bore up manfully under the keen edge of the sword at length; it was now night, and the Romans could not effect any more. On this fatal day a reconnoiture was stolen from the devoted place, and crawling to the Roman commander, purchased his own base desertion. The deserrer, therefore, advised that a body of soldiers should steal silently up to the breach just before daybreak, kill the sentinel, and take the city gates before the alarm could be given. The caution of the Roman veteran made him receive this information with reserve. He strongly suspected another of those stratagems which had already effectively told upon his troops. The devotion of the Jews to their cause, and their incorruptibility, had been extraordinary; the prisoners taken in the siege had alike despised the promises of reward, and the infliction of tortures. One of these, after having been horribly tortured with fire, was at length crucified; yet he not only steadfastly refused to communicate anything of the state of the garrison, but smiled contumeliously at the murderers when in the agonies of death.

As the story told by the renegade, however, bore evidence of extreme probability, and as, in case of its falsehood, little damage seemed likely to accrue from the experiment proposed, Vespasian, ordering it to be kept secret till the event should be known, appointed the next night for the silent assault. On the very morning of the first day of the month Tammuz—the last morning that unhappy Jotapata was destined to see—a dense and blinding mist brooded over the city. The light of the stars, "the burning stars of that pure sky," that commonly sparkled radiantly upon the mountain fortress was now eclipsed; and it was in deep darkness that the Roman soldiers selected for the assault set out upon it.

Slowly and noiselessly they mounted the machines, and climbed the breach. Titus, the illustrious son of Vespasian, was the first to set foot upon the wall; after him came Domitian Sabinos, the tribune, and a few men of the fifteenth legion. They found the watch sunk in a slumber deep as death, as the deserter had reported; and these they instantly slew without noise. The way being thus clear, the tribunes, Cereslis and Placidus, led on the troops under them, and the prize so long desired was theirs at last. Jotapata was in the possession of the Romans. Overpowered with fatigue, the people slept soundly, unconscious of their danger, though now it was broad day-light, and the Roman army was now crowding the streets; and when the garrison, knowing of the departure of their leaders, aroused them from their slumbers, so dense was the fog that it was some time before they perceived the full extent of their misery, or knew that the city was taken. Yet the merciless conquerors left them not long in doubt; pity was unknown to their breasts; and now they were executed, at the highest degree by the recollection of the brave defense which had so long baffled their prey. The sword, therefore, fell with compassion; old and young, man and maiden, infant and mighty, were thrown to pieces, and horrors undescribable reigned without control. The portraiture of the cruel one who now reigned rampant in Judah's cities had long before been drawn by the pen of Him that can err, and that can not lie. A beast dreadful and fierce, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with the feet of it." The righteous Lord of Hosts had let loose the Roman "beast," upon the sinful people of His inheritance, and did His work. Down the deep and narrow streets the iron-clad legions surged, slaying and trampling under their mailed feet the poor helpless throngs that now made no resistance; and many of the men seeing that all
was lost, preferred to die by their own hands. A few of the boldest took refuge in a tower, and for a while made a show of defense; but seeing themselves encompassed by the enemy, they at length submitted their necks quietly to the sword. Josephus reports, what indeed is scarcely credible, that the deputies of the people, when they saw the Romans lost but a single man, a centurion, who was slain by a Jew to whom he had offered quarter. The whole of that long day was spent in massacre; and when night at length fell, none of the people of Jotapata remained alive, but the few who had fled into the tower, caves, and caverns and other secret hiding places. The next day these were carefully searched for; the men were butchered, and the women and children to the number of twelve hundred, were reserved for a horrible captivity. Forty thousand Jews slain during the siege offered the first sacrifice to Roman vengeance. And now the city was razed to the ground, the fortifications were demolished, and but a heap of blackened ruins remained to tell where the gallant mountain-fortress had once stood proudly rearing its beautiful head to the sky. . . .
NEW ENGLAND REUNION.

The Reunion for the Saints of New England is appointed for August 18th, 1888, at Jonesport, Maine, in the Saints church. Reduced rates have been obtained by way of steamer City of Portland, and teams will carry them to the grounds. All will be of the very best, both for man and beast.

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THOMAS DAY ON MORMONISM.

In April of this year, 3d, 4th, and 5th, there met in convention in Salt Lake City, Utah, a number of ministers from, and belonging to the different Christian denominations represented in the territory, there being more than a hundred delegates of them. The object of the convention was to secure a better understanding among these gentlemen from different organizations. The delegates from Mormonism and the best way to work for its overthrow. The result is published in a pamphlet issued by Frank H. Nelden & Co., Salt Lake City, 1888, and is entitled "Christian Progress in Utah. The Discussions of the Christian Convention held in Salt Lake City." One of the delegates to this convention was Thomas F. Day, pastor of the Presbyterian church, at American Fork, Utah, who read a paper upon the theme: "Mormonism as an obstacle to Christianity." This essay we give entire, and offer here the comment that we deem necessary.

"It is not my purpose to set forth in detail the numerous perversions of the truth which underlay the Mormon system. That has to be done in the excellent paper to which we have listened. I am to consider these perversions as practical hindrances to Christian success. Mormonism as an obstacle to Christianity, is my theme.

"1. We may as well admit the fact that the Mormon system is an obstacle. The Christian system, as you have heard it, finds its antagonism to Mormonism a stalwart and determined foe. The antag­

onism appears at many points. For the sake of clearness, let us proceed along the familiar lines traversed by Christian theology, touching on points where the opposition is most pronounced. Time would fail me were I to try to enumerate them all. I shall confine myself to those five topics, viz.: Revelation, God, Man, Salvation, the Church.

"2. Let us first, take Revelation. It is one of the glories of Christianity, that it successfully challenges belief on the ground of an authenti­
cal divine revelation. It certifies a book by which it will stand or fall. It asks no favor. It demands credence on the score of worth. It depreciates credulity. It invites research. It

claims the homage of the intelligent without resort to mummery or special pleading. The conflicts that have raged about the Bible are part of the record of its permanence. Christianity would be a wrecking tradition, if I believe the explana­tive, and the contradictory elements in its doctrine. It is not surprising that Mormonism is an obstacle to Christianity, as practical hindrances to Christian success. Done

by the conflict of the facts, the exponent of Mormonism is not weakened, but more and more, and with unshaken faith, he holds on, and he must. If I were to write the

Church history of the last hundred years, I should not be able to speak of the conflicts that have raged about the Bible, as mere screaming, nor of the tempers that have presided in the councils that have happily, and in all respects, from the point of view of the Church, have settled the question. The decrees of the councils have been

This unwillingness to plead

guilty to God's tremendous charge is characteristic of human nature everywhere. It is not strange that Mormonism should alloy with fallen men, and oppose Christianity at this vital point. Agreement is impossible. The two systems are antipodal.

"(4) In direct line with this is the Mormon idea of salvation. Do not make it the topic of our present essay. As the people of God, we have already

on this point. We are not able to compete with the Mormon church in this matter. Did any of the reformers claim to be inspired? Did Luther receive such testimony? It was remarked by one who heard Dr. Archibald Alexander preach a searching and startling sermon: 'You are more upon the sinner's heart, that 'Dr. A. must have been a very wicked person in his youth, for how else could he describe all those thoughts of wicked men.' Perhaps the average man would say, 'Well, from your own testimony, you must be a great sinner, but you ought not to judge the rest of us by yourself.' This unwillingness to plead
guilty to God's tremendous charge is characteristic of human nature everywhere. It is not strange that Mormonism should alloy with fallen men, and oppose Christianity at this vital point. Agreement is impossible. The two systems are antipodal.

"(5) Lastly, consider its doctrine respecting the church. How fascinating is the idea of an infallible church into which one may run and be safe! We are not able to compete with the Mormon church in this matter. Did any of the reformers claim to be inspired? Did Luther receive such testimony? It was remarked by one who heard Dr. Archibald Alexander preach a searching and startling sermon: 'You are more upon the sinner's heart, that 'Dr. A. must have been a very wicked person in his youth, for how else could he describe all those thoughts of wicked men.' Perhaps the average man would say, 'Well, from your own testimony, you must be a great sinner, but you ought not to judge the rest of us by yourself.' This unwillingness to plead
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"5th doctrine by those who instructed us in

the great truths of religion. Personal experience has convinced us of its truth. We hear a great deal in these days about "hearing one's testimo­

ny," and "going to hear one's testimony." It is an objection to hearing a man say that he knows 'a thing; it is the thing that he says he knows that may sometimes be open to question. I am moved to 'hear my testimony.' I know that I am a sinner, through and through; that no shred of native merit cleaves to me; that every imagina­tion of the thoughts of my natural heart is evil, only and evil. That, furthermore, I believe this is true of every individual of our race. How do I receive such testimony? It was remarked by one who heard Dr. Archibald Alexander preach a searching and startling sermon: 'You are more upon the sinner's heart, that 'Dr. A. must have been a very wicked person in his youth, for how else could he describe all those thoughts of wicked men.' Perhaps the average man would say, 'Well, from your own testimony, you must be a great sinner, but you ought not to judge the rest of us by yourself.' This unwillingness to plead
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THE SAINTS' HERALD.

Priestly mediation is obsolete. We must come forth from churchily hiding and meet God in our own person, and settle the controversy. Force that has been used for God is our bitterest Christian teachers. The brute of battle is on us; and in this sign we must conquer or ignominiously perish.

(2) My second point is that this obstacle is one that is by no means small. I need not tarry long to point out in what has already been said. It is not wisdom to ignore the strength of an opponent. I do not care to conceal my own belief that Mormonism, in itself considered, is one of the most compromising forces which Christianity is called to face. I appeal to you who have been longest on the field. Are you not moved in your secret aspirations here, that this system of error is one of vast proportion, subtle, intricate, a very mystery of infidelity? I say nothing against our neighbors who sincerely embrace this system as their hope of salvation. You have known so much since. You went into the fray to show you how to smite this enemy. You soon began to think with the air of the intellectual brainy man. You were afraid to face your convictions and think things through. You were afraid to let errors rise. You went into the fray with the air of a"squatter's right" when there was won. After a few more spurts, you settled down to steady work, a wiser if not a sadder man flinching and without despair. Let us experience the world over. Compact systems of error resist its progress. Christianity murmurs not against these hard conditions. Its militant cry is "Onward" and "Conquer." Mormonism itself, battle-fronted and menacing, is swept onward to the valley.

So shall the reign of Christ come, and the omnipotence of the Kings of this world shall be brought to nothing. Mormons shall see the light as other men have seen it. We have the same mission to perform as the apostles. Mormonism is an obstacle to Christianity, and therefore, that the church organization to which he belongs is an obstacle in the way of and a foe to the Christianity of himself and his fellow ministers, he proposes to traverse the familiar lines of the theology received by him as Christian, and deal with those things in the Mormon system which appear to him most formidable; enumerating them under five heads, Revelation, God, Man, Salvation and the Church.

3. In all that Mr. Day writes in reference to the Christianity of the Bible and the cumulative evidences of the divinity of that record we agree, and in the catalog of the triumphant progress of the Christian idea we share; but to the implied assumption that the revelation found in the Bible is alone all there that is, has been, or is to be revealed, we do not agree, and whether that phase of religious belief were more especially advanced by Mr. Day, to-wit: Presbyterianism, could afford to stand the challenge of belief, which he so broadly utters for Christianity, we are in grave doubt; nor do we believe that he would consent to "stand or fall by" the "book" which he "carries," the Bible. Notwithstanding what Mr. Day asserts touching the hold which the Bible has upon man, we are quite satisfied that much of the reverence in which the book is held is due to its antiquity and the awe with which we have regarded the book, the reverence vested in its ancient character. The Bible itself is still the subject of cavil, even among intelligent men, chief of whom in America at present is Col. Roberts, than whom no more intellectual, brainy man sat in the convention at Salt Lake City; and much of the argument used by some of the apologists for some of the things complained of in the book are met, not by a "shallow sneer," but by the desire to show that men can be so inconsistent, to say that they do and then evade or deny what the book states.

When Mr. Day passes into an examination of the philosophy of revelation, principle or fact, as it is in Mormonism, he finds himself in a new atmosphere. In this atmosphere things assume to him a dubious and capricious look. This is not to be wondered at. The Christianity of Presbyterianism, with which Mr. Day is familiar, denies both the principle and fact of revelation from God, Christ, or the heavens to man in the times which now are; confining the will and fact of communication of intelligence from God to man to the times past, as taught by that system of Christianity received by Mr. Day and his school; and how other than strange could that man feel who is so estranged from the darkness of the world unlighted by the candle of the Lord into the light of God's day of power. Mr. Day errs widely when he asserts that Mormonism "relegates the Bible to the position of the authenticity of the Bible rests." He simply resorts to assertion in this, and offers no particle of proof in support of the state-
ment. No such discredit is thrown upon the Bible. The revelation of Mormonism clearly states to those who would teach Christ; “the elders shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in which is the fulness of the word of God.” Concerning these things, there is no mention in the Bible.

“Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for the law, to be my law, to govern my church; and he that doeth according to those things shall be blessed and inherit eternal life. But he that shall do contrary to these things shall be damned, if he continues.”

5. Mr. Day shows but a partial knowledge of the God whom Mormonism declares, when he takes a statement of Pres. Brigham Young, made to a company of children, as the declarative formula of belief of the church on this point.

“We believe in God, the Father; Jesus Christ, His Son, and in the Holy Ghost.” This is the statement of belief. This Father is a personage of Spirit, glory and power, possessing all perfection and fullness. The Son, who was in the bosom of the Father, was tabernacled, and who was like his Father, possessing the fullness of the Father. The Holy Spirit is the mind and will of God, the Father, and Christ the Son, the prince of intelligence and power by which the Father and Christ wrought their sovereign work in the earth, if not in the entire universe.

Man was formed in the image of God. It is this last statement that Mr. Day crystallizes into his objection, from a Sunday School statement of Pres. B. Young. He fortifies his misconception by quoting an isolated statement from a sermon of O. F. Whitney, a bishop of the Utah church. But what will this ardent devotee of the system of Christianity found in the creed of Presbyterians and others see when you get through with the differences in your theology adjusted so to be at unity among yourselves, and reconcile them to the word of God, the Bible which you say Mormonism in its revelation disavows, than may you call upon those who are seeking to deliver from their errors with some show of consistency—get the beam out of your own denominational eye; and possibly your sight will be the clearer. When Mr. Day states that the revelation of Mormonism “lacks the caution and reserve” of the Bible, what does he say less than that Bible revelation is uncertain. If Mormon revelation is positive, uncautious and without reserve, he pays it the tribute of being true. Were it fraudulent, doubtful and uncertain of its source, it would then be weighed in the balance of the truth. The ultimate point to which Mormon revelation points the believer is the “life and immortality” brought “to light” by Jesus Christ “through the gospel.” There is no good reason why that in the gospel restored, as Mormonism claims that it has been, there should be a “sately advance” toward an ultimate but hidden goal. In the light of present revelation the dim perspective is passed, and what is revealed direct is made tangible; and if the revelation be but a revelation of what was once delivered but has been lost sight of, there would be the same characteristics attaching to the revelation that were found in its anti type; hence, the books which Mormonism accepts as its own, but supplement the Bible and lead to the “heart searching truths” of the Book of Mormon. Mormonism admits that whatever of good it has is borrowed. Just as the light of all lesser suns is borrowed from the great central orb, so are all truths held by men but borrowed from Him who is the author of all truth. The light of revelation is but the spirit of the revelation of the gospel. The Presbyterian doctrine may meet with protest from minds that have read the Word, but if so, who is to blame? Is the Word, or the theory in fault?

6. To prove that his conception of the Mormon idea of man is an erroneous one, Mr. Day cites the doctrine of man’s native depravity, and calls it a “Bible doctrine.” What proof is there in the Bible of man’s “native depravity,” if by that Mr. Day would have us to understand that man is “creatures, created beings.” God saw his work, and calling upon whom he had created in his own image; and behold it was very good.”—Gen. 1:31. If man was then good, that was his normal, or natural condition. That he afterwards became carnal, sensual, devilish; does not prove natural, or native depravity.

7. Salvation. Mr. Day admits that Mormonism believes in the atonement; but takes shelter from the teaching of the New Testament concerning baptism, under the statement of Paul respecting the law of works. This is a common mistake and needs only a text or two to show where the mistake lies, Paul had reference to the Mosaic law, of which he otherwheres said they were “statutes that were not good,” that the “comers thereunto could not be made perfect.” The Book in this Philosophy of doing what is right or good, is not a “book” which he “carries.”

“And God said, Let us make man in our image, after our likeness.” “So God created man in his own image.”—Gen. 1:26, 27.

Here the History first states that God said to somebody, “Let us make man,” and afterwards that God did make him as he proposed in his own image and likeness. Here is a chance for Mr. Day, or some other of his denominational colleagues, to enlighten the Mormon who may stand among you, with Mr. King James’ translation of the Book in his hand and ask him the troublesome question, “Am I permitted to believe this record as it reads?”

Besides this, that wondrous revelation of God’s goodness and will, the New Testament, which advances in such a “sately” manner to “an ultimate goal” states that Jesus Christ was the Son of Man.” John, whom Mr. Day quotes to destroy the force of a part of Mormonism, says, “The word was made flesh.” He further said: “After the flesh a man.”—John 1:14. Jesus himself affirmed: “And hath given him authority to execute judgment also, because he is the Son of Man.”—John 5:27. Will Mr. Day please tell us who the father of Jesus Christ was? But Paul, who probably understood the Christian system as well as Mr. Day, states what should be conclusive in regard to the question of the image of man and of God.

“Who being the brightness of his glory, and the express image of his person.”—Heb. 1:3.

Can Mr. Day, or any of his colleagues reasonably object to the intelligent man accepting this testimony of Paul in regard to the image and personality of God? If he can not, how, and upon what ground can he charge Mormonism with having borrowed the idea of God. The theologies of the Presbyterian may meet with protest from minds that have read the Word, but if so, who is to blame? Is the Word, or the theory in fault?

In this philosophy of doing what is com-

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manded in the "law of the spirit of life in Christ Jesus," as it is called by Paul in his letter to the Romans, James must have been taught of Christ, for the same Lord stated to "those which believed on Him, If ye continue in my word, then are ye my disciples indeed."—John 8:31. The same disciple, loved of the Master, wrote concerning the love that was to characterize those who were to be "found walking in truth," and this is love, that we walk after his commandments."—2 John 6.

Men do not stand still, or sit still when walking; and the grave mistake Mr. Day and his co-workers who believe and teach that men are saved by faith alone are making, is in causing those to whom they preach to forget the nature of Christ's requirements. Men are not saved by works without faith, nor faith without works. Both are commanded in the system taught by Christ; both were essential in the day of James and his fellow teachers and apostles; and if needed then to complete the full plan of redemption and perfection, they are now, by parity of reasoning, necessary to the accomplishment of the same end.

"What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?"—James 2:14. So also did the heretician says yes; the Bible says, No.

"Faith worketh by love."—Gal. 5:6. Faith without works will not save a man. "Even so faith, if it hath not works, is dead, being alone."—James 2:14, 17. "Was not Abraham our father, justified by works, when he had offered Isaac, his son, upon the altar?"—Gal. 3:6. "See thou how faith wrought with his works, and by works was faith made perfect?"—James 2:21, 22, 25.

The distinction is clearly made in Romans 3. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe."—Rom. 3:20-22.

Mormonism admits that it is by the grace of God that men are saved. Grace means favor, and by the favor of God, not the works of the law of Moses, men are saved. This does not absolve men from obedience. "Repent and be baptized every one of you, in the name of the Lord Jesus Christ." Acts 2:38. For all men are to be judged and rewarded according to their works. See Matt. 25:31-46; Rom. 14:10-12; 2 Cor. 5:10; Rev. 20:12.

8. Of the Church as a body Jesus said: "Upon this rock will I build My Church." Math. 16:18, and in Acts 2:47, it is stated that "there were added to the church daily such as should be saved." One of the objects had in view by Jesus Christ in the work he did, was "that he might present it (the church) unto himself a glorious church, without spot, or wrinkle, or any such thing." Eph. 5:27.

It can not be that Mr. Day would have men believe that any, what objection can be raised to the idea of proxy punishment, as well as salvation.

Mormonism does not teach an infallible church; but it does teach the Church of Jesus Christ as a means ordained of God unto salvation of them who in faith in God and Christ "press into it." The church on earth is a part of the "family of God in heaven." The church is also the arena, instituted of God, in which the believing disciple may by divine aid "fight the good fight of faith," and wage successful conflict against the "world, the flesh and the devil," in our "every day life." And it is a strong argument against the reformers, including the originators of the church to which Mr. Day belongs, that none of them could, or can say I am in the true church, and therefore am safe." The true believer in Christ does not say this, but he may safely say: "I am in the Church of Christ," and if I "endure unto the end I shall be saved." He may even quote the words of the apostle and from them take comfort unto a renewal of spiritual diligence. Moreover, brethren, I declare unto you the house which you have "preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved." 1 Cor. 15:11, 2.

Can any one say that Paul was not at this time a messenger in the Church of Christ, and referred to that which he had taught the Corinthians, the gospel of the church, which they had obeyed? It is true that many may enter either the Mormon, or the Presbyterian Church and be lost after all; so also, many were received in the Mormon Church and the apostles' time who fell away and were lost. So may men now accept Christ, be reckoned among the faithful, then fall away and be lost. We believe with Mr. Day that it is to be a face to face with God's judgment, every man to answer for himself rather than the church for him; but it is certainly within the bounds of reason and human belief that God through Jesus Christ intended and established the church as the fold of the Good Shepherd in which the sheep who hear His voice may believe and be saved. Wherever there had a cloak for their sins until Jesus came, but when he came they had none. So it is now, they who worship God, must worship him in spirit and in truth. It must not be "the Christian system as" Mr. Day and Joseph Smith may "receive it;" but it must be the Christian system as it is in Christ and as revealed in God's word that men must receive, without putting denominational church construction upon it; that and that alone, including the church, is given of God for salvation unto man.

9. Mr. Day believes that "Mormonism is one of the greatest obstacles that modern Christianity is called to face." He speaks as a "prophet," and we must in the light of this statement that we answer. It is modern Christianity that Mormonism opposes. It is not primitive Christianity, the New Testament Christianity, that Mormonism as a whole opposes. The declaration made by the angel was that it was a restoration of "the everlasting gospel," the true doctrine of Christ that was conferred upon the elders to preach fifty years ago. And this was the proclamation that Mormonism made at the outset. If the statement was true, and we believe it was, then Mormonism as a system, being in accord with Christ's teaching and the doctrine and church organization of the New Testament, can well afford to bear the charge of being an obstacle to that modern claim to christianity "having the form, but denying the power." The statement made by Mr. Day that it is no "child's play to convert a sinner from the error of his way, when once he has run for shelter to a false religion," is two-edged; it applies equally as well to those devotees of sectarianism who are banded together, the blood of the living creeds, in modern guises of thought and teaching, and asking men to believe that, whereas, there was originally only one church, one faith and one baptism, there are now many churches, many faiths, many baptisms into many bodies; differing in their confession of faith, organization, doctrines, names and forms of government; and yet acknowledged of God as one body. It is as difficult to convert one of these would be teachers as to convert the sinner, as Mr. Day terms the adherent to Mormonism, from the error of his way.

10. Mr. Day soothes his brethren with the thought that Mormonism presents a formidable front, only to enhance the glory to be won by himself and them in hurling themselves against the ramparts of its entrenchments. Did it ever occur to Mr. Day to say that if Christianity be itself considered, as a system, should be the nearer the truth as it is in Christ Jesus, the fate of those who should hurl themselves against it is named in prophecy, "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."—Matt. 21:44; Luke 20:18. Mormonism does not, like the Ebionites, "deny the Lord's divinity," nor deny "his proper humanity;" it confesses both. When, however, modern Christianity with its long line of creed-steeped doctors of the divine law assumes to mystify the one and avoid the plain reading of the word of God upon the other, Mormonism with that word, the book which these ecclesiastics carry, in the hands of its devotees rises up in the spirit of original Christianity and answers questions which those who would deprive fallen humanity of "the faith once delivered to the Saints."
ed from the original faith may deserve; but we have written in defence of the truth to Joseph Smith by an angel of God, as it is contained in the Bible, the Book of Mormon, and the book of revelations given to the church, and as testified to by the Spirit to hundreds of those who, out of a pure desire to be saved have obeyed the command, “repent and be baptized and we shall receive the gift of the Holy Ghost.”

EXTRACTS FROM LETTERS.

Bro. Heman C. Smith wrote from Sheri­dan, Nevada, July 29th, and says:

“I think my stop in Nevada has been beneficial. Of one thing I am especially grateful, that while Brighamston and another him are a moral stench in the nostrils of people here, I have not heard a breath of suspicion against the moral conduct of a single one of my brethren of the Reorganiza­tion who have preceded me in this missionary field. If it is a sin to be proud of this, then I am sinful.”

We are glad to welcome brother and sister Burton and daughter, who landed August 2nd. In a letter written from Oakland, California, August 6th, Bro. Burton says:

“We arrived Saturday, August 4th, all well. I will stay for a few days in Oakland with Bro. Heman C. Smith, who arrived yesterday.”

EDITORIAL ITEMS.

The news from New South Wales, by letters, from brethren T. W. Smith, J. W. Wight, and Edward McGurk, is most cheering. A new district has been formed, and good officers chosen to preside over the district.

Of the public domain belonging to the United States there remains to be surveyed and put upon the market for settle­ment the following amounts: In Colorado 6,000,000 acres; in Arizona 12,000,000; in California 30,000,000; in Dakota 45,000,000; in Minnesota 7,000,000; in Nevada 39,000,000; in Montana 64,000,000; in Utah 1,400,000; in Washington Territory 20,000,000; in Idaho 44,000,000; and in Florida 7,000,000, a total of 332,000,000 of acres of land still open to the adventurous settler.

We can not any longer fill orders for the brethren who were members of the church being instantly restored to health in answer to prayer and administration by the elders. Bro. Culbertson rejoices in the blessings of the gospel. Want of space prevents the insertion of his entire letter.

Bro. George A. Culbertson, writing from Chelsea, Nebraska, June 30th, mentions two cases of healing; both the parties who were delivered up the church being instantly restored to health in answer to prayer and administration by the elders. Bro. Culbertson rejoices in the blessings of the gospel. Want of space prevents the insertion of his entire letter.

Bro. George H. Graves in a letter dated at Ypsilanti, Michigan, the 7th inst., speaks of his trip to St. Thomas, Brantford, London, Chatham, and Buckhorn, Ontario, and of his being shut out of the Colored Methodist Church at Brantford, and states that three persons at that place gave their names for baptism.

We have received from brother W. Gerrard, Jr., the secretary of Zion’s Hope branch of London, England, a report of the business meeting of that branch. Our space forbids the publication of the minutes of branch conferences as they are reported in the published minutes of the districts. However we are glad to hear of the zeal manifested by the London Saints and to learn that they are unit­ed in their efforts to advance the cause of truth in that great city. The brethren there are filling appointments on the Sabbath and during the week, endeavoring to improve every opportunity offered. They have a prosperous Sunday School, and are not neglecting the important work of that department.

We are informed by Bro. Joseph Dew­snup, who writes from No. 42 York street, Cheetham, Manchester, England, July 30th, that the sermon published in Herald No. 26, said to have been deliv­ered by the Bishop of London, in remun­eration of his office and its emoluments is an error; he says of it:

“The whole thing is a gross fabrication, from beginning to end; and personally, I regret very much that it has found its way into the pages of the Herald.”

We also regret that anything so erron­eously should have been published by us. We had some doubt of its genuineness at the time; but thought it hardly possible that any public print would publish so gross an imposition, and we credited the article to the paper whence we took it.

We clip the following from the Wilber, Nebraska, Republican, of the 9th instant:

CAMP MEETING NOTICE.

“The Latter Day Saints will hold a camp meet­ing in Tobias Castor’s grove, one and one-half mile south of Wilber, commencing August 25th and continuing nine days. The grove is situated near the main road where a good foot bridge crosses the old river bed just east of Mr. Castor’s house. There is a good ford at the same place. Hay and grain will be furnished on the ground at a nominal price. Due care will be taken to preserve order and make the services profitable and attractive. Ministers from abroad will be in attendance and present the way of life as under­stood and believed by them. All who feel inter­ested in the salvation of the human family should attend these services. Many good citizens are identified with us, in faith, who teach a closer walk with God. All who attend this meeting will learn much concerning their salvation.”

QUESTIONS AND ANSWERS.

2nd.—Is it right for a Latter Day Saint to keep a stand on one’s property on the Sabbath?

Ans.—No. The laws and usages of the church utterly forbid anything and everything of the kind. The law says: “And that thou mayest keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your la­bors, and pay thy devotions unto the Most High. Remember this that on the Lord’s Day, thou shalt offer thine oblations, and thy Sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day shalt thou do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full.” D. C. 9:1, 2.

THE Saints’ Herald.

THE Guide Rock, Nebraska, Signal, for August 4th, has the following kindly notice of the effort of Bro. John D. Ben­nett, of Cuba, Kansas:

“The citizens of Guide Rock have for several evenings past been exercising, and we trust pro­fited by addresses in the Congregational Chapel and in the open air, by Elder J. D. Bennett, of the Church of Jesus Christ of Latter Day Saints, presided over by Joseph Smith, son of the foun­der of the so-called Mormon sect. Mr. Bennett will address the people this evening and to-mor­row (Sunday) evening at some suitable place on the west side of Main Street. His Sunday evening service will commence about seven o’clock but no day service will be held, as he does not wish to interfere with the worship of any of the other churches. Inasmuch as considerable mis­apprehension exists in regard to the doctrines ad­vocated by Joseph Smith and his followers, this will afford our people an opportunity to inform themselves on the subject. Mr. Bennett declares what he understands to be Bible teachings with an earnestness that seems born of conviction. He denies that the founder of the church was a polygamist in theory or practice, and holds that the plural wife system of the law-evading, “blood­staining,” “Adam” worshiping Mormons of Utah, are heresies, the outgrowth of corrupted morals under the leadership of Brigham Young and his licentious associates, who sought to shield their criminal practices under the garb of a doctrine false in origin, theory and practice.”

Mothers’ Home Column.

EDITED BY SISTER “FRANCIS.”

“Blessed is he that findeth a good wife: for she shall obtain to him a crown of glory that doth not fade away.”

“Who is a wise woman that can find? for the price of her instruction is better than rubies.”

“Every woman should make a point of looking after the home and children, and she should never be ashamed to express her own opinion on any subject.”

“Mother, I think my leader is leading the Saints astray.”

“How many of us as Christian parents are looking after our children as we ought. We call these perilous times. How many of us to stop to think that these are perilous times for them? Do we know what kind of companions they as­soclate with, and where they spend their even­ings? Do we mothers teach our daughters and sons to confide in mother, and that if there is anything they are not willing to tell mother there must be something wrong? Especially in cities where there is every allurement to entice them away from everything that is true and good, how careful we ought to be, for little by little they get drawn away. Not anything very bad at first, perhaps, does Satan tempt to, but they are led on and on from one little step of sin to an­other. If we do not guard and keep them by the grace of God, until they get hardened and do not care for the result.”

G. M., God help any of us that have been careless of any of these things, to be more faith­
ful to our children in the future, and to take them by the hand and kindly and seriously warn them of the snares and temptations that may be put in their way, and ask them for their own sakes, and especially for the Lord’s and eternity’s sake, to be cautious of the company they keep, and to be true and good, and not to go to any place or do anything they would not want father or mother to know. In the great judgment day we would not any of us want our leaves undone that is our duty to do, and not want father or mother to know. In the great kingdom, all things which offend, and them cast in my mite with the rest of the sisters, I will for you if you are humble and trust in Him who is the giver of all good, Sisters, send in your names to the Prayer League. I feel that it will accomplish much good if we work untedly, in the strength of the Lord, praying Him to bless us. As we are deprived of the precious privilege of meeting and communing with Saints, we ask them to pray for us, that we may live faithful until Jesus comes, that we may receive a crown that is for the righteous. Your sister in the true faith,

MAY BUTTERWORTH.

Dear Sisters:—Desiring to cast in my mite with the rest of the sisters, I will send a few lines also. Oh, if I could write some words of encouragement that would help some one as much as some of the letters in the Column do. I oftentimes think of what a trial it is for some of these who have been brought up in the truth, or not in the true church. To such I would say, Pray without ceasing; fast and pray. There is a great deal in fasting and prayer; it has done much, very much for me; and, dear sisters, it will for you if you are humble and trust in Him who is the giver of all good. Sisters, send in your names to the Prayer League. I feel that it will accomplish much good if we work untedly, in the strength of the Lord, praying Him to bless us. As we are deprived of the precious privilege of meeting and communing with Saints, we ask them to pray for us, that we may live faithful until Jesus comes, that we may receive a crown that is for the righteous.

Your sister in the true faith,

MAY BUTTERWORTH.

Victoria, Ills., July 27th.

Sister Frances:—You wonder why the names come in so slowly? Judging the experience of others by my own, I will say, I think many times they are hindered by a multiplicity of cares, which so completely fill every space of time, that they can with difficulty appropriate to themselves even the few moments required to write, as they would like, to the Herald they so much prize. I for one, felt, while reading the first letter of Sister Eleanor, that it was a heaven-born thought. The Prayer League, to bind together in close unity, the isolated ones who, like myself have not the privileges of meeting with the saints and especially those who have to depend in a good degree upon the church papers for their spiritual food.

And now let me exhort every dear Saint that has felt the need of a loving Savior, in times when no earthly friend could be relied on, and who has found Him near when they sought Him, to let no trifling matter keep them from sending in their names, that we may, by our numbers and faithfulness build a wall of prayer around our week and careless ones whom we can reach in no other way. Oh, sister, I feel we need to be faithful; we need to be strong. If called the weaker vessels, I think sometimes we have the heaviest burdens to bear.

S. E. COOK.

Dear Sisters:—That God who has watched over me for eighty-eight years seems to be willing to let me stay yet awhile, but I can’t help thinking my race is nearly run. I often think while gliding down “Life’s River,” of the happy meetings which I have had with the loved ones who have gone before. Not only them, but the hundreds with whom I have traveled during the days of our greatest persecution. “But the Lord is good, a present help in time of trouble, and he knoweth them that put their trust in Him.” It is almost fifty-five years since I embraced the glorious latter day work. It is as precious to me now as it ever was, and I have this to cheer me in my last days. I would say to the sisters and friends, Let us put on the whole armor, keep our lamps trimmed and burning, for the Kingdom is ours and the hour of redemption is near. Yours in the truth,

SARAH HAWLEY.

Rhodes, Iowa, July 27th.

Sister Frances:—Our branch here is scattered, still there are a few faithful ones that assemble themselves together often, and are blessed by the Spirit. We have a good deal about the Prayer League, and think it will be the means of doing much good. We are hoping and praying that all Saints may try and let their light so shine before the world that many may see the beauty of the gospel plan. We rejoice in the work, knowing that It is of God.

Praying for the welfare of Zion, we remain your sisters in Christ, PHBRA DUMBOLD, ELLA ROBERTS.

Amboy, Nebraska, August 7th.

Sister Frances:—Though one of the scattered ones, I feel to rejoice in this glorious latter day work. I am thankful for the privilege of being numbered with the sisters in the Prayer League, and may the Father help me to be faithful. I have much faith in the prayers which I have offered to the Lord that my husband might be brought to see the light and the truth, and my prayer was answered, for which I praise his holy name. My family are outside the kingdom, but I have faith in God that they will come to a knowledge of the truth. Your sister in the one faith,

JANE SALADEN.

Dear Ladies:—Desiring to come to the conclusion that we, as mothers of the Saints, will be very remiss in our duty, if we neglect to take this matter into serious consideration and also act upon it.

Do not let us be behind those who are only obedient to a perverted gospel, while we have obeyed the truth even as it is in Christ Jesus; but of what will this avail us, if we do not bring forth fruit, so that our children, seeing our good works, may be led to follow in our footsteps.

Fathers and mothers showing to their children that they have a faith that is as real as life itself and showing it in their daily life, the truth will so impress itself on the hearts of their children that It will be as natural for them to be Latter Day Saints, as it is for them to call you father or mother. The thought has come to my mind very forcibly of late of the great importance of the home influence.

Suppose there are one thousand families in the church who average five children, under twelve years; and that these are trained up in the true faith for the next fifteen years, so that they will become members at the proper time, the church will have five thousand new members, without sending one elder out to preach.

Now, all that is needed to bring about this great result, is for the fathers and mothers to live prayerful and careful lives before their children, letting them be partakers in all their spiritual enjoyment and blessings, as far as their minds can grasp; let us teach them the princ-
ples of the gospel as regularly as we give them their meals. "As the twig is bent, so is the tree inclined." There is a true saying that "Like begins to like;" therefore let us try every day of our lives to be as we would have our children be—good Saints.

When reading a sermon by the Rev. Taylor, on the training of children, I was struck by the aptness of his comparison between the mind of a child and a bushel measure. He said, "Fill a bushel measure full of corn and there will not be any room left for husks."

Words can not express my thankfulness that such a magazine as the Antioch Leaves has been printed for the good of our young people, and I think the older ones love to read it about as well as the young. This morning I prayed earnestly that the life of our dear sister Frances might be long and her spiritual strength continued, according to her every want and that other of the abiding place for the true disciple at Kirtland will be permanent, about the first of September, when Bro. M. B. Williams will move there and be ready to do what he can. Now I am down in hot fields for a time, at the urgent request of Brn. Griffiths and Devore to defend the faith against the attacks of certain Con­trictors who are in the state of West Virginia. I am notified that we begin on the morning of the 7th inst., and discuss forenoon and afternoon for three days. Likely this will be in the open air too; so you may infer my prospective enjoyment. Enough to kill a first class auctioneer. I shall trust in the Lord. Expect to return north as soon as I can. Remember me to all the friends. Haste and faithfully for Zion's cause.

E. L. Kelley.

Cuba, Kansas, Aug. 2d.

Deer Herald:—I write from Guide Rock, Nebraska, where chance has thrown me, and where the Spirit bids me remain from day to day. I desire that Bro. L. Anthony and the district authorities at Wilber will make a note hereof as my report. In part, at least. I reached this point on the 20th ult., intending to only remain over night, but the citizens offered us a church building and requested preaching. I could not decline, and the evening of the 21st I went to Bro. Beebe's at Superior, where I spoke Sunday morning and evening, returning to this place July 25th and obtaining the privilege of the house of worship from Friday until Sunday evening. I stepped into the printing office and was granted permission to set up my bills, paying for stock and press-work. On these bills I stated:—"We have no affiliation with the polygamous, law-de­fying heresies of Utah Mormonism. In view of the many misstatements, and misconceptions concerning the purpose and doctrines by us believed, taught and practiced, we only desire to correctly present our case that the public may know whereof we speak." We scattered them through the town, (five hundred inhabitants), mostly in private dwellings and doorways. The first night my congregation was small, the second night smaller, besides Bro. and Sis. Pisk, three ladies and one gentleman were present. But we had the assurance that there were many listeners outside the chapel walls. Sunday morning a respectable gathering greeted us,—the elite of the city,—and in the evening the audience was greatly increased. I have been thus particular to show that trifling discouragements should not be allowed to step between the elder and his duty.

On Monday morning as I sauntered along the streets, I passed a general store in front of the hotel. Jumping the thought I found they were listening to a dispute between two individuals, one of them opposed to Christianity and Bible teaching; the other as I afterwards learned was a Mr. Mason, a nurseryman of Shenandoah, Iowa. Mr. Mason assumed that Christianity was suffering from divisions and splits. After the smoke of the contest had cleared up I inquired of Mr. Mason if he could suggest a remedy for those rupatures. He thought all were good, and should be accepted and endorsed as one. I asked:

"Would you include Brighamite Mormonism?"

"No, only established orthodoxy. It is true there is a split off from that church which pro­fesses to denounce the noxious features of that people, but it is a question whether the claim is based on bona fide honor, as they are constantly sending men there, and Smith himself goes there frequently, and it is just as probable that they are one in their theory and practices in the valley as that they are not. In the states the law and public sentiment will not suffer it, and the ex­periences of the past and surrounding influences are not lost on the shrewdness of these people. Both accept Joe Smith as the founder, and the Book of Mormon as the groundwork of their faith. The book is assumed to be the transcript from golden plates, dug up, as claimed by Smith, but in reality are the transcripts of a novel written a Mr. Spaulding?"

"Have you read the Book of Mormon?"

"Yes sir."

"Did you find anything in it that taught or jus­tified polygamy in any sense?"

"I do not recollect."

"Do you recollect reading Jacob's reprimand­ing the people for their too anxious eagerness and oppressing the poor? (Book of Mormon, page 116), and that 'grosser crime' against God, by seeking to justify themselves in committing the 'abominable whoredoms' practiced by David and Solomon of olden time by marrying more than one wife, and the curse pronounced for doing such as that?"

"I do not remember it; it has been a long time since I read the book."

"Did you ever see the Spaulding Romance?"

"No sir."

"I am the possessor of a verbatim copy of that manuscript, and you can obtain a like copy by writing to the Saints' publishing house, at Lamo­ne, Iowa, enclosing fifteen cents.

"Is it anything like the Book of Mormon?"

"About as much as the Koran is like the Meth­odist discipline."

"But how shall I know the work is not a fraud?"

"By the statements and affidavits thereto con­tained concerning its authenticity, and if in doubt, your mind may be set at rest by seeing the original copy now in the library of Oberlin College, in Ohio. Have you any personal acquaintance with any of that party whom you claim were split off from the Mormon Church?"

"Yes, sir; at Shenandoah, Iowa."

"Did you ever hear any of their preaching?"

"Yes sir; I have heard Joseph Smith, the pres­ident of the church, preach."

"What is the character of that people and their doctrines?"

"Blameless, so far as I know. But I do know from the correspondence of near relatives who went to Utah that the doctrine of polygamy was taught and practiced by the church as far back as 1850, and was talked of in 1846."

"Are you aware that Mr. Smith deceased in 1844?"

"Yes sir."

"And do you know whether that principle was taught or practiced by him, or the church during his lifetime?"

"No sir. I think it was not taught nor prac­ticed until after his death."

"Now, sir, you speak favorably of this people, and exonerate Mr. Smith from complicity with the Utah heresy. Why not represent them as you know them to be, rather than par­
der to the prejudices of an uninformed public?" Just then a bystander suggested that as I seemed posted on these questions, that I tell them what the Book of Mormon is, and how obtained. After answering, I turned to Mr. Mason but found only the empty chair which he had occupied. It was then suggested that in the evening I should address the citizens on the street, to which I promptly agreed. The place was designated, and at eventide I was on hand. While wafting, and contemplating the cadences of music that floated on the air from some musical instrument, the proprietor of the hotel approaching me asked if I would object to the organette being used as a precursor of the exercises of the evening. I said certainly not. He then directed me to where the instrument was doing service, and I found Mr. Mason manipulating the crank. I stated to him that the people were assembling to hear a religious discourse, and that there was a desire to have him discourse some music for the occasion to which he consented, and as the notes of "Sweet hour of prayer," with other heaven-born strains floated out on the gentle air a large company gathered, and for one hour and a half I talked to them of justice and judgment. Thinking that I had already tried their patience I rested on Tuesday night, and was met with many regrets that I did not speak again. But I made it up to them on last night, and as they are still thirsting they cried out for more, and after answering, I showed the people that such treatment would object to the organette had certainly not. He then directed me like pressing on and helping to advance the work as they realize that they have espoused than now seeing that God is blessing his people as in days of old, with signs following. Soon after I became a member of the church over seven years, and have never seen the time when I felt more like pressing on and helping to advance the cause we have espoused than now seeing that God is blessing his people as in days of old, with signs following. Soon after I became a member of the church I was taken very sick. A good brother (G. S. Hyde), was near, whom I called to administer to me, which he did. I was healed then and there, and at other times too numerous to mention. I am glad to be associ­ated with such men as have been sent into this part of the field. The fatherly advice they gave has always been good. Bro. John Thomas is here. He landed at Fulton, Kentucky, about May 15th. He can not hear from Bro. Gillett, but he has kept up constant work in this section and is zealous in the cause. He seems, if possible, stronger in the faith than he was seven years ago when he organized this branch. He won't take a nod for bowsey, but shakes hands. Four have obeyed since he came, and others are almost persuaded. Bro. Thomas and Seaton have gone some sixty miles away to Bro. S. Read's. The latter is working in that region. He is a worthy brother. We look for Bro. Thomas in a few days. Bro. W. H. Griffin is still in bad health. Hope he will be out in the field soon, as he makes a full hand.

Yours, in the one faith,

W. J. SEATON.

PER CHENEY, Mich, August 2d.

Bro. Joseph Smith:—I arrived at Cheney the 28th of last month and commenced preaching on Sunday evening, the congregation being rather small. Since then our meetings are increasing. Last Tuesday we went to a school-house in the neighborhood to preach. On the steps was a notice:—"I hereby forbid E. Delong or any other Latter Day Saint or Mormon to enter these premises," and on the blackboard a picture of a tree bearing fruit (apples I suppose) and the devil reaching after them. The school officers present understood the danger that was at hand, and at the close got a dose of eggs for my pains. Am on my way back there now from our quarterly conference, held at Washington. Since conference I have spoken four times in Nebraska City, and baptized one, a son of Bro. James Ferguson. Spoke twice at Bennett, where I left Bro. Bronson and came on to this place to-day, but can do nothing here on account of Free Methodist camp meeting. Will go to Beatrice to-morrow and endeavor to get an opening there; then on to Fairbury again.

Yours in bonds,

HYRUM O. SMITH.

PARIS, Tenn., Aug. 6th.

Bro. Joseph.—The Herald still comes to us as a welcome visitor. We always find something in it that gives us strength and courage. I have been a member of the church over seven years, and have never seen the time when I felt more like pressing on and helping to advance the cause we have espoused than now seeing that God is blessing his people as in days of old, with signs following. Soon after I became a member of the church I was taken very sick. A good brother (G. S. Hyde), was near, whom I called to administer to me, which he did. I was healed then and there, and at other times too numerous to mention. I am glad to be associated with such men as have been sent into this part of the field. The fatherly advice they gave has always been good. Bro. John Thomas is here. He landed at Fulton, Kentucky, about May 15th. He can not hear from Bro. Gillett, but he has kept up constant work in this section and is zealous in the cause. He seems, if possible, stronger in the faith than he was seven years ago when he organized this branch. He won't take a nod for bowsey, but shakes hands. Four have obeyed since he came, and others are almost persuaded. Bro. Thomas and Seaton have gone some sixty miles away to Bro. S. Read's. The latter is working in that region. He is a worthy brother. We look for Bro. Thomas in a few days. Bro. W. H. Griffin is still in bad health. Hope he will be out in the field soon, as he makes a full hand.

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HYRUM O. SMITH.

PARIS, Tenn., Aug. 6th.

Bro. Joseph.—The Herald still comes to us as a welcome visitor. We always find something in it that gives us strength and courage. I have been a member of the church over seven years, and have never seen the time when I felt more like pressing on and helping to advance the cause we have espoused than now seeing that God is blessing his people as in days of old, with signs following. Soon after I became a member of the church I was taken very sick. A good brother (G. S. Hyde), was near, whom I called to administer to me, which he did. I was healed then and there, and at other times too numerous to mention. I am glad to be associated with such men as have been sent into this part of the field. The fatherly advice they gave has always been good. Bro. John Thomas is here. He landed at Fulton, Kentucky, about May 15th. He can not hear from Bro. Gillett, but he has kept up constant work in this section and is zealous in the cause. He seems, if possible, stronger in the faith than he was seven years ago when he organized this branch. He won't take a nod for bowsey, but shakes hands. Four have obeyed since he came, and others are almost persuaded. Bro. Thomas and Seaton have gone some sixty miles away to Bro. S. Read's. The latter is working in that region. He is a worthy brother. We look for Bro. Thomas in a few days. Bro. W. H. Griffin is still in bad health. Hope he will be out in the field soon, as he makes a full hand.

Yours, in the one faith,

W. J. SEATON.
Bon Homme county, but prejudice was strong, and but few out to hear.

My health is improving. God is blessing me with His Holy Spirit, and my way is onward until the victory is won, or we sleep in the silent land. Bro. Alexander H. Smith wrote me to keep my powder dry. I faintly understood him and it encouraged me to strive all the harder. Two of the biggest lies that the devil ever told, have been told here as well as elsewhere. That is, "if you are only honest and sincere in your belief, you are sure of salvation."

The elders and the men of the church that labor in the affairs of business are to labor together. By this I understand that the elders are to give their time, and the powers of body and mind that God has given them, and so whenever and wherever God calls them, without consulting their own interest, although it may be away from home and family and friends, all that is near and dear to them, and that the men of the church are to provide for the wants of himself and family by giving that part of their increase that God has commanded them to impart. I think it would be a good move for all the missionaries, and all the elders to observe this law; and thus by their example as well as precept, to stimulate others to action. I am for one going to do so and that I will have a right to preach it as loud and long as I want to.

Praying ever for the triumph of the work and welfare of God's chosen reapers, and of all of God's Israel everywhere, I remain your brother,

E. E. Wheeler.

Dear Herald:—Eagerly have I scanned your bright pages for weeks in hope of seeing some word from those among whom, I, in company with Bro. J. S. Roth labored lately, but in vain. I cannot think the flame of love so brightly burning only a short while ago, has waned, faded, coldly died; no! no! I believe it to have been lit by the torch of Divine love which never dies. I rather look for a reason in their desire to learn from others older, in the good cause, and a self-disparagement of their own abilities to entertain or benefit; but let them be assured a message no less needed than that with which they answered to the charge of presumption for the grand old organ has a snug family letter box in its kindly keeping labeled "Correspondence," open ever to missives of love, intelligence and goodly counsel or cheer. So "Write Saints write, all good tidings write. Yea write in all good cheerfulness."

There are some of you sisters whose contributions would find a kindly eager welcome in "Mother's Home Column," or "Autumn Leaves." Let a desire to do good, and not a fear of criticism actuate you and may the heavenly altar fire be your pen's motor.

Since leaving you I have had several interesting experiences in company with strangers to our doctrine, who seemed to honestly desire to learn the truth, and were not averse to hearing good of us as a people. One man from Galien Michigan, who knew Bro. G. A. Blakeslee, made eager inquiries concerning our faith. The gentleman was an adventist, liberal, reasonable, and apparently honest in heart. Bro. Roth took him in hand and supplied him with tracts and facts, while I looked after him with an elderly Scotch Presbyterian minister who made some amusing and of course, ineffectual efforts to make Hebrew sense out of the English nonsense in the King James' translation, and finally admitted in despair that "In the translation was too very rude," nor perempt, and on the question of future probation said he hoped we were right. When I asked him if man's conception of justice Divine was a higher one than the reality, he said certainly not; God's thoughts being infinitely higher than man's. Bro. Roth directly asked him why he did not preach them then instead of man's conceptions. He said, "I can't go outside of my commission." Then Bro. Roth told him he had better burn his commission and quit preaching a lie.

This conversation was in a freight cabin; some twenty listeners who became deeply interested as their bright, animated appraisement countenances tokened. We left the car with many a hand shake and kindly spoken good bye; even the old Scotchman taking our addresses and that of the publishing house at Lamont. Being delayed for over an hour at one place, we availed ourselves of the opportunity to canvass the doctrine, and history quite thoroughly. I have good-bye to Bro. Roth at Amber.

On my way home I met a gentleman in another cabin, who at one time correspondent for a British paper, at present his privilege to plans to Plano, Illinois, to learn what he could of the sect called Mormons, and write it up. He volunteered to say he was treated in a courtly, Christian manner, read our books, talked with our President and other leaders, and after upwards of three weeks' investigation, he came to the conclusion that the Latter Day Saints were a branch of Church of Christ, with some erroneous views." Said that he should be sorry to know any of his brethren to be discountenanced, or to speak slightly of so good a people. The gentleman's name is Mr. Manning, at present pastor of the Presbyterian church in Clarence, Iowa, fourteen miles from this place. What a different verdict from that of Mr. Henry Collens, rendered in his public assault at Fulton, in which he falsely said "the doctrine is not founded on Christ." I have been doing the best I could to keep the good counsel of the Bishop, to free myself from encumbrance, so that I may be at liberty to take up the scribe once more—a work I most dearly love. I hope to open a recruiting office of the Celestial Army in Tipton e'er long.

May Zion arise and shine.

W. T. Maitland.

Burnside, Ills., August roth.

Dear Herald:—I am holding forth at present in Burnside. The weather was fine and bid fair to be for some time, so the brethren thought it best to hold meetings in the park, which is indeed a nice place. The people came to hear, and judging from the interest manifested, there will be an ingathering soon. I am glad that the Spirit of God is working in the hearts of the people. The Spirit is with me in power; the Father is blessing my labor and many are believing our report. I have been invited to preach at the McGuffy Schoolhouse, where a few years ago Bro. S. J. Sellars tried to get the house and could not. The time has come when they want to hear from us.

I have been preaching at the Oak Grove Schoolhouse, and notwithstanding the busy time, the people turned out well. While some would say, What meaneth this? Others would rage and try to get the people to "imagine a vain thing." We go from here to Rock Creek. Bro. S. J. Sailbury is working with me. The prospects are good in this mission; the only thing I have to complain of is that I can not get around fast enough; there are so many places where they want preaching, and I can only preach in one place at a time; but "all is well that ends well."

In bonds,

THOMAS WELLINGTON.

McFall, Mo., August 9th.

Bro. Joseph:—I have just returned from a pleasant trip to Allendale, Missouri. I also got up into Iowa, so brother Stebbins must look out as I may be getting on his grounds, although a brother at Allendale said that where I went was no man's land; so if that is the case I feel safe. I tried to do all the good I could while there and left some almost ready to come in. I left the Saints feeling quite well. In bonds,

J. W. Johnson.
ed these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward of the properties of my church, for which he has received by consecration, inasmuch as is sufficient for himself and family.

Now a word of comment on this. It appears that this law requires that persons having property shall have an understanding with the bishop and his council, and that they shall retain so much of their property as is needful to support their families. This would of course demand that a man should be allowed to retain a homestead, and sufficient live stock, horses, etc., etc., needful for the carrying on of his business, and would bring the poor, the needy, and all farmers, nor all carpenters.

Was this the law of tithing? A tenth of what person possesses. Simple fact of their asking anything for their support and their families, after the time being? No, for the law of 1831 was entirely laid aside for the poor and the needy as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of helping to support the needy, and the poor members of the church, and building houses of worship, and building up the New Jerusalem which is hereafter to be revealed, that my covenant people my be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.—D. and C., sec. 42: par. 8, 9, 10.

Is the law of tithing? I think not, but the law of "consecration." Consecration is not tithing in the full sense of the term, while tithing is consecration. The word "tithe" signifies the tenth, the tenth part of anything. And the law of consecration requires all beyond a man's necessities, and there is no tenth stated in the case at all.

What does this mean? Simply, that after the surplus property is given into the hands of the bishop and his counsellors, not to bishop's agents, or to the Twelve, or any body else, but to the bishopric only; that after this "tithe" is removed, then after this, all that accumulates in the hands of the church, or any individual member of it, which is not needed for the support of that individual member and his family, that this residue or surplus is to be paid into the hands of the bishop, to be kept in the Lord's store-house for the uses or purposes named.

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Is this the law of consecration in whole or in part in force now? If it is, then why was it not enforced when the revelation was given, July 8th, 1838? Why should the question be asked by a people, through their prophet, of the Lord. "O Lord show unto thy servants how much thou requirest of the properties of thy people for a tithing?"

Had not God spoken seven years before and had not God said, "What shall one quarter of an acre, or two thirds of that valuation, on the land, be required of all who shall gather unto the land of Zion shall be tithed of their surplus properties." It is evident that at that time or in July 1838 it was understood that the beginning of this matter of tithing was there giving of a "first or second surplus," the remainder being as before shown, "their own property." They were still in the land of Zion at that time, which is declared to be "Jackson county and the counties round about." It reads, "And what is the law to govern in the land of Zion shall be tithed of their surplus properties. This would imply that the surplus would not be demanded of any who are not gathered. Not but that it will be required of all who do gather there, and that it is required of all who have gathered there at the present time. If not, then there is no meaning in the words quoted by us in section 106, paragraph 2. Do the words "And after that, those who have been thus tithed (i.e. of their surplus properties) shall pay one tenth of their interest or increase beyond what is needed for the support of that individual member and his family?"

If the law of consecration of giving all the surplus, and afterward the increase, or all above our necessities that we accumulate "from time to time" is binding now, what is the meaning of these words: "And let those commandments which I have given concerning Zion and her law be executed and fulfilled after her redemption?" Section 103, paragraph 10. Now what are the commandments concerning Zion and her law, which are to be executed and fulfilled after her redemption? Evidently the "Celestial law" or the principle of the "Ordinances" which will embrace the principle of consecration or giving of the surplus properties and all above what is needed for a man's support and that of his family, given "from time to time." If this law of consecration, or Celestial law is in force now, then what is the law to govern in Zion after her redemption?"

What is the law then that we are under now? Simply "the law of tithing." And what is tithing? A tenth of what a person possesses. If I understand the Bishopric's teachings, it is that all that a man has is an increase from the Lord, and if this is their idea, and it is a correct one if it is; then the first thing is, for those who wish to observe the law of tithing, to make a fair inventory of all that they are bona fide owners of. If a man has a piece of land worth one thousand dollars, or two hundred to two thousand pounds, and is owing a fourth or a third or an half or two thirds of that valuation, on the land, he is not the owner of the land only in part. But I mean what would be a
fair, square valuation of what the man really owns free of incumbrances, such as liens of mortgages. And then when that tenth belongs to the Lord, he must commence to count his interest from some period or other; and to say the very least, he should count it from the day that he became subject to the laws of God, by his obedience to the gospel in baptism. I do not say that God will accept this as all that he owes him, but I do mean that the most unwilling subject of tithing ought to consent to the proposition that of all his increase since he joined the church, he should give one tenth to the Lord; he surely could do no less than this.

Are tithes and offerings the same thing? I think not. Tithes may be called offerings, because they are given and consecrated to the Lord, but offerings or obligations are not tithes unless they are a tenth of what we own, or raise, or accumulate, or earn. The tithes in any Jewish or Mosie[2] economy were oft time called the "first-fruits." And with us they are called "oblations." What the Corinthians were called upon to give or lay aside on the first day of the week, as were also the churches in Galatia, was not tithing, but offerings or obligations. These are called free-will offerings, because they are given as we will or choose or elect; we determine the amount as we may consider ourselves able to give. In the matter of tithing it is definitely settled by the Lord to be at least a tenth of our interest annually. This is a debt that we owe the Lord, but when we are freed from that debt, we can give of our "own property," as much as we please. In some pursuits it is not practicable for some people to tell except annually what their gains are every month, or even every week. My opinion is that a man has no right to give what the Lord can justly claim as tithing in the shape of free-will offerings; that is, if he is to have it, he must give it in small sums from time to time, but that these free will offerings should come of his "own property," or out of his nine tenths that the Lord allows him to keep for himself. How can a man call a sum of money that he owes the Lord, a free will offering or a gift? It would be like a man saying he should go to his grocer, or shoemaker, or tailor, and say, "See here, I will make you a free gift of fifty dollars," when he owes the man the fifty dollars for value received from him.

If a man gives, let him give his own money and not the Lord's. Suppose a man gives five or ten dollars a year in oblations or offerings, and his tithing would amount to that, and he considers that he has paid tithing by so doing, yet it could not be acceptable to God, for two reasons: first, it is a debt that he owes the Lord, and it is not his own. Second, the person who gives free will offerings gives to A. and B. and C., both to the poor and needy, and to various charitable and worthy ob-

jects, directly, while the tithing is to be placed in the hands of the Bishop, or those who have the right under certain circumstances to receive the tithing; so if these free will offerings are to be given to various objects, no matter what they are, they must come out of the giver's purse or property, while if the giver insists that it is tithing it must be paid to those only who are authorized to receive it.

It does not make tithing a free will offering because it ought to be paid willingly. The tithing is a debt that we owe God, that we do not pay we must suffer for it, if not in this life surely in the world to come. But if there is any meaning in the words, "There is a witholding, and it tendeth to poverty," or "He that soweth sparingly shall also reap sparingly," it would seem to indicate that men and women will be punished in this life for robbing God of his due. And if God is an unchangeable God, and cursed Israel in the days of Malachi for withholding their tithes and offerings or their first fruits, who can argue that an offering, claim to be spiritual Israel to-day, inasmuch as they are under obligation to pay tithing likewise.

Believing the gospel; repenting of sin; being baptized; partaking of the sacrament, &c., are all to be done willingly, or at least should be so done, but does not God say that "he that believeth not shall be damned." And that "the Pharisees rejected the counsel of God against themselves" by not being baptized of John. And Jesus said, "Except ye eat my flesh and drink my blood, ye have no life in you." So of tithing, it should be given or paid willingly, yet if not paid at all, the disobedient must take the consequences whether here or hereafter, or both. What law are we under now? Not the celestial law, or Order of Enoch, or the law of consecration, but the law of tithing, and to this end God spoke in October, 1861, to the Bishop and the Twelve. If the law of consecration is in force now and the law of tithing, likewise this would be the condition of things.

First. The giving of all a man possessed above what he needed for the support of his family.

Second. The giving of all his surplus or increase from time to time after his family has been supported.

Third. The giving of a tenth of all he possessed would be of course a tenth of what under one law is "his own property." Fourth. A tenth of his interest or increase annually. But this last rule could not possibly work, (and yet it is the very rule that Bro. Heman C. Smith tells us that a book has been put into his hands called the "Light of Messiah." He, like most of us, has in his time seen many books—many bad books; but he says this one is the worst of all—the most dark, most contemptible and most deceptive of any. Had he said simply that it was a bad book, it would not have excited much curiosity; but he tells us that it is the worst of all books, human curiosity is excited, and people want to see the book. The very idea that this book is something more wicked than has ever appeared before, is something to break the monotony of human life, and people begin to ask questions. As he read it, this is what he saw in it: It was a trap to catch Saints, not particularly the weak ones, "but those whose testimony will not permit them to be deceived into renouncing the gospel as taught by the church; for it teaches that the church is acknowledged of God, and will do its work; so that you can read and accept the book, and be a good Latter Day Saint all the same."

We have always been afraid of things that would divert us from, or destroy our faith in the church or the gospel, but Bro. Smith says, that the book says that the gospel is all right, and that the church is all right, and will do its work. So if our testimony is strong—if we have plenty of the spirit of prophecy, those are the ones this book is liable to catch. The testimony of the Saints is in opposition to, and never becomes one with the spirit of the world, or of the devil. Is he in earnest when he
says that this is the reason why the book is bad? Now, we would reason the very reverse, and say: "If the best of the Saints, and the gospel, and the church, are going into any place—call it a trap and say:

'If Dr. Poulsion's] book, because it fully endorses the church organization, and the President and the doctrine of the church. Why therefore should it be attacked?"

Your brother in Christ, John Parson.

A GLANCE AT JEWISH HISTORY.—No. 5.

BY ELDER WILLIAM KENDRICK.

THE SUBJUGATION OF GALILEE A. D. 67.

IMMEDIATELY after the fall of Jotapata, the Roman general removed to Cesarea, carrying with him Josephus, who had been found secreted in a cavern after the destruction of Jotapata. In a distant intimate address, the crafty Jew assumed the oracular tone of a prophet, and confidently foretold to Vespian his accession to the imperial throne; one of those shrewd guesses which might well occur to a speculative mind under the circumstances, and of which the promulgation naturally tended to the fulfillment. His bold prediction had the effect of securing the favor of Vespian, which was the object he doubtless had in view; and his youth, handsome figure, and chivalrous bravery recommended him strongly to the generous Titus. Henceforward we find Josephus in the Roman camp till the end of the campaign; having turned his back upon the fallen fortunes of his country, he was content to remain the plant, sycophant, first of Vespasion, and then of Titus; to smile and flatter and play the courtier among the idylatrion heathen, while he witnessed the last throes and pangs of his dying nation.

How unlike Moses, and other of the ancient worthies of this illustrious race, who in times of national sorrow nobly renounced their individual ease, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The little flourishing town of Joppa, the principal seaport in Palestine, had been burned to the ground by Cestius, and its inhabitants put to the sword. Since then it had been partially rebuilt by refugees from the desolate country around, who had engaged in a sort of indiscriminate piracy in the neighboring seas, and made this their resort. So annoying had the depredations of these buccaneers grown that marine commerce began to suffer sensibly; and one of the first expeditions of Vespasion after his arrival at Cesarea, was to dislodge and destroy the nest of pirates of Joppa. This little ancient place was built on the slope of a steep rocky hill from the force of waves, the projections of which enclose a shallow harbor, exposed to the north. A narrow ledge of rocks forms a sort of channel in which small vessels can ride at anchor but without danger, which becomes imminent when the wind blows heavily from the northward; hence a gale from this quarter is much dreaded, and is known as "the black north wind."

On the approach of the storm the inhabitants fled to their galleries, and moored beyond the reach of their arrows, hoping to put to sea in the morning; but with the day came on a terrible storm, with heavy sea. Cooped up in the narrow channel, with no sea-room, with an iron-bound shore behind them, the poor creatures looked out upon the blackening north sky to seaward, and felt the straining of the cables, which alone kept them from destruction, as the howling gusts swept more fiercely by, and the crested billows dashed more and more furiously upon the rocks. No hope of safety lay in slipping their moorings, and running before the wind upon the shore, for the beach and rocks were covered with the ferocious soldiers, who could ill brook being disappointed of their prey. At length as the tempest increased, one by one the strong ropes yielded to the strain, and the ships, driving before the gale, and striking one against another, were all dashed in fragments among the ragged and bristling rocks that lined the shore.

The unfortunate mariners all met a violent death; many were drowned; many more were beaten and torn to pieces by the force with which the boiling surf whirled them among the sharp pointed rocks; and the few that reached the shore alive were instantly slain by the merciless Romans.

A fearful and horrible sight was presented along the dismal shore; four thousand human bodies, mangled and bleeding were tossing in its waves, and the surf that rolled heavily up and curled over in long cataracts, was red with the blood of the dead. Such a scene, it might be thought, would have melted a heart of stone; but pity was unknown to the Roman soldiers, and angered because the work of destruction had been so largely taken out of their hands, they fell upon the helpless women and children that resided near the town, and put to violent death all who they could find. The ill-fated city was then, a second time, leveled with the ground.

After a few days spent at Cesarea by the sea, Vespasion accepted an invitation to visit king Agrippa, at Cesarea Philippi. Here the king entertained his illustrious guest for twenty days; after which the latter thought it well to subdue some manifestations of hostility in some of the cities of Galilee, which were in the government of Agrippa; but first, he sent a peaceful embassy to them, to exhume them to submission, and to show them the facility of resistance, while his army encamped at a few miles distance. On the arrival of the fifty horsemen, with the Decurion at their head, before the walls of Tiberias, the whole body saluted to testify that they had no hostile thoughts or designs. This band of what Josephus calls "robbers," but what they themselves designated "patriots," under the conduct of one Jesus, the son of Shaphat, suddenly rushed out upon the deputation, put it to flight, and led some of the horses back in triumph to the city. The majority of the inhabitants
were disposed to submit to the Roman yoke; the rather as their own king Agrippa, had openly espoused the Roman cause; but the fiercer and more insupportable spirits had hitherto so cowed the more peaceable, that no overt act of rebellion followed their inclinations. Alarmed, however, by the daring act of the "patriot" leader, the chief of the rulers and elders of the city went to Vespasian’s camp, and entreated him not to visit upon the peaceable the madness of a few turbulent men, from whom they earnestly desired to be delivered. By such intercessions, accompanied by the good offices of Agrippa, the General was softened, and engaged to send another deputation to receive the fealty of the people of Tiberias. Before this was accomplished, the insurgent leader and his party judged it prudent to provide for their own safety by retiring to the neighboring city of Tarichea.

A fearful doom awaited the unhappy city which the insurgent chief had chosen for his abode. The Tiberians, however, were turned out of Tiberias, and its haughty spirit of resistance was now increased by the accession of many of that party who were throwing from all parts into it, relying on its strength and its maritime situation. Tarichea, like Tiberias, had been fortified by Josephus, during his administration of the affairs of Galilee; but the latter had been, in this respect, more highly favored than the former. Both were situated on the shores of the beautiful Lake of Gennesaret, or Sea of Tiberias, mentioned in the gospels; Tiberias being on the western shores of the Lake of Gennesaret, while Tarichea near the southern extremity, close to the spot where the river Jordan emerges from the Lake. The beautiful expanse of water, whose ripples kissed the white walls of three and twenty other cities that lay on its smiling banks, is known by many names. In the Holy Scriptures it is called the Sea of Cinnereth and Caneroneth, the Lake of Gennesaret, the Sea of Tiberias, and the Sea of Galilee. The Jewish Tabbish use the terms, "Sea of Gennesaret," or "Sea of Tabariha," which last name it still bears.

Ancient and modern writers are eloquent in praise of its waters and of the country which surrounds it. The very name of Gennesaret is said to be derived from the delightful gardens and paradises which abound there; the word signifying "princely gardens." The Talmud asserts that "of the seven seas which God created, He chose none for Himself but the Sea of Gennesaret." Josephus is more diffuse in his eulogium. He tells us that the sweetness of its water and the presence of qualities for drinking are so great, as to procure the water of other lakes seen as if drawn from a marsh, in comparison; that they are clear and sparkling; not bound by a morass, but rippling up to the sandy shores, or possibly becalmed; that though temperate when drawn and not colder than that which runs from the mouths of the sea, Jesus had suddenly appeared, mysteriously walking over the crested bills, at first to their terror, but soon to the removal of their anxieties and the relief of their toils. Nor must we forget that, when Jesus was on the opposite side of the lake that one of the most important of those interviews took place, in which "Jesus showed himself to his disciples after that he was risen from the dead."

But now very different were the scenes that were acting around the Lake of Gennesaret, and very different was the character of that Jesus the son of Shaphat, who was one of the leaders in the bloody tragedy that was so soon to redeem its peaceful waters, for in pursuit of this daring chief, Vespasian had now advanced upon Tarichea, and the Tiberians, having been driven away, in a few miles from the city, was beginning to fortify his position, and to prepare for a vigorous siege. The Jewish chief, however, waited not for the attack, but rushed out fearlessly upon the Roman camp, tore to pieces their outworks and entrenchments, and retreated in good order, without loss. The advance of the legions compelled the Jews to resort to the galleys, of which they had prepared a great number; these they drew up at anchor, in line of battle, sufficient, near the shore, to maintain a fire of missiles with the adjacent land, while they were secure against the danger of being boarded. In the meantime a large body of the inhabitants had marched out into the plain that was before the walls, and were forming for battle.

Vespasian sent Titus with six hundred cavalry It may be surprising to the latter, finding the array more formidable than he had anticipated, sent for reinforcements. Four hundred more horsemen, under the command of Trajan, were accordingly forwarded to his aid; and at the same time a body of foot soldiers, commanded by a legate, stationed on the brow of a hill that overlooked the wall, that they might sweep off the opposition from the battlements. The onslaught was now commenced by the Roman horse. Titus distinguished himself by many acts of daring valor; the Jews manfully maintained their ground for some time; but the impetuosity of the cavalry was irresistible, and the long lances that they carried gave them an advantage in the charge, which the half armed multitude could not withstand; they were everborne, pierced through and trampled under foot by the iron hoofs of the horses; at length they fled in confusion back to the gates, leaving many of their number dead upon the plain. And now ensued a tumult within the city, caused by the contention of the Jews with regard to those deponents who had testified to the last extremity. The uproar reached the ears of the enemy without, and Titus, taking occasion to encourage his troops, led a few of the boldest down to the margin of the land, and found means to enter the city. The panic which the presence of the
enemy within the walls produced, disarmed
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CENTRAL MISSOURI.
The above conference met with Alma branch, June 6th, W. L. Booker presiding, M. A. Trotter secretary. The Missouri river and Alma branches were represented at the meeting. Following elders were present: E. W. Cato, Robert L. Ware, of Kingston, Geo. W. Carter, B. Belcher, W. L. Booker and M. A. Trotter. William W. Scogin, an unconverted agent, was present; also Thos. Curtis and M. H. Stone, deacons, and R. L. Ware, J. B. Belcher, and W. W. Cato were appointed as adjudicating committee, which reported the case of F. M. Miller to the body. Report was read and committee discharged. Bishop's agent made the following report: Received last report, $6.00. None paid out. A motion was adopted that the president of the district in connection with branch officers hold a two week meeting in each branch during the next quarter. The present officers were sustained. Adjourned to met at Forster, subject to call of missionary in charge and district authorities.

THOMAS W. SMITH, Pros't.
JESSE F. BURTON, Ass't. Secretary.
CHARLES MCLAREN, Sec'y.
J. W. WIGHT.

REUNION MEETING.
Missouri Valley, Harrison county, Iowa, has been selected as the place at which the next Reunion will be held, to be held October 6th and continue over two Sundays.

The grounds are about one mile from the depot, near the banks of the Willow Creek. Arrangements have been made by which persons attending will be conveyed from the depot to the grounds for ten cents, or the round trip for fifteen cents. The usual reduction in railway fare is also expected, of which due notice will be given.

Four car-loads of coals will be furnished free by the town, bass cord wood at three dollars per cord, and hay at four dollars per ton on the ground.

We have the option of keeping the grounds for any length of time from one to five years; so let all come, and if you don't like the location you can change to suit.

Further particulars will be given in time.

The Committee.

BISHOP'S NOTICES.
At a late district conference held in Southwestern Texas, Bro. O. D. Johnson, of Bandera, Texas, has been called as bishop in the said district. I hereby appoint him as my Agent for said district, and recommend him to the Saints that they may sustain him with their prays and means.

Having received the resignation of Bro. Richard Ells, as my agent in Australia, and the recommendation by conference held in Forster, of Bro. John Wright as Bishop's Agent, I therefore appoint him as such bishop over All the territory of Australia; except that part comprising the district of Victoria; and do recommend him as such to the Saints; asking them to sustain him with their prays and means to sustain him by their means.

G. A. BLAKESLEE,
Preaching Bishop.

CONFERENCE NOTICES.
The next quarterly conference of the Little Sioux district will meet at Pella, Iowa, at 10:30 o'clock, a.m., Saturday, September 15th, 1888, and continue till business is disposed of. Reports should be sent to Bishop Wright in advance of the meeting, several days before. All are invited. All church officials in the district should especially try and attend this conference.

The conference of the Central Kansas district will be held in the Saints' Chapel at Scranton, in Butte county, September 15th and 16th. We trust there will be a good representation of all of the officers present. Please send your reports, and all the Saints that can attend do so, that we may have a time of rejoicing once more together, and receive the promise that is given us through obedience of the gospel of Christ.

DANIEL MUNNS, Dist. Pres.

Conference of the Nodaway district will be held at Sweet Home, Nodaway county, Missouri, the third Saturday and Sunday in September, and all such brethren as can, are requested to attend.

JAMES THOMAS, Dist. Pres.

APPOINTMENT.
Elder G. R. Scogin is hereby appointed to labor as missionary in the South Eastern district, to continue until and subject to the approval of the Conference of April, 1889. Saints in Georgia, Florida and Alabama, will please give Bro. Scogin their good questes, agents, to their mission appointment.

JOSPEH SMITH, Pres.
August 18th, 1888.

DIED.
BRINDLEY.—At Columbus, Nebraska, July 29th, 1888, aged 65 years, Bro. Charles Brindley. He was born in Westmoreland, England, April 11th, 1823; united with the church in an early day, came to America in 1849, to Nebraska in 1856, having arrived at Fort Halleck in 1856, at Columbus, where he has since resided. Like many others of those who started for Utah, he was confronted with many delusions, un­ chaste practices; and leaving that church, he stood aloof till 1856, when he united with the Re­ public, to which he remained faithful to the end, when he faintly uttered, "All is well." An immense concourse of carriages followed the re­ mains to the cemetery, where he for twenty-three years he resided, and tenderly prepared the last resting place of many of our beloved dead. Funeral sermon from the text, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The following is an extract from the Journal newspaper, published at Columbus: "Mr. Brin­ dley, in the exercise of his office, has been a genuine good-will which was always consider­ able of other's wishes; a kindly humor, sparkling and bright, among his friends, and honest pur­ pose to do right by everybody and withal a faith­ ful, conscientious discharge of his duty. Let us hope that in that land where he has gone, we may greet him some day with his old familiar smile. Peace to his memory here.

VANCLEEF.—At Wilber, Nebraska, August 31, 1888, Eliphalet Vancleef, aged 63 years, son of George and Ltizie Vancleef. His earthly pilgrimage was about eighteen months. He leaves a twin sister, like a rose among thorns, while she has been a blessing to this family. Our Lord has known, the spirit of the just are perfect. May the Lord be good to the bereaved. Funeral sermon by R. J. Meeth.

LARSON.—At Omaha, Nebraska, August 10th, 1888. Sr. Meeth Johanna Larson, wife of Bro. Lars Larson, aged 55 years, 3 months and 3 days.

Funeral service by Rev. E. Rannie, Jr.

AYERS.—Bro. James Ayers was born October 11th, 1805, in Mercer county, Kentucky. He united with the church in Wayne county, Illinois, sometime in the forties, (exact date not known). He died July 16th, 1888, aged 82 years, 9 months and 5 days. Bro. Ayers was remark­ ably stout and active for one of his age; his mind also retained its vigor with wonder­ ful tenacity; his kind and charitable disposition made him well liked by all who knew him. He leaves a wife, several children and many friends. Funeral service by Rev. T. Morris and John H. Fenson. May he rest in peace.
HOT WATER REMEDIES.

There is no remedy of such general application, and none so easily attainable, as water, and yet many persons out of ten will pass by it in an emergency to seek for something of far less efficiency. There are few cases of illness where water should not be given at the highest place as a remedial agent. A strip of flannel or napkin folded lengthwise and dipped in hot water and wrung out, and then applied around the neck of a child that has the grip, will usually bring relief in ten minutes. A towel folded several times and dipped in hot water and quickly wrung and applied over the forehead or back will generally afford prompt relief. This treatment in colic works like magic. I have seen cases that have required four or five hours' treatment for hours yield to this in ten minutes. There is nothing so promptly cuts short a congestion of the lungs, sore throat or rheumatism as hot water when freely half an hour before bed time.

Emergency to seek for something of far easier attainable, as water, and almost always will promptly afford prompt relief. This treatment of hot water should not occupy the highest place as a cure but for a few months with proper attention to diet, will generally afford prompt relief. This treatment of hot water should not occupy the highest place as a cure, but this the first and the best of the business. 'Many persons are led to seek a divorce in cause arising after marriage; but this shall not be so, and shall once divorced seeking to be united shall avail themselves of it.

Marriage of Divorced Persons.

The law of the Episcopal church, governing the solemnizing of marriages by ministers is as follows:

"No minister knowingly, after due inquiry, shall solemnize marriage of any person who has a divorced husband or wife still living. If such husband or wife has been put away for any cause arising after marriage; but this shall not be so, and shall once divorced seeking to be united shall avail themselves of it.

This seems to accord exactly with the teachings of Christ on the subject. The civil law in this country does not reach this standard. Persons separated for 'incompatibility of disposition' have not the right of marriage. They may separate but they cannot marry again. If this law were enforced it would break up the divorce business. Many persons are led to seek a divorce in order to try again. If divorce meant that they must remain married they would hesitate to avail themselves of it.

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The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, Aug. 21st, 25th and 29th, and Sept. 1st and 5th, Harvest Excursion Tickets at Half Rates to the Farming Regions of the West, South, and North, and is further information concerning these excursions call on your nearest C. B. & Q. Ticket Agent, or address P. S. Roberts, Gen' Pass' and Ticket Agent, Chicago.

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Published at Lamoni, Iowa Territory. Every Saturday. Price 25 cents per year.

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Lamoni, Iowa, September 1, 1888

No. 35

The Saints' Herald: Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Lamoni, Iowa, Sept. 1, 1888.

CHURCH AND PARTY DOMINATION.

This is an age of thinkers. Whatever may be said of the profound thinkers of any of the ages preceding ours, it must be said of this, that it has a long list of thinkers, astute and learned, and possibly as profound as any of the passed ones, all anxious and willing, not only to avail themselves of the wisdom of the wise men gone before; but also desirous to work out new lines of reasoning, and to leave abiding landmarks where they have been to guide other thinkers who may wish to profit by their discoveries. It should not be, nor is it strange that the age should be wiser than some of the former ones; for it has the benefit of all that has been recorded in history and much that has come down in legendary teaching, upon which to build the bases and superstructures of theory and philosophy now, and the experience and recorded observation of men who have delved deep into the arcana inviting them to partake of the hidden treasures of knowledge. Men now should be, and we believe as a race are wiser than their predecessors in the things of man.

It was said by one wise man that "the children of this world are wiser in their generation than the children of the kingdom," and this must be true. And if this be so, the current affairs of the race, the men engaged in them are moved upon and guided by a better comprehension and appreciation of their surroundings and capabilities than are the children of the kingdom in similar things.

Of course this is true of political affairs as of other things. There is then some reason to believe that the politics of the American government may have been devised for the real best good of those men who by choice, or the force of factitious circumstances were made participants in the scenes incidental to their inception, and those who should come after them; however widely different opinions might be held concerning the details attending the carrying into effect the general features of the institutions upon which the government was based.

There was at the founding of the government two parties, differing in their views concerning the basis, powers and general policy of governing, or being governed; agreeing, however, on the common ground that governmental powers were to be used for the benefit of all, not a part only of those committing to be governed. There are now two parties, two great divisions into which the opinions of the citizens of America are grouped, still preserving the common understanding above referred to, and still differing upon some points of governmental policy.

There are, besides these two grand divisions, many who differ from both in regard to the issues that separate the two, and who hold views that neither party accedes to, or has embodied in its declaration of essential features in policy. Some of these views have received so much support that from time to time, new parties have been created, so that there have been not only the two but sometimes the third and fourth parties all urging themselves forward upon the attention of the citizens. At present there are six, four other than the two principal parties, the existence of which is by politicians considered necessary to the purity and well being of the nation; the idea being that a party being in power and having no check by an opposing party would soon become corrupt and crystallize into a tyrannous system, thus unmoved by currents within and outstirred by winds without would stagnate and become foul; so agitation from reformers within the ranks, and watching and opposition from without are needful to keep political party atmospheres healthful to the nation's good.

Each of the two now dominant parties asserts its own policies to be the best. This is but fair, if the men composing each party so believe. However, each is not content with asserting the superiority of its own principles, but assails the others, alleging that its policies are bad and its party following corrupt and inimical to the perpetuity and success of the nation. Neither is content with an affirmative declaration and argument in support of its views and policies, but engages in controversy apparently relying as much upon the weakness and corruptness of its opponent as upon its own strength and purity of principles and purpose. This is unfortunately true of each of the new parties endeavoring to form political parties for national power. Each one of the several new parties now existing, of which there are already six in the field with the American and the Greenback parties to be heard from, making eight in all, presents to the American voters an arrangement of the two dominant parties charging corruption in both as one of their potent reasons for the formation of a new party; and urging that the particular one destined to be the salvation of the people, politically, is this, or that, as the speaker, or writer may be identified in the political field. Reforms are promised by each of the new parties, some in one direction, some in another; all more or less attractive to the average mind, and seeming to offer a panacea for political woes. Each urges also against the two dominant parties that they are controlled by "ringers," claqueurs, and run by those who manage the affairs of the party by a system of clackers, or whippers in, while the balance meekly bow to the party lash and vote the party ticket, being led by partyism.

Every party, and every politician of every party, has an undoubted right to be heard by the people who wish to hear. Every advocate of every theory of government and every political measure, has the right to present his theory for consideration, and to do it in his own way; but there are men, and we believe that they are not few, who would much prefer that these politicians of every class would content themselves with an affirmative declaration of party principles, and the argument why these principles and policies should be considered as the best, rather than to arraign other parties for being corrupt, and to charge partyism as an evidence of such corruption. The Republican partizan does not see how an American citizen can be a Democrat; the Democratic partizan thinks that an honest man can not be a Republican; the Protectionist partizan asserts that men of honesty and principle will not remain with either of the old corrupt parties; the Union Labor, and United Labor partizan, denounces the dominant parties as being run in the interests of capital to grind the poor laboring man into the dust; the Woman's suffrage partizan, charges that the old parties are exponents of crystallized oppression of woman; and so it goes, each claiming excellence in itself and denying worth to the rest. It occurs, however, to the looker on, that while parties are being so loudly berated by those holding them in political opinions; and the charges of corruption, bossism, partizan and party denomination are being so fiercely hurled at the ones attacked, those who are using these epithets are showing that they are himself houses of cards. Each man who vociferously cries up his own, and denounces the old, or the new parties with which his own is not in harmony, is a partizan, and

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as a rule has come out of one or the other of the dominant parties. He now claims to be honest in his views and convictions; but was he any less so when he was devoted to the good of the country and the people now, was he not so in his former party allegiance? When he came out from the party to which he formerly belonged did he leave only dishonest politicians and their party domination? It seems to us that there may be more partyism, come with bad grace from any who will stop to think; and the answers to these questions must occur to those who are the tools and dupes of their party bosses and from a spirit of party domination; was he subject to party domination in politics, as distasteful as it would be in religion, come with bad grace from any who will stop to think; and the answers to these questions must occur to those who are the tools and dupes of their party bosses and from a spirit of party domination; was he subject to party domination? When he came out from the party to which he formerly belonged did he leave only dishonest politicians and their party domination?

Another class preach themselves their own personal theories, views, opinions, tastes, and dogmas—and fail to preach Christ as set forth plainly in the accepted word of God, seemingly heedless of the fact that they are called to be "Ambassadors for Christ," and that, therefore, they should faithfully represent Christ and not themselves.

Ministers of the kind here indicated may "adorn the pulpit" with shrewdness, smartness, worldly learning, polished manners, high-sounding words and stylish rai-

The political parties of America are made up largely of men who are more or less conversant with the various beliefs and opinions concerning government, and who think and act independently of personal domination; and to charge these men with being the tools and dupes of their party bosses, or of purposely standing by party against principle or conviction of right, is an insult so coarse and low that no decent-minded man should ever allow himself to give it to his fellow voter, no matter what his political creed. Honesty of conviction, loyalty of purpose, the good of the people must be conceded to the American citizen, whatever his party following may be. That there may be demagogues is conceded; but they are not found in only one political organization. They dwell wherever parties are found, and never are so tiresly free from their presence. Men may differ politically as well as in religion; and the man who is conscious of his own integrity of political opinion should not charge his fellow with partyism, with the intention of using votes in party interest for party's sake and not from personal preference and conviction.

What has been written in regard to party domination is upon the hypothesis that the parties referred to are composed of American free men interested in the personal organization and government of a government by the people; and it is certain that to such, dictation in politics is as distasteful as it would be in religion; and hence, there is not and can not be what is so termed as dictatorship in either of the old or any of the new parties; however clamorously it is charged.

Nor is it practicable to believe that men of the character to refuse to submit to leadership in politics, would in any sense submit to similar domination in church; hence, while it has never been made to appear that an effort has been tried by the present leading men in the Reorganization to dictate to members of the church in personal affairs, in either politics, or religious action, they are certainly led by the fact that there were some who watched leading men and shaped their actions by what these men did, thus being dominated by their leaders. It is but fair to these men thus accused of being led without independence on their part, to protest for them against such charge; for if not permissible in politics it is not in the church. This charge is usually made by the same class of men who charge partyism upon men who vote with the party to which they have allied themselves, and comes with no better show of reason than the charge of partyism men than against their fellow voters in politics; and ought not to be indulged in.

It will be seen that we have not written in the interest of any party, but upon a principle of fair and manly treatment of man toward his brother man. THE HERALD is not a political paper, nor its editors politicians. We, however, urge all voters to examine the field and obey the injunction "Seek to put good men in office;" using the best judgment of which each may be in possession as to the men, and the policies to be pursued to secure the greatest good to all; and avoid thinking or charging that your brother or your neighbor as honest and conscientious as you, who thinks and votes differently from you, does so because of partyism, or party domination.

THE CONVINCING OF MAN

This is a power that should be possessed by all who are called to preach the gospel of life and salvation. It should therefore be sought for in every way, by which the minister may fully answer the ends for which the Lord has called him to the work of saving souls.

Some preach with such precision and statistical nicety, such fine spin theorizing and skill in splitting, that none but the learned, the acute and worldly wise, can perceive their subject nor understand their arguments. That kind of preaching not only fails to convince the general hearer, but, on the other hand, it disappoiints the hearer, and defeats the mission of the preacher; for his efforts are boasted harmful rather than helpful.

Others, there are, who preach on topics that have no clear, direct gospel light in them, and have no immediate, vital connection with the worship of God and the personal salvation of man. They are lacking the vital force of saving truth, fall powerless and worthless, like the false bloom of the barren fruit tree.

Another class preach themselves their own personal theories, views, opinions, tastes, and dogmas—and fail to preach Christ as set forth plainly in the accepted word of God, seemingly heedless of the fact that they are called to be "Ambassadors for Christ," and that, therefore, they should faithfully represent Christ and not themselves.

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Nor is it practicable to believe that men of the character to refuse to submit to leadership in politics, would in any sense submit to similar domination in church; hence, while it has never been made to appear that an effort has been tried by the present leading men in the Reorganization to dictate to members of the church in personal affairs, in either politics, or religious action, they are certainly led by the fact that there were some who watched leading men and shaped their actions by what these men did, thus being dominated by their leaders. It is but fair to these men thus accused of being led without independence on their part, to protest for them against such charge; for if not permissible in politics it is not in the church. This charge is usually made by the same class of men who charge partyism upon men who vote with the party to which they have allied themselves, and comes with no better show of reason than the charge of partyism men than against their fellow voters in politics; and ought not to be indulged in.

It will be seen that we have not written in the interest of any party, but upon a principle of fair and manly treatment of man toward his brother man. THE HERALD is not a political paper, nor its editors politicians. We, however, urge all voters to examine the field and obey the injunction "Seek to put good men in office;" using the best judgment of which each may be in possession as to the men, and the policies to be pursued to secure the greatest good to all; and avoid thinking or charging that your brother or your neighbor as honest and conscientious as you, who thinks and votes differently from you, does so because of partyism, or party domination.

THE CONVINCING OF MAN

This is a power that should be possessed by all who are called to preach the gospel of life and salvation. It should therefore be sought for in every way, by which the minister may fully answer the ends for which the Lord has called him to the work of saving souls.

Some preach with such precision and statistical nicety, such fine spin theorizing and skill in splitting, that none but the learned, the acute and worldly wise, can perceive their subject nor understand their arguments. That kind of preaching not only fails to convince the general hearer, but, on the other hand, it disappoiints the hearer, and defeats the mission of the preacher; for his efforts are boasted harmful rather than helpful.

Others, there are, who preach on topics that have no clear, direct gospel light in them, and have no immediate, vital connection with the worship of God and the personal salvation of man. They are lacking the vital force of saving truth, fall powerless and worthless, like the false bloom of the barren fruit tree.

Another class preach themselves their own personal theories, views, opinions, tastes, and dogmas—and fail to preach Christ as set forth plainly in the accepted word of God, seemingly heedless of the fact that they are called to be "Ambassadors for Christ," and that, therefore, they should faithfully represent Christ and not themselves.

Ministers of the kind here indicated may "adorn the pulpit" with shrewdness, smartness, worldly learning, polished manners, high-sounding words and stylish rai-

The political parties of America are made up largely of men who are more or less conversant with the various beliefs and opinions concerning government, and who think and act independently of personal domination; and to charge these men with being the tools and dupes of their party bosses, or of purposely standing by party against principle or conviction of right, is an insult so coarse and low that no decent-minded man should ever allow himself to give it to his fellow voter, no matter what his political creed. Honesty of conviction, loyalty of purpose, the good of the people must be conceded to the American citizen, whatever his party following may be. That there may be demagogues is conceded; but they are not found in only one political organization. They dwell wherever parties are found, and never are so tiresly free from their presence. Men may differ politically as well as in religion; and the man who is conscious of his own integrity of political opinion should not charge his fellow with partyism, with the intention of using votes in party interest for party's sake and not from personal preference and conviction.

What has been written in regard to party domination is upon the hypothesis that the parties referred to are composed of American free men interested in the personal organization and government of a government by the people; and it is certain that to such, dictation in politics is as distasteful as it would be in religi-
and the church need to-day. It is this kind that is "the power of God unto the convincing of men;" and it is the only kind by which any person may be proclaimed of God to sinner and saint. "No minister should attempt to preach unless thus divinely qualified and endowed. The Lord has graciously promised to empower his ministers to use their offices in doing that which they could not do otherwise."

The item going below the rounds of the press, is liable to publication in the newspapers. It is said that there is a church in the city—possibly ours as others. We once heard a distinguished citizen of Tooele, Iowa, make a remark similar to the one attributed to General Phillip Sheridan. He said: "I would consent to give all that I have of this world's goods, and at my present age, begin life over again as I did at the start, empty handed, if I could feel as confident concerning the next world as you gentlemen seem to be." He was talking to Bro. Israel L. Rogers and the Editor, on a railroad through Tooele, which all chanced to meet. Think of it good people, make that choice. That is your tremendous responsibility. We wish you may be "free indeed." "Gen. Sheridan is reported as saying about a year ago: 'If I only had the simple faith of my wife, but I have not. To me the future seems oblivion. If we have a future beyond the grave, why then we have an existence before this life. These are mysteries which I have often thought over, but I cannot fathom them. How much comfort the great mass of mankind get out of that little and yet potent instinct summed up in the word faith. I was born into the Catholic Church and cannot get out of it. But I have my own views. We must do our duty in life. We are here and must make the best of it.'"

EDITIORIAL ITEMS.

We call attention to the relic of the press. Here立s a relic of the press in Salt Lake. Utah. Propriety there is in the church—possibly ours as others. We once heard a distinguished citizen of Tooele, Iowa, make a remark similar to the one attributed to General Phillip Sheridan. He said: "I would consent to give all that I have of this world's goods, and at my present age, begin life over again as I did at the start, empty handed, if I could feel as confident concerning the next world as you gentlemen seem to be." He was talking to Bro. Israel L. Rogers and the Editor, on a railroad through Tooele, which all chanced to meet. Think of it good people, make that choice. That is your tremendous responsibility. We wish you may be "free indeed." "Gen. Sheridan is reported as saying about a year ago: 'If I only had the simple faith of my wife, but I have not. To me the future seems oblivion. If we have a future beyond the grave, why then we have an existence before this life. These are mysteries which I have often thought over, but I cannot fathom them. How much comfort the great mass of mankind get out of that little and yet potent instinct summed up in the word faith. I was born into the Catholic Church and cannot get out of it. But I have my own views. We must do our duty in life. We are here and must make the best of it.'"

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with buzzard greed, for both carcass and the immortal, and chased their victim out of the great armchair of rich content up to the rough pine stool in the dismal garret, while close beside him they chased into that mangy shelter the last of one loving woman with the broken soul, her liver poured out and John and little starting Mary. In, too, he found, not your pansy breath of June, the carol of the lark, and the dew of night that kiss the coming corn, but the stark-mad blast of December, the bark of the wolf at his door, and the moulding damps of the night of despair.

Then you sang to him of the wealth of summer, of the slumbering sentiment that adorns the neck of your Bourbon charmer, but it failed for him a barren summer to an angry winter and a barren summer to an angry winter and a barren summer to an angry winter and a barren summer to an angry winter and a barren summer to an angry winter. And again to say,

"Three little heads laid low,
With the death line on their faces,
Three little child forms missed
From their happy household places;
Three little voices hushed,
Whose music was thy gladness;
Three little hearts grow cold,
This is thy case for sadness.

These three little ones, without hope,
In their Father's kingdom shining,
Three little angel forms,
Safe from all this combining;
Tenderly voices raised
In heaven's triumphant measure,
This is thy case for joy.

There is thine earth lost treasure.

—ST. JOSEPH, Mo., July 26th

The Prayer League held its first meeting since its organization on July 26th, at three o'clock at Sr. Potter's, meeting opened by singing Hymn thirty, Saints' Harp. Prayer by Sr. Burr. The president, Sr. Gardner, spoke of her feeling in regard to the Prayer League; that she had felt best in observing the hour set apart for prayer and reading the Scripture lesson; believed it would prove a blessing to us, to our children and the church if we continue faithful; gave good counsel to the League. The Spirit was with us from the opening to the close of the meeting. Then followed a season of prayer and all felt encouraged. One after another expressed their feelings in regard to this new movement. All felt assured it would prove a great blessing, if continued faithfully, and that if we would be humble, great good would come of it, and all felt the witness of the Spirit to this effect. Sister Burr felt we should remember the priesthood in our prayers. Sr. Holden made us glad with her experience in keeping the hour yesterday. She was alone in her room, opened her bible to read the lesson, the 8th of Romans, and the power of darkness tried to destroy her peace and hinder her. She had it gone, and read the whole chapter. She says that chapter never seemed so clear to her. She was so blessed that she felt it would be good to depart then. Her testimony was followed by a season of prayer for the sick and afflicted ones. We have the lesson selected by Sr. Eleanor, the subjects for prayer, the priesthood, the sick, the work here. Benediction by Sr. Gardner.


Hope to send more names soon.

Sr. Potter, Sec.
have poor health yet, but as I can not do those good things, I had better not say too much about it, and leave it to those who do perform those works of love. I desire an interest in your prayers as I am in great need of them.

Your sister in the covenant,

T. E. C.

NORTH PLATTE, Neb., Aug. 9th.

Sister Walker.—We were disappointed when Bro. Anthony arrived here, as we thought he did not need to come. We want him to stop when he goes back if possible. There is another beside Evan Adams to be baptized here. A man who has been preaching twenty years, was educated in Germany for the ministry and was to be sent out on a mission by the Adventists this fall. He stopped at our house and I asked him to have dinner with us. He asked me what church I belonged to and I told him. Before the conversation was finished I persuaded him to examine the gospel as presented by the Latter Day Saints. He disputed with me for four hours and a half to commence with, but after that the light began to break in upon him. He read the tracts, Voice of Warning, Book of Mormon and took the Doctrine and Covenants. He lived seventy miles from here, but if he persists now it will be for the church of Jesus Christ. He says he saw the Lord in vision twenty years ago in Germany. He told him to look at the church. It was empty and if he wanted to do anything for him to go and work. He showed him the wounds on his hands, his feet, and his side, and said, "This shall be your wisdom." We are glad of these souls for Christ and know you will rejoice with us.

Yours in the gospel covenant,

Mrs. L. M. Richards.

Dear Sister:—I have just read your editorial on the prayer League, also Sr. Eleanor's letter to the same; and, feeling that my time had come, to have my name enrolled, I hasten now to write; before the worrying cares of life come in between me and this religious duty; I have wanted to become one of the League ever since it was first proposed; but did not fully understand what was required of its members. I am a firm advocate of united strength in prayer, and can testify to the blessings which our little branch has received when we have covenanted to pray at some certain hour for certain blessings, and we generally fast on Friday during the time.

These covenants have generally been kept to pray until our meeting, when we were expecting an elder to come. We prayed every day at sundown for three weeks last year. We were expecting Bro. Roberts to come and preach in our branch, and the Spirit warned us that when the elder came God had blessings in store for us; but we must prepare ourselves, for before the elder should come, we would be called to pass through a severe trial, and this warning did not fail; for we were sorely tried by the death of one of our little ones, our Little Sunday School scholar, who died one week before Bro. Roberts came. We continued to pray at sundown until the blessing came, for at the close of our meeting, my own three daughters presented themselves for baptism, and were baptized the next day, and thus were the warning and promise both fulfilled. Since then the same Spirit that directed Sr. Eleanor to Zech. 16th verse has been calling to me "Let every one warn his neighbor," and many times have I have called upon to defend the cause among the people here, especially among my own relations, and the Lord has blessed me and put words into my mouth. I feel the Spirit of the Lord upon me now. The Lord is pleased with the effort made by Sr. Eleanor is making, to do good to her neighbor and will give her grace and strength in every hour of need. Oh, how great and wonderful are thy ways, Oh! King of Kings! Thy love to us has been great. By the tender cords of thy love are we drawn together, we are made as one in the Spirit. May we all be faithful and endure to the end.

Yours in the gospel bonds,

Nannie A. Gifford.

INDEPENDENCE, Mo., Aug. 7th.

Sister Frances.—I send my name to the Prayer League with the desire and hope that I may be ever ready at the appointed time, yet with some fear that it may be forgotten, or that circumstances may interfere at times; still I mean to try to be with my sisters in the Spirit at the hour appointed. One subject of prayer has often suggested itself to me and I presume to many others, and that is the youth of the church. They are brought up in the belief of the church, and do not believe the doctrines—but very often they seek their pleasures among the world's people, and it seems hard for parents to induce them to take much interest in the church—especially the prayer meetings. It seems almost wrong for parents to attend meetings when their children are away. They often do not know where they are or who they are with—and yet it seems so for the children to have to go, that parents scarcely feel it right to force them. It seems hard to know one's duty, does it not—or it almost seems as if duties conflict. I think children who are always taken to church from their babyhood, and know nothing else, are more apt to take hold, and be interested than those who are allowed to choose whether they will go or not. I have often felt impressed to pray for the young, who must ere many years stand in the place of their journey's end. It makes me sad to think that many will be ill-prepared, unless their minds and hearts are so worked upon, that they may more fully realize where they stand. I hope and trust that the united prayers of the mothers may prevail for them and that ere long there may be a wonderful change, and a much greater interest in the work of the Lord be awakened among the youth of the church.

Your sister,

Alma.

LUCAS, IOWA, August 9th.

Sister Frances:—I can say that I love this work, and that I want others to come back from it. It is over twenty years since I obeyed the gospel and still I want to go on to the end. I know that I do not live as faithfully as I should live. I often think if I could talk as some of the brethren or sisters that I would always have something to say in the meeting that would benefit some one. I ask all of the sisters to pray for me that I may continue faithful to the end, and that I may receive strength and wisdom from God to guide me that I may bring up my children to love and honor Him. Well, I will close.

Your sister in the gospel,

Charlotte Phillips.

EXTRACTS FROM LETTERS.

From some of the following extracts names are withheld, from the fact that they were sent to the Prayer League and not for publication.

"From the first I have thought the Prayer League a good movement and that, if only faithfully persevered in, would result in great spiritual benefit. While reading the memory texts this was clearly witnessed to me, and I feel that after having such evidence of the Spirit that the work is approved of the Lord, that to longer delay sending in my name will bring spiritual darkness upon my mind and rob me of what the Father Intends I should enjoy. This morning, though not yet a legal member, I observed the hour in reading and prayer and the Spirit was with me."—J. Indian River, Maine.

Sister Willis, Benton, Tennessee, writes:—"I first learned of the latter day work through books loaned me by a neighbor. I was convinced of its truth before ever hearing a sermon preached by one of the same faith and was baptized in 1897 by Bro. Sh legend. I had been a member of the Christian church about twenty years. There are no Saints here except Bro. and Sr. Roson and myself. I desire your prayers that I may hold out faithful. I have a large family and, like many others my trials are often heavy. 'Come unto me all ye who are weary and heavy laden and I will give you rest.' The Scriptures seem so much more plain to me than they ever were in my mind, so I wonder that I did not understand them sooner than I did. When the Bridegroom comes may we be ready to go out and meet him."—Sister S. S. Butler, Long Island, Kansas, writes:—"I belonged to the Deer Creek branch, but we are scattered now. A few of us meet together for prayer and testimony meeting. The Herald is our only preacher and we have no knowledge of this Reorganized Church is engaged in doing a good work. The gospel preached by the sectarian world is not that everlasting gospel spoken of in Rev. 14:6. Let us, therefore, dear sisters, contend earnestly for that faith which was once delivered to the Saints."

Correspondence.

ANSWER TO A LETTER FROM A FRIEND IN UTAH.

INDEPENDENCE, Mo., August 5th.

Dear Friend:—Yours of July 25th is received. I am anxious to tell you the same news I wrote to sister Lois, in Kansas, Utah. I heard E. W. Tullidge preach in our church lately; He gave "an interesting account of the rise of the church through Joseph the Martyr, announcing his belief that he was the president of the church at the present time. He finished by uttering a prophecy concerning the church In Utah. It ran thus: "There shall thousands of that people throw away their evil doctrines and join the true church, and preach the gospel in purity to the nations of the earth." The same prophecy was declared by John E. Page, my husband, I think in 1854, in Dukalah, Ill., to a large schoolhouse full of attentive hearers. He spoke with sadness of the evils that people had been led into by blind herdish, but said with great earnestness: "Thus saith the Spirit of the Lord: He will turn and overturn that church until He shakes out the evil
doctrines from them, and very many shall come out from them and teach the gospel in purity to the nations."

Now mark these two witnesses on the tablet of your memory. I have told you beforehand, for with a calm mind and much rejoicing I heard them both, being present when these were uttered. I doubt not the Lord or his goodness, ability, and power to fulfill them. You say you have replied to my arguments on polygamy. True; but you can not refute them and believe the Nephites were not allowed to practice that.

The law given to our fathers, (plural). In that age the Latter Day Saints shall be blessed for keeping this law, the church lands where the same sin prevailed, for God is no respecter of persons. Read Mosiah, chapter eight. and afterwards in the age of revelation. Jacob before in the age of Lehi. The Lord says the disobedience of it in the age of David and Solomon, was abominable before Him. Again in the same chapter the Lord says he will visit all the lands of his people who disobey it, with a sore curse, even unto destruction. Jacob says that the Lamanites have not forgotten the command given to our fathers, (plural). In that age the same pure law was in force, and for keeping this command the Lamanites shall become a blessed people. This is an age yet to come. If they shall be blessed for keeping this law, the church in Utah will be cursed for disobeying it, as in lands where the same sin prevailed, for God is no respecter of persons. Read Mosiah, chapter seven, and you will find that in another age the same crime brought destruction upon those who practiced it in the age in which King Noah lived. Read Ether, fourth chapter, concerning those not having a voice in the assembly. When the angel told Jacob the Lord's witnesses called evil? Can he declare it was given an angel of the Lord to utter. The Book of Mormon was not correct in that age of revelation. Jacob to teach his people was not correct in True; but you can not refute them and believe the Nephites were not allowed to practice that. I have replied to my arguments on polygamy.

Mr. S. R. Griffiths, I send you the enclosed relic, a reminder of the troubles of other days. It was found in the house they now reside in, three miles west of Moberly. The house was formerly owned and occupied by Mr. Horner. In repairing the house an old coat was pulled out from between the siding and plastering where no doubt it had remained forgotten for years; in one of the pockets was found this paper, but not before the mice had appropriated a small portion of it as a tribute to their reains:

Voice of Warning. I feel anxious that she should hear one of our elders. She is pretty much disgusted with sectarianism.

Your sister,

SARAH S. WEED.

MERRIMAN, Mo., Aug. 19th.

Bro. Joseph Smith:—At the request of Bro. and Sr. Evans Griffiths, I send you the enclosed relic, a reminder of the troubles of other days. It was found in the house they now reside in, three miles west of Moberly. The house was formerly owned and occupied by Mr. Horner. In repairing the house an old coat was pulled out from between the siding and plastering where no doubt it had remained forgotten for years; in one of the pockets was found this paper, but not before the mice had appropriated a small portion of it as a tribute to their reains:

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moderators declked against him—just what any sensible person would have done. On the morning of the second day, he withdrew his proposition and in the afternoon he says, "I challenge! the gentleman to meet me on the second proposition, i.e., that the doctrine taught by Samuel Kelley is the doctrine of Christ."

In this debate also the doctrine of Christ was maintained and the friendship of many was increased, and new friends made. I never feel better in my life than I do when trying to set forth the plan of salvation to enlightened souls.

We go to new fields next Sunday. There are more calls in this country now than a dozen elders could fill. I will fill all the places I can, but when I go into a new field I want to remain there long enough to tell the people what the doctrine is.

Yours in bonds,  
A. J. Cato.

**Forster, N. S. W., July 33.**

Dear Herald:-We left San Francisco two p. m. the 33 ult., and were noen—for the first time in life—out upon the "mighty deep." Some two hours out, and I noticed that "Neely" was very white, but he held out like a saltair. As to myself, I felt no inconvenience until night, when I turned to my cabin and fell asleep till Tuesday, five p.m., I never went into the dining room. After, I was sick on three occasions, but not so bad. Those who have never known what it is to be sick on the ocean, let them turn to the 18th verse, 107th Psalm, and they will there get a full idea of what it is. The voyage was said to be one of the most pleasant they had ever made. We reached Sydney the 28th ult., and started next day by boat for this place. Arriving at Newcastle at two a.m. of the 30th, we found brother and sister T. W. Smith, with others of the Saints awaiting us; and from there we had the pleasure of their company to this place, where we landed about noon.

At two p. m. we met at the chapel, a neat structure built at the expense of Bro. John Wright alone—and proceeded to organize a conference. The first district ever organized in New South Wales was created, to be known as Forster.

Brother George Ballard was chosen district president for the ensuing year, and Bro. John Dickinson as his assistant. Brethren George Lewis and C. S. McLaren were chosen as secretaries, and Bro. John Wright as Bishop's agent. There were three preaching and three social services during the conference. The business transacted seemed in harmony with God's Spirit; and thus closed one of the grandest conferences of the kind ever attended by me. In fact a greater unity of feeling and brotherly love, it was hard to find.

We have still continued the meetings, and had a glorious social service this evening. It is the last evening brother Burton and family are to remain with us, and while I shall regret their departure, I only wish that the church had five hundred such ministers as Bro. Burton has proved himself, for this field. Slater Burton and daughter have proved themselves efficient workers, as shown by the warm hearted friends they are leaving behind.

When I think about following up such men as Brethren Rodger, Wandell, Gillen, Burton and Smith, it makes my heart almost as much at rest as yet I am pleased to say that since coming into Australia we have been wonderfully blessed. To follow such men as brethren Smith and Burton in reputation, as to integrity and worth, is a pleasure. It is only when considering the ability that I am fearful.

The branch here numbers fifty-two, brother Burton having baptized almost the entire number. We will continue the meetings yet longer here. Some are to be baptized Sunday.

Bro. Smith anticipates going north, and I expect will send us to the Victoria district about August. From present indications I am very hopeful of this field, and from recent manifestations am more than ever convinced of our being "sent" to this field, as witnessed by one of the Twelve at Independence.

J. W. Wight.

**Galena, Ind., Aug. 10th.**

Brethren Joseph and William:- Doubtless ere this reaches you, you have seen and heard much in relation to driving out Mormon preachers from Galena, and you wonder if there is scarcely any truth in what has been going the rounds in the papers. On the night of the 28th ultimo Bro. Gillen and I were holding a meeting in Byrnyville, and while the meeting was in progress four masked men rode down town. One of them rode to the door and threw in a notice for us to stop our services immediately, without any hesitation, by order of the community. In the first place the community of Byrnyville never ordered any such thing; and, secondly, it did not break up the meeting as reported. The meetings continued from the 25th to the 29th. Nor is it believed that those men that tried to break up the meetings were White Caps, as shown by the warm hearted friends they find.

I send in the Herald of a concert of prayer for August 16th and its subject. I have often thought of that step and prayed to God for its forthcoming. We ought to have a set time on a certain date and hour to tender thanks to God for whatever is set before us. Let us dwell with one accord. We have been blessed since we met with you at Delphi.

Yours in hope of eternal life,  
 Thomas Lumley.

**Woodbine, Iowa, Aug. 15th.**

Bro. Blaine:-With pleasure I enclose a few lines to say that we are well. We have a good Sunday School and it is well attended. We have our prayer meetings every Tuesday night. Our little band is five brothers and eight sisters; how many young I do not know. We hold our meetings at brother W. Cadwell's, brother Kibler's and brother Hull's till we get our new church built. We have preaching once in a week. We will have brother John Hawley tonight.

I see in the Herald of a concert of prayer for August 16th and its subject. I have often thought of that step and prayed to God for its forthcoming. We ought to have a set time on a certain date and hour to tender thanks to God for whatever is set before us. Let us dwell with one accord. We have been blessed since we met with you at Delphi.

Yours in the faith,  
C. M. Fulks.

**Stuart, Nebraska, July 12th.**

Bro. D. Dancer:-I would like to learn through the Herald if there is a branch of the church near Tacoma City, Washington Territory, or anywhere else in Western Washington Territory, where there is good government land? I would also like to hear from sister S. A. Fulk, of Harper, McDonald county, Missouri. Will she please state through the Herald if there is still vacant land there? Your sister,

Mary Dawson.

**Hamilton, N. S. W., July 6th.**

Dear Herald:-I think it my duty to write that I may bear my testimony, and also relate the good times we had at the conference in Forster, under the presidency of T. W. Smith, in company with brethren Burton, Wight, and Butterworth, the two latter arriving just in time to meet with us. The district was organized and called the Forster district. Brother George Ballard was chosen president, John Dickinson vice president, George Lewis secretary, and John Wright was by all the branches selected as act Bishop's agent, with the approval of Bishop Blakeslee.

There was great power of the Spirit of God in all the meetings. The gifts were manifested in various ways, and all things were done in the spirit of oneness, more so than I ever experienced before. Going from Hamilton where there are but few Saints, and meeting with so many, I was made to rejoice by the Spirit of God to see and hear their testimonies and their thanks to God for sending brother Burton there, that they might hear the gospel and have the privilege to obey, and after obedience the witness they have that it is as it was with the Saints of old. This is the same testimony that I received. We are all very sorry to have brother Burton leave Australia, for he has the confidence of all the

Yours, in faith,

Mary Dawson.

**Motel, Mo., Aug. 8th.**

Dear Herald:-We feel sorry because we are so circumstanced that we can not purchase the church publications and needed books, but it is not because we do not want, but because we have not the favor in our work, as we never have had such fallures as of late. Since then I have tried to make pictures, with much hard work in trying to make a crop of corn, and never got a bushel, and it has been too dry for some weeks to come and go, and it will be cut short, but thank the good kind Father it looks more like rain. I was much built up by attending the two days' meeting at Carrus Ferry, Indian Territory, July 14th and 15th, where we had some able exhortations and admonitions from Stephen Maloney and preaching by Elders John A. Davis and Orson Sutherland. There was a goodly number of the Saints there, and there would have been more but for so short a notice. We got the Herald late on Friday and went some twenty odd miles over the mountains and river and taking the old pony from the plow. They will have monthly meetings which we hope to attend, as we have no meetings of interest here now, and the Saints take the least Interest in the Sunday School.

Yours, in the faith,

M. R. Scott.
Saints and we think that he has not sinned with us long enough. It is so hard for us to part with him and his wife and daughter; they truly are Saints of God. It is my prayer that God will send him back to Australia again, for he is just the man for this mission. Although he has been afflicted through much out door preaching by losing his voice, yet there is plenty of time for him to be restored and return again. May the peace and blessing of God rest and abide with him wherever he goes.

I am glad that Bro. T. W. Smith has come to Australia, for he is putting us aright in many things, and we are enjoying the Spirit of God under teachings. All who will listen to him will receive a blessing, for truly he has the Spirit of God. Sister Smith wins the love of all the Saints wherever she goes, and the gifts of the gospel are with her in much power.

The work is in good condition and we expect that brethren Wight and Butterworth will gather in much of the seed sown by brother Burton. There are many enquiring for the way of salvation. We are so pleased to have such good elders sent out to the west. I feel that although far away from the promised land, we are not forgotten, and it makes us rejoice when we see the elders sent from America to teach us the perfect law of Christ. May the peace and blessing of God abide with all the Saints.

John G. Dickinson.

MAINE, Minn., August 14th.

Bro. Blair—July 29th I baptized three and August 12th two more. Bro. Alexander H. Smith and H. N. Hanson are at Cormorant, doing much good; so I learn. Alexander gave us a powerful sermon on Thursday night last, before he left us for Becker county. I will be at Friburg on Sunday, 19th; at Malne Sunday, 26th; at Girard, Sunday, September 10th, and then I go on to Becker county. Yours truly,

J. C. Foss.

WEB CITY, Mo., Aug. 11.

Dear Herald:—There is a branch here known as the Webb City branch of nine families. Webb is principally a mining town, but not as many may imagine, "there is not much civility among miners," for this is as quiet and orderly a town of its size as can be found. The population is three thousand, and Carterville, an adjoining town of about two thousand, Carthage, the county seat, is nine miles north-east and Joplin five miles west. There are three railroads to this place; the St. Louis and San Francisco, Missouri Pacific, and Gulf. Wages in the mines are from one to two dollars per day. Building lots are from fifty to five hundred dollars. Houses rent from five to twenty-five dollars per month. This is a very healthy location, and any one that is not afraid of work can make a good living. Water is good, but hard. The Saints have a house to hold meeting and Sunday School in. We have a very good Sunday School. We can buy the house and make a very nice church house out of it if we can pay for it. There are five dry goods stores, and two drug stores, eight or ten grocers, two livery stables, one School-house, and four churches. It is only thirteen years since Webb City was laid out for a town. The people are not afraid of the Saints, although they are not exempt from prejudice.

Dear Saints, it has been ten years this month since I became a Latter Day Day Saint. I was the first one to join in this place and my greatest desire is and has been to see others come to a knowledge of the truth. I have had one heart's desire gratified, and that was to be able to circulate tracts and books to those who desired to know the truth. I have never been ashamed to be called a Mormon. There are many honest in this place who are only waiting and watching to see if we are really what we claim to be. O, that the Spirit of the Lord may move on the heart of those and cause them to obey the truth and help to roll on this glorious cause! I would say to the elders in Pennsylvania and New York, if any should go near Sherman, Wayne county, Indiana, I have a brother-in-law living in Sherman who never heard the gospel. He does not belong to any church. His name is Elijah Croxley and he is well known in Sherman. I can assure you that an elder will be made welcome at his house, and I greatly desire that they should hear the gospel.

I desire the prayers of all Saints that, if it is the Lord's will, I may have better health, and be able to do more for the advancement of Zion's redemption.

Your sister in Christ,

R. M. Bradley.

KINSLSEY, IOWA, August 9th.

Dear Herald:—I wish to testify through your columns that I am kept by the power of God through faith unto salvation, and on my way to see the King of Kings, who reigns over that blessed land, where parting shall be no more.

I ever thank God for letting the blessed morning of July 28th, 1887, dawn upon me; which day I united with the Latter Day Saints Church, to begin (after over nineteen years, roaming in the roads of sin) to travel heavenward and gain a home where all is "perfect peace." I was, previous to that time, one of the most rebellious boy's against God, that could have been found anywhere; but the Spirit of God moved to this vicinity to preach the gospel of Christ, I went to hear him preach; but went through mere curiosity to hear what I termed "a Brighamite" Mormon preach; but after hearing two sermons, I became interested and began to pay attention to what he was saying; and after listening to three more sermons, became fully convinced that he was telling the truth and was teaching the true doctrine of Christ; as a result of his preaching, I was baptized on the 28th of July, which day I shall never forget; for my soul was filled with his love and I felt altogether like a new being and his love has never died out of my heart, but it is still increasing and making me feel stronger and more like doing all I can to push on and try to lead others with me from time to eternity.

I know that this work is of God. The reason I know it is because Jesus blesses me in everything I do for the cause, and because He draws me nearer and holds me dearer to him, when he sees me doing his will. My prayers are that the Saints will all work hard, work together for the advancement of God's high and holy cause. I ask the prayers of the Saints to be ever for the few of God's band who reside at and near Kingsley.

Yours for the truth,

Lawrence Davis.

REGER, Mo., August 20th.

Bro. Joseph Smith,—In compliance with yours of the 30th ult., and advising with Bro. J. R. Lambert I came to this place in the interest of the work. On arrival I found that Elder Henry Grim had aroused an extensive interest in the doctrine by scattering tracts and preaching as health and opportunity permitted. He had baptized some and more have since followed the doctrines, and some of the preachers oppose us. Nevertheless we have many friends who strenuously oppose such proceedings.

While some of the preachers oppose us, others of them take our part and publicly endorse the doctrine. The prospect that earnest, persistent labor will produce a large gathering is good. I have persuaded Bro. Grim to remain here during the fall and winter if he can, for this is the climax. He has hosts of relatives in this country who can reach him better than a stranger; but of course he has to bear the persecution incident to the preaching of the gospel. I will continue here for some time yet. Six have been baptized. Pray for us.

In bonds.

Duncan Campbell.

ELKHART, Texas, August 11th.

Bro. W. W. Bleir—I left home early in May for the field assigned me. Called at Lough Branch, Missouri, and spent a pleasant week with the Saints, where I have spent many a happy hour preaching to the people, but now must leave them to find a home in Texas, with the promise that I will try and spend the month of March with you. It seemed like leaving home again. O, that love that binds the Saints together! It can only come from God.

I reached Hearene, Texas, and finding my way to the branch, I spent two weeks with them. I found Bro. Ezell waiting to meet Bro. N. Roberts, and in due time he arrived. We had a pleasant chat and he and Bro Ezell went west and I came east, and I see no prospects for leaving. I have not scattered my labors as much as I would like to have done, but I don't like to sow the seed and then let the evil one pick it up before it takes root.

There has been talk of a discussion. The Baptists, Presbyterians and Methodists have united their forces, fortified themselves, and crept in behind their strong reasoning, "Don't go to hear the Mormons; they will deceive you." Then the people say they will not hear the preachers, say the self-made divines say, "We will close the doors and keep them out." We do not think it is boasting to say the good Lord has opened the way, and blessed the people. The sick are healed and the Spirit of God accompanies the work. Some partake and say, "I want to be baptized." Others say, "I will wait until he comes back; I am a little afraid he is from Utah." May the Lord direct them to obey. I have witnessed the manifestations of God's power here, and I am hopeful of good. Will organize a branch at Evergreen the next time I go there; some have
ter Day Saint or Mormon," and on the seven branches, "Blood atonement, Endowment, Lust, Grief, Murder, Shame, and Polygamy." In the lower left hand corner was a drawing of tombstones and on which was written, "Mountain Meadow Massacre:" "Vengeance is mine, saith the Lord. I will repay." Over the whole was written, "Explain Mormonism on this devil's chart."

This is evident to my mind that the devil sees that there are some believers and he is mad in consequence, and is stirring up his own to action. But it only serves to make the honest ones more determined to a thorough investigation of the doctrine. We had an excellent sermon and a pleasant and profitable meeting. We desire the prayers of the Saints everywhere.

Ever your brother in Christ,

F. D. Hastings.

FULTON, IOWA, Aug. 14th.

Bro. Joseph. I find my testimony to this latter day work. I know what is God. The tempter often comes to me, and tells me it is a fraud. I have great trials at times, but I am led to say,

"Pray not your burdens lighten, But lift your head Give God your pathway brighten, And Satan made to flee."

We have a branch of twenty-two, with one priest, and one teacher. It has been a long time since we had any preaching; but we expect Elder Roth to labor in these parts soon. The dark cloud of prejudice which had settled upon this vicinity is slowly clearing away. O, may the time soon come, when the knowledge of this gospel will cover the earth as doth the water the sea.

Your brother in the one faith,

JACOB HENDRE.

SANTA ANA, CAL., Aug. 15th.

Bro. Joseph. I see in Herald August 11th a question asked about southern Missouri, that is, the question was asked in such a way as to call in question what I have been writing about Vernon county; and the answer would carry the idea that there was certain ones in the church that we could not judge, and if we followed their advice we would be all right. Now by the answer it is left so that every one reading it would think that I had written without even saying one word to the quorums referred to. I believe as firmly as any in the church that the Bishop should know where the Saints should settle; also the quorum of the Twelve; and while we were at conference we talked nearly every day with the Bishop about where he thought would be the best part of the state for us to settle in, and his advice was for us to go south of Independence. He intended to go with us but was so busy getting the elders off on their missions he could not get the time. We also talked with Bro. Alexander Smith and others that we thought should know, and their advice was the same. But as I said in my first letter, we were advised to go here and there, but we thought it better to follow the advice of those that should know.

As for age in Vernon county, that was what I was afraid of. Missouri is adapted to that kind of disease; I know that, and have been afraid to take my family there on that account.

While I was in Vernon county I tried in every way to find out. I saw nothing of the kind and was told that it was as free as any other county, and since I have been home I have seen men both in the church and out, that have lived in that county for years, and that are well acquainted with the state, that say that Vernon county is as healthy as any in the state. There is no part of the state that is free from fever and ague; neither is Independence; for while I was there Bro. Golf and myself were called to administer to one that had that disease in its worst form. In fact all of those south-western states are troubled that way in some parts. I do not think one hundred miles in a well settled country is going to make any difference as far as sickness is concerned. If a person settles on bottom land, on every one of the streams, he must expect fevers, but on the high lands it is different. While in Vernon county I found good water, and as healthy people as I saw while I was east; I write this in justice to myself; so that those who have been writing to me may see I am not writing just because of my own opinion; but that I have tried to move right in the matter, and according to the best counsel of the church.

Your brother,

A. W. THOMPSON.

CRAWFORD, NEBRASKA, Aug. 15th.

Editors Herald:—Greeting to you and all. A few weeks ago a Rev. C. E. Luce, of the M. E. persuasion, (or claimed to be), and myself commenced a series of meetings; continued about a week. After a lapse of several days Bro. Charles Derry commenced so swelling the seed of eternal life; delivering in all, I think, ten discourses; also organized a branch on the 11th inst., known as the Evergreen branch, with ten members; officers as follows: D. W. Shirk, Pres.; H. A. Rudd, priest; Andrew Atwood, teacher; Richard Mengel, deacon. In connection herewith we saw this region of country, come and be joined with us. It is impossible that we could be afraid, nor ashamed: remember God knows who you are and where. We live about twelve miles, south-east from Crawford, Nebraska. The efforts of Bro. Derry are highly appreciated; and although no additions have yet been made, we think much good has been done by way of removing prejudice. We hope he and others may visit us time and again. Come! come! come!

I herewith send you what I consider an excellent poem, asking you to reprint it; feeling it will do much good. I know not the author.

In bonds,

D. W. SHIRK.

"Toxico inpairs digestion, poisons the blood, depresses the vital powers, causes the limbs to tremble, and weakens and otherwise disorders the heart. It robs the poor man's family; it is avarust to personal neatness and cleanliness; it promotes disregard for the rights and comforts of others; it cherishes indolence of body and mind; it depresses the vital power; it destroys self-control by establishing the slavery of habit; it develops the lower and animal nature at the expense of the higher; it leads into bad associations, and throws its influence into the scale of evil in all the relations of life."—Dr. H. Gibbons.

ADDRESS:

G. A. Blakelee, presiding Bishop, Galien, Michigan.

A. D. Moore, Rillikitt, Andrews Co., Texas.

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A GLANCE AT JEWISH HISTORY.—No. 6.

BY ELDER WILLIAM KENDRICK.

THE SUBJUGATION OF GALILEE A.D. 67.

Continued.

UNWILLING to leave behind him an enemy unscathed, Vespasian sat down against this proud citadel of strength. It was impossible to encompass it with his army; he therefore disposed his forces in three divisions, the fifth Legion being posted opposite the middle of the city, the eleventh on the mountain which overlooked it on the east, and the tenth being employed in filling the trenches and levelling the approaches. The usual accompaniments of a siege followed: embankments were erected; the catapults cleared the battlements, and the battering-ram opened a breach in the wall. Thus ingress was with comparatively little difficulty afforded to the besiegers notwithstanding the overwhelming confidence of the garrison. But now a singular reverse befell them. The inhabitants with furious valor fell upon the Romans in the narrow streets, and not only expelled the assaulting army from the breach but forced the invaders to flee into the higher parts of the city. Here, however, they were quickly surrounded by the exasperated multitude, acquainted with every local advantage; being unable to fight in the steep and narrow lanes, with eager antagonists above them and around them, they became greatly distressed; others of the army came forcing their way in at the breach, who, not repulsed, had helped their confused and deprecating colleagues to escape. The legions began to take refuge in the houses of the citizens; but these, becoming full of armed men, were unable to bear the weight, and fell with a crash upon others beneath them. The manner in which they were built, and the wanton, evil designs in adulated articles of drink and food, it is, in the command on dress, apparent the Lord spoke for the purpose of protection of his people from the health injury so manifest in the extremes of fashionable attire, male and female, to say nothing of some nondescript monstrosities and addenda to the human form divine.

The effeminate, dudish, rakish and vulgar in masculine attire, with the wanton, immodest, lascivious and voluptuous feminine, the Saints are to eschew, and are provided with a remedy, and shown a way to be independent of in the words, "let their beauty be the beauty of the work of thine own hands." Is there not taste, talent, constructive, creative and inventive genius enough in the church to do its own designing, fashioning and making in the departments of masculine and feminine attire? Is there beauty only in the Babylonian government? Can you criticize the angels' attire? "Let thine eye be single and thy whole body will be full of light." Where the church is gathered this is possible; where scattered the remedy is to "gather." So note it be.

W. T. MAITLAND

THE SAINTS' HERALD.

Communications.

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

"LET ALL THY GARMENTS BE MODISTE," or village dressmaker, and hardly the criterion by which to measure the revelations of Jesus Christ, and in any case are irrelevant to this subject, as however eagerly the above pernicious pants to make, she does not make men's clothes, can not sustain either trimmings or other adornments, and without these articles the "all your garments" would be (as applied generally) but partial.

Again, as in the word of wisdom it is now apparent the Lord was speaking for the future protection of his people from the evil designs in adulated articles of drink and food, it is, in the command on dress, apparent the Lord spoke for the purpose of protection of his people from the health injury so manifest in the extremes of fashionable attire, male and female, to say nothing of some nondescript monstrosities and addenda to the human form divine.

The effeminate, dudish, rakish and vulgar in masculine attire, with the wanton, immodest, lascivious and voluptuous feminine, the Saints are to eschew, and are provided with a remedy, and shown a way to be independent of in the words, "let their beauty be the beauty of the work of thine own hands." Is there not taste, talent, constructive, creative and inventive genius enough in the church to do its own designing, fashioning and making in the departments of masculine and feminine attire? Is there beauty only in the Babylonian government? Can you criticize the angels' attire? "Let thine eye be single and thy whole body will be full of light." Where the church is gathered this is possible; where scattered the remedy is to "gather." So note it be.

W. T. MAITLAND

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The data accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.
perceived that it was hopeless to attempt
the capture of this stronghold by assault;
the garrison down into
he therefore attempted the milder arts of
persuasion, with the
of pretending to flee, drew them out in
The Romans, however, outwitted the
intercepted their
vantage
then
Romans.

The Romans then made a sudden flight, while the tower fell
a great number of the Romans were
fallen, and the white sands of its shores were
the whiter
tower without dis-
tercepting their
defended with their

Meanwhile the garrison of Gamala, maintained the siege, nor was it until the
Roman army had encompassed it a whole month that it was taken. But at length
three soldiers working by night, contrived to undermine a high tower without dis-
covery. Having dislodged five of its larg-
est stones, they secured their own safety
by a sudden flight, while the tower fell
with a tremendous crash, burying its
and many of the inhabitants in its
ruins, causing consternation
in those cities whose

...nor would he deceed;
for no sooner was Titus before the walls,
than the redoubted John seized the cover
of night to escape from the gates and
flee to Jerusalem, which he managed to
reach before the troops sent to pursue him
could come up with him. The city now
opened its gates, and who attempted
laurels by the slaughter, in cold blood, of
six thousand helpless women and children;
who had endeavors to flee with John;
but were unable to proceed. A whole
campaign had passed since the arrival of the
Romans. John and his contemporary
Galilee was subdued. That so small
a province could have withstood the
whole force of Rome so long, shows as
well the indomitable valor of the Jewish
people, as the natural strength of the
country they defended with their lives.
For it is to be observed that there was
mainly a war of posts; no battle of any
import-
ance took place in the plains; the country
was full of precipitous mountain ranges,
the sums of which were studded with
fortresses, rendered both by nature and
art impregnable to attack. The good
short of the
military skill, experience, and performance
of the iron legions of Rome.
And it is interesting to notice that this peculiar
character is assigned to this war in that
prophetic description of it to which we
have already referred and shall again refer:
(Deut. 28: 53.) "And he shall besiege thee in all thy gates, until thy high and
fenced walls come down, wherein thou
trustest, throughout all thy land; and he
shall besiege thee in all thy gates through
out all thy land, which the Lord thy God
hath given thee."

But now, at length, the work was done,
and the silence of death reigned over that
fair province, so lately alive with the hum
of busy men. History dwells upon the
sub-
jugation of those cities whose strength, im-
portance and pertinacious resistance impart
an interest to it in light of the
over the desolation of rural districts, and
the depopulation of unwalled villages.
The trumping down of cultivated fields, the
abduction of cattle, the sacking of
mansions and villas, with unimaginable horrors
of rapine and massacre, which accompany
the marches and counter marches of an
engaged soldiery, are but little noticed
by the historian, though not less really a
part of the sufferings of an invaded people
than the siege of cities and the slaughter
of garrisons.

He who could have trod the shores of
the beautiful sea of Galilee at this time,
would have found himself a solitary wander-
er through a region that was lately full
of inhabitants. The calm face of the lake
was yet scarcely purged from the crimson
stain that had recently died its waters,
and the white cliffs of its shores were
strewed with the white bones of men, from
which the flesh and sinews had been pick-
ed by the beak of the vulture.
The many
fair towns whose white turrets had recent-
lly shone at the judgment seat of the world
were written in the book of Him whose
mercies of the Son of God when brought to their very
doors, they had now sought it and found it
not. Surely some among them must have
hated the light of the eternal truth in their
own Scriptures, when the inevitable
desolation fell upon them, smiting root and
branch. (Prov. 1: 24, 31). "Because I have
called and ye refused; I have stretched out
my hand, and no man regarded, but ye
have set at naught all my counsel and
would none of my reproof; I will laugh
at your calamity; I will mock you when
your fear cometh; when your fear cometh
as desolation, and your destruction cometh
as a whirlwind; when distress and anguish
cometh upon you. Then shall they call
upon me; but I will not answer; they shall
seek me early, but they shall not find me;
for that they hated knowledge, and did
not choose the fear of the Lord. They
would none of my counsel; they despised
all my reproof; therefore shall they eat
the fruit of their ways, and be filled with
their own devices."

It is interesting to enquire what is
the present condition of the scenes which
witnessed so terrible a calamity.
From that
crash, the lake itself, the fish which had
been reflected in the mirror-like sea, were
now heaps of blackened ruins, in which

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blue and sparkling; but silence and desolation reign over all. One of the best described of the wonders of the Gennesareth is that of Dr. Clark, who saw it, indeed from the most favorable point of view for discerning its loneliness, the summit of the hill commonly called the Mount of Beatitudes. “From this point,” says the author, “a view was presented that is independent of the interest excited by the different objects contained in it, has nothing equal to it in the Holy Land.” From this situation we perceived that the plain over which we had been riding (from the west) was very elevated. Far beneath appeared other plains, one lower than the other in a regular gradation, reaching eastward as far as the Sea of Tiberias. This immense lake, almost equal in the grandeur of its appearance to that of Geneva, spreads its waters over all the lower territory. Its eastern shores exhibit a sublime scene of mountains toward the north and south, and they seem to close in at either extremity, both towards Chorazin where the Jordan enters, and the Aulon or Campus Magnus, through which this river flows in its two courses, which we beheld at an amazing depth below our view, resembled by the different hues their various produce presented, the motley pattern of a vast carpet. To the north appeared many snowy summits, towering beyond a series of intervening mountains. We considered them as the summit of Libanus; but the Arabs belonging to our caravan, called the principal eminence Jabet-el-Sieh. The summit was so lofty that the snow entirely covered the upper part of it, investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when very deep.” Continuing his way over the plain, before reaching the edge of the steep declivity which conducts down to the shore, the same traveler writes: “The lake extends to our left; on the right the wind rendered its surface rough, and called to mind the situation of our Savior’s disciples, when in one of the small vessels which traversed these waters, they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves.”

“Often as the subject has been painted, which combines a number of circumstances favorable to a sublime representation, no artist has been aware of the uncommon grandeur of the scenery memorable for the transaction. The Lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and independent of the feelings likely to be excited in its contemplation, it affords one of the most striking prospects in the Holy Land. It is separated from the Dead Sea by a ridge of mountains which we had been riding (from the west) until it perhaps comes nearest to the Lake of Lacarrno in Italy, although it is destitute of anything similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and perhaps, in the height of the neighboring mountains, to some of the most beautiful and extensive lakes on the continent, but it still enjoys the extended surface, covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impression under which every Christian pilgrim approaches it, gives it a character of unparalleled dignity.”

“The feathered tribes seem to make the lake a favorite resort. Multitudes of song birds harbor in the neighboring groves, and their innumerable happy voices mingle with the rush of waters where the river hastens to the lake. The margin of the lake is filled with flocks of storks, wild ducks, and diving birds. Pelicans are not wanting; while here and there vultures are assiduously engaged with their carrion prey; or eagles, flapping their broad wings, rise to their haunts in the mountains, but when the heat of the sun is more oppressive, they are concen­trated on the borders of this deep basin has absorbed all the moisture which the earth contained, and utterly dried up the green herbage which gave a cheerful aspect to the scene, the effect of the whole is far more striking when in one of the small vessels in possession of revelation and knowledge, he is far more impressed with feeling with which the Christian pilgrim is prepared to regard this memorable lake; its surface is usually in a state of dead calm; and in the universal stillness, the gentle plash of the waters upon the pebbles of the shore is distinctly heard, and is indeed, almost the only sound that strikes the ear.

Not a single boat of any kind is seen upon the lake; and now that the Arab has returned to our left, the eye may wander over its borders in vain, seeking for any other sign of habitation than the mean town of Taberia, and one or two miserable villages. The saddened traveler may gaze for hours over the scene without observing a single human being, or indeed any living creature, save the large water-fowl, whose sole presence tends rather to increase than to diminish the desolation of the view.”—See Physical History of Palestine.

(To be continued.)

THE LAW OF THE LORD.

“The law of the Lord is perfect converting the soul.”—Psalm 19:7. What is law? Webster says it is a rule of action, &c. Blackstone gives a better definition of the term law, which is: “the maxims of a stream.” Why? Because he made it a study. His ideas are sound, and are based upon eternal truths. They have stood the test of nearly a century and a half, and are still standard authority all over the civilized world. In his remarks upon laws in general, he says: “Every man finds that his reason is corrupt, and his understanding full of ignorance and error. This is the cause of the interposition of divine providence, which, in comparison to the frailty, the imperfections, and the blindness of human reason, hath been pleased at sundry times and in divers manners, to discover and enforce its laws by an immediate and direct revelation. This doctrines hath delivered we call the revealed or divine law, and they are to be found only in the holy Scriptures. . . . Upon these two foundations the law of nature and the law of revelation defend all human laws; that is, no human law can be contrary to these.”

These human laws that affix a penalty do not at all increase moral guilt, or add any fresh obligation to abstain from its perpetration. He also says that laws are either mandatory, prohibitory, or permissive. The first commandment is mandatory: “Thou shalt not.”

The sixth is prohibitory: “Thou shalt not.” The fifth is permissive, as there is no “thou shalt,” or “thou shalt not” to it; but “thou mayest be long in the land,” &c. Mandatory and prohibitory laws invariably have a penalty attached to them to enforce obedience; whereas permissive laws have neither rewards nor penalties attached to them outside of that particular privilege or thing granted by the law itself. For instance: A citizen of the United States may acquire title to a hundred and sixty acres of land by complying with a certain law, but is not rewarded for complying with the law beyond acquiring title to the property, nor can an individual be punished for failure to observe that law.

The law of the Lord being perfect, it follows that a man who observes that law will be perfect. A man can render himself imperfect by failure to comply with some permissive law. Some may say that there are no permissive laws in the Kingdom of God; but there are many. A man in possession of revelation and knowledge has the right to acquire property that by complying with a certain law, but is not rewarded for complying with the law beyond acquiring title to the property, nor can an individual be punished for failure to observe that law.

A citizen of the United States does not lose his citizenship because he fails to acquire title to a quarter section of land, nor because he fails to vote on election day. In each case he is a loser, but the law is permissive and does not affect his citizenship. So, likewise, the law of God says we can ask and receive revelation and knowledge, that we may know the mysteries and peaceable things. (D. C., Sec. 47, Par. 3.)

Again, to the minister is given a privilege of complying with a certain law “the vail shall be rent and ye shall see me and know that I am.” (D. C., Sec. 67, Par. 3.)

Now if we fail to enjoy these things do we lose our citizenship? No. Can a general assembly of the church refuse to sustain an
elder who failed to enjoy this privilege? Yes; they might pass a resolution not to sustain any elder not up to their idea, but the law of the Lord would remain the same: perfect. There is a vast difference between the laws of God and the interpretation of men upon his law by men. The law of God was perfect when the different confessions of faith were formulated by King Edward and John Knox. The different church councils and ecclesiastical conventions have busied themselves for centuries in passing resolutions, and framing laws; but the very reason that they have ignored the law of the Lord declares it wrong to steal, it adds no fresh obligation to abstain from it. It only testifies how little men know the law of God, if this law declares it wrong to steal, it adds no fresh obligation for a general assembly of his church to adopt a resolution to hang a man that steals. They may even hang him; but he is no more guilty after their resolution than before. My answer is that the church has a right to govern its own affairs, but I insist on its being done in accordance with the law of the Lord. Moses gave the Israelites a precept to write a bill of divorcement. Was it right? The perfect law says no. Moses nor any other man had any right to give such a law, simply because it was contrary to the law of the Lord.

Authority to administer our law is not a license to enact others. If the church has any authority to enact laws, its limits are not clearly defined. The question of the validity of the acts of a general assembly of the church is one for which there has been no provision made. In most forms of government the legislative and judicial departments are distinct and separate; but in the church the validity, or constitutionality, of the acts of the legislative branch of the government cannot be tested, simply because there is no judiciary to try their acts except themselves. Now fancy the Congress of the United States passing a certain act, and then to test the constitutionality of that act you take your case right back before the very body that enacted it. Do you suppose Congress would decide that its own acts were illegal? It is very improbable. To test the constitutionality of any of the acts of a general assembly of the church is an impossibility; for there is no body to try before a body in which a law originated. This form of government by the people and for the people may be very democratic, but it is positively dangerous. The church in the past has been repeatedly wrecked on this rock; and there is nothing short of the power of God that could now save it from the designs of wicked men. Some may claim that the church does not presume to exercise legislative power. I have but to refer you to the minutes of any general assembly or conference to prove that the church exercises both legislative and judicial authority. In the same mood my consolation is that "the law of the Lord is perfect" whatever the laws of men may be.

David E. Lander.

THE SAINTS' HERALD.

THE SAINTS REST.

The Lord has promised rest to the souls of all, by leading them in the path of meekness and lowliness of heart. The heavens were to receive Jesus Christ until the times of the restitution of all things, which God has spoken by the mouth of all the holy prophets, since the world began. When we scan the declarations of those prophets we find many comforting promises concerning that happy period of time, that we are evidenced is not far off, from the fact that the times of restoration, or restoration, has already commenced. For the gospel is restored, the Holy Priesthood is restored, apostles are restored, prophets we find many comforting promises concerning that happy period of time, that we are evidenced that the great time of the restoration of all things has not only commenced, but considerably advanced, from the facts that the fertility of the land of Palestine is restored, and the rights of the Jews likewise to possess their land. For they have been steadily gathering and settling there for a number of years, and building their loved city of Jerusalem, again in the same place as of old.

Satan also has restored his former energies, knowing that he hath but a very short time to live, he is calling all his forces, cunning, and power, to hinder the ways of truth. He torments and tempts the righteous in heart and causes evil and distress generally, for crime of every kind is rapidly increasing and preparations for war are greater than ever before.

Wonders have been seen in the heavens above, and on, and in the earth; blood and fire, and vapors of smoke. Fearful sights have been seen in the heavens. Signs also have been seen in the sun, in the sea, and in the stars. The sun appeared as blood, and stars have fallen from heaven as rife figs do fall when the tree is shaken. Great tempests are on the increase, the waves of the sea have roared and been heaved beyond their bounds. Earthquakes and famine, fires, murders and disaster, wars and commotions, men's hearts failing them for fear, waxing cold because of iniquity, till the earth now (with its division into continents, unnumbered islands; its deserts and barren places; its mountains, rugged hills, vast mountains covered with eternal snow), is filled with mourning, poverty, distress, rashness, suicide, rape, murder, theft, swindling, oppression, infidelity, atheism, anarchy, despair and death. It is strange how any, (with these facts before them), can doubt that we are truly living in the midst, if not near, the end of the time all the faces and in all things which God through all of his ancient prophets has foretold; and which the Saints of all former ages looked forward to with much joy and satisfaction. "Their minds once fastened upon it, they could not be shaken from their purpose. Their faith was firm, they did not entertain the thoughts of men, but the Lord's words were an anchor to the soul, both sure and steadfast, reaching within the vail. It was this that enabled them to rejoice in the midst of tribulation, persecution, sword and flame; and in view of this they took joyfully the spoiling of their goods, and gladly wandered as strangers, and pilgrims on the earth; for they sought a country, a city, and an inheritance, that none but a Saint ever thought of, understood, or even hoped for."—Voice of Warning, page 90. At the beginning of time "the whole earth was probation only, a blank, or interspersed with gently rising hills and sloping vales, well calculated for cultivation, while its climate was delightfully varied, without any extremely hot, cold, wet or dry weather, which only tended to crown the varied year with a greater variety of productions; all for the good of man, or animals, fowls or creeping things; while, from the flowery plain, or spicy grove, sweet odors were wafted on every breeze; and all the vast creation breathed nought but health, and peace, and joy." The earth yielded no noxious weeds, no poisonous plants, thorns or thistles; indeed, everything that grew was just calculated for the food of man or beast, fowl or creeping thing; and their food was all vegetable. Flesh and blood were never sacrificed to glut their souls, or satisfy their appetite for the good of the earth were all in perfect harmony with each other; the Lion ate straw like the Ox, the Wolf dwelt with the Lamb, the Leopard laid down with the Kid, the Cow and Bear fed together in the same pasture, while their young ones reposed in perfect security, under the shade of the same trees; all was peace and harmony, and nothing to hurt nor disturb in all the holy mountain. And, to crown the whole, man was created in the image of God, and exalted in dignity and power, having dominion over the vast host of beings that covered the earth, while at the same time he inhabited a beautiful and well watered garden, in the midst of which stood the tree of life, to which he had free access; while he stood in the presence of his Maker, conversed with Him face to face, and gazed without a dimming veil between. Contemplate for a moment this beautiful creation, clothed with peace and plenty; the earth teeming with harmless animals, rejoicing over all the plain; the air swarming with delightful smells, never ceasing notes filled the air with varied melody, and all in subjection to their right­ful sovereign, who rejoiced over them;
while a delightful garden stood as the capital of creation, and man seated on the throne of this vast empire, swaying his scepter over all the earth with undisputed right; while legions of angels encamped round about him, and joined their glad voices in songs of praise and shouts of joy; while not a sigh nor groan was heard throughout the earth; no death, no sorrow, no tears, no weeping, no pain nor sickness; no contentions, wars nor bloodshed; but peace crowned the seasons that followed and continued till God in His wrath destroyed the earth and all that therein was. As soon as the keys of the kingdom of heaven were granted to man, he was driven from the garden, the earth was cursed with weeds, thorns and briars, and became for ever a wilderness with no delight and joy; and the meek of all ages who are to inherit it again restored in these last days, and the kingdom of God shitted into the hands of men; and as the meek of all ages will then inherit the land and delight themselves in the abundance of peace, for the wicked will then be destroyed, the earth cleansed from all impurity, the curse removed, Satan bound to have no more power over the nation, the mountains raised up, the valleys exalted, the nations united again as it was in Eden before it was divided. "In the days of Peleg, (after the flood), the earth was divided." Search Genesis. The earth will be as a beautiful plain, blooming with flowers, teeming with animals and fowls, and beautiful groves swarming with birds whose voices never ceasing will fill the air with melody, and all be in subjection to their rightful sovereign who rejoices over them.

The beautiful cities of Zion and Jerusalem, standing as the capitals of creation with their splendid palaces and magnificent temples and the celestial worthies of former and latter days, seated on thrones under Christ, swaying their scepters over the nations of the earth, and rejoicing. With shouts of joy, while not a sigh nor groan will be heard throughout the vast and holy city, and all who enter it will cease from sin, and no weeping, no pain nor sickness, no contention nor war, nothing to mar the peace by day, nor disturb the rest by night. God's spirit enjoyed by all who have knowledge of the Lord from the least to the greatest. Every one will have a happy home to call their own, whether king or priest, judge or exacter, herower of wood, or carrier of water, vine-dresser, or door-keeper. Heirs of celestial, terrestrial or telestial glory. Heathens who know no law; all inclined to live peaceably, respect one another and serve the Lord and delight to keep his law. Adam, Enoch, Noah, Abraham, Moses, and all the worthy prophets, and apostles, and Saints, will be there as kings, priests, teachers, to preserve peace and instruct in righteousness; to prepare the nations for greater glory, and bliss eternal at the end of time, when all shall have been punished for their deeds and rewarded for their good works. W. C. LANYON.

WHEN DID HE PREACH?

"Did Jesus go and preach to the spirits in prison while his body lay in the tomb?"

Mr. Editor:—Not agreeing with the answer given to the above question in Herald, June 16th, we herewith submit our reasons for believing that he did not preach to the spirits in prison during the three days intervening between his death and resurrection. Shortly before he expired on the cross He said addressing the thief: "This day shalt thou be with me in Paradise." The question arises how long did He stop there? It is answered by Alma, in Book of Mormon, page 217, where he says that the spirits of the righteous when they die go to Paradise, where they abide until they are resurrected. We feel safe in believing that Jesus complied with the rule applicable to all other righteous spirits and rested in Paradise, while His body lay in the tomb; until there is some proof presented that He did not. The thought that Jesus could have gone on his mission to those who were disobedient in the days of Noah as soon as He showed Himself in paradise with the thief is not evidence that He did. To assume such an idea proves nothing. If we accept the theory that Jesus went to prison while His body lay in the tomb, what are we going to do with his prophecy that "as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." If his mission to the spirits in prison took place while his body lay in the tomb, then the prophecy was a false one; (which we do not admit); for there were only two nights and one whole day intervened between his death and resurrection.

The statement in 1 Peter, 3:18, 19, shown that his body was put to death but quickened by the Spirit in order to bring us to God. This means to us that Jesus had to conquer death himself, before He could fully redeem others. It surely can not be said that Jesus was in possession of the fruits of victory while his own body was in the prison of death. We conclude from Rev. 1:18, that it was after his body was quickened before He obtained the keys in order to let Himself in, or others out; and that his mission to the spirits in prison took place after He was resurrected and ascended. A. C. June 17th, 1888.

Selections.

We publish the following by request of Bro. William Hart, of Oakland, California:

A PROPHECY BY JOSEPH SMITH,

While in Liberty jail, Clay county, Missouri, March 20th, 1839.

"The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us is true, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood, or the authority of that man. Behold he is a transgressor; he is left to himself to kick against the pricks, to persecute the Saints, and to fight against God.

We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the Priesthood, only to persuade by long suffering, by gentleness, and meekness and by love unfeigned, by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile. Reproving betimes with sharpness when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, that he may know that thy faithfulness is stronger than the cords of death.

Let the soul also be full of charity towards all men, and the household of faith. And let all the multitude of saints, unceasingly, then thy confidence wax strong in the presence of God, and the doctrines of the Priesthood shall distil upon thy soul as the dews of heaven. The

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The conference of the above district was held in Nebraska, July 15th, 1888, to which brethren Bronson, W. W. Waldsmith, Fields, J. Armstrong, and C. H. Porter; priests, R. White, A. Buchanan, J. Everett, W. Self, and J. B. Gouldsmith, teachers, D. Brolliar, J. C. Smith, T. Brolliar, T. McKinnon, and E. L. Good, were appointed to take the matter of representation under their care. Also expected. We want to make all feel at home, and want a sufficient number present to make this the grandest reunion ever held in Rock county.

There those coming by rail should come to Cowgill station, on the C. M. & St. P. R. R., where they will be met by teams. Trains pass that station as follows: Going east, 10:17 a.m. and 7:40 p.m.; going west, 10:50 a.m. and 7:40 p.m. Those coming with teams will be furnished with pasture for them.

CONFERENCE NOTICE.

A conference of the Nauvoo and Iron district will be held at the Rock Creek Stake Church, Hancock county, Illinois, (near Adrian), September 21st and 22d. All are invited to attend.

JAMES MCKIERNAN, PRES.

TWO DAY MEETING.

There will be a two days' meeting held with the Platte Valley branch, of the North Nebraska district; two miles south of Valley station, on the Union Pacific Railroad, September 15th and 16th, beginning at 11 a.m. of the 15th. It is hoped that brethren Caffall and Bronson will be present.

Let the Saints try to be there at the first meeting, and on time, that we may have a two days' meeting in fact. Two days there will gladly provide for all who come.

WM. RUMEL, DIST. PRES.

DIED.

ELDREDGE.—Drowned at Densmore, Massachusetts, Wednesday, July 15th, 1888, by falling into a vessel, Lewis C., son of Bro. Nehemiah and Betsy Eldredge, born at Pamelon, Massachusetts; aged at death 42 years and 4 days. Funeral services held in Saints' Chapel, July 16th, before a large and sympathizing audience. Preaching at the burial was Elder James Ferguson and J. C. Smith.

WILES.—At Bro. William Parson's, Jefferson county, Kansas, August 11th, 1888, of cancer, Mrs. Louisa Wiles; aged 55 years, 9 months and 12 days, when ended her suffering which was beyond description. She was sister to Bro. Alma Kent, and was baptized by Elder A. H. Parsons, at Independence, when 15 years old in full faith. Funeral services by Elder G. W. Beebe.

Cook.—In Garnier township, Pottawattamie county, Iowa, July 12th, 1888, sister Sarah Cook, aged 69 years, 9 months and 2 days. She leaves an aged husband and five children to mourn their loss; three sons and two daughters. Died was laid at Gravelley Cemetery, West Decatur, England, May 22d, 1887; was buried at an early day in the old organization; emigrated to Chicago, Illinois, May 22d, 1849; then moved to Council Bluffs, Iowa, in the fall of 1851, and was re baptized in the Reorganized Church, August 12th, 1850, by Elder E. C. Briggs. The funeral discourse was preached by Elder D. C. Dodson, July 13th, at the family residence, to a large congregation. The remains were followed by a long line of carriages to the Walnut Hill Cemetery, Council Bluffs.

DOANE.—At Dennisport, Massachusetts, Mon. day, August 17th, 1888, of dropsy of the brain, Morton, Infant son of Bro. Hiram C. and S. L. Lecena W. Doane; born at Brockton, Massachusetts, December 29th, 1878, aged 1 year and 8 months. Funeral services August 15th, conducted by Elder M. H. Bond, assisted by Rev. Mr. Snow, of the Baptist church. "Death loves a shining mark." A sad affliction has befallen our brother and sister and their friends in the loss of a most interesting and beautiful child. May the power of God and his gospel sustain them in this sad bereavement.

GARDNER.—At Los Angeles, California, July 16th, 1888, of typhoid fever, Sr. Maggie B. Gardner. She was born July 10th, 1853, in Sonoma county California, and was baptized August 18th, 1857, by Elder A. W. Thompson. The large assemblage of Saints and friends witnessed by their presence how much our young sister was beloved. She was a regular attendant at church and meeting, and a very active member of her class, and was much esteemed. Funeral sermon was preached on August 14th, at the Saints' regular place of meeting, by Elder J. R. Ballam. She's gone! She's gone to her long home. Too ripe a plant for this, A much needed gem. This tender lily's gone To shed eternal bloom. And all her friends—she's left behind He that knew and loved and knew Her own. You know not when the Son of God Will call his angels home.

DODD.—Near Centrallia, Nemaha county, Kansas, August 3d, 1888, Bro. Joseph Arthur, son of Alma and Elizabeth Dodd; aged 20 years, 1 month and 3 days. The friends of this good brother were afflicted for about two years, yet he was never known to murmur or complain. He possessed a fine and true heart and was respected and enjoyed by all. He died as a christian deist, leaving bright evidence that he had a divine friend to go with him through the valley of the shadow of death. His last words to a weeping mother were: "Mother, don't cry, it is well with your boy." Funeral services by Rev. F. K. Shoemaker, from Isaiah 6:6. "We all do fade as a leaf."

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E. J. KoGEL, Editor.

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PLUM HOLLOW CAMP-MEETING.

This gathering, beginning August 17th and ending Sunday the 26th, was large and pleasant from the start, and proved very fruitful of good results.

On Sunday, the 19th instant, the assemblies were estimated at from three thousand to four thousand people, and on the last Sunday, the 26th, there were nearly or quite as many present in the afternoon. The threatening clouds kept many away, especially from the afternoon meeting, and the evening found many on their way home because of unsettled weather or a prolonged stay on the camp-ground.

The word was ministered with wisdom and power by humble, zealous men, and was received with good attention and interest at all the meetings. The best of order prevailed throughout, not a break nor jar occurring in any of the exercises. The morning social meetings were well attended, and were made profitable by the gifts of the Spirit and numerous timely testimonies and exhortations. The Saints were united and joyful, and friends and investigators were encouraged and edified. Rain lessened the attendance on Monday, the 20th, but with the exception of that and of the morning of the 26th, the weather was perfect.

On Saturday the 25th, Bro. Joseph Luff baptized nineteen, and the next day he baptized six more. All of these but two were adults. Others gave their names, but for reasons, deferred their baptism to some later time. Scores more went away believing, and some of them came forward and expressed as much.

At the close of the service, the afternoon of the last Sunday, a gentleman said to us and others that his mind had been entirely disabused as to the views held and taught by the Saints. He said he had read various books and newspaper accounts as to the failures of Latter Day Saints, which prejudiced him greatly against them; but that now, having heard and seen in regard to these matters under the ministrations of their representative men, he discovered his mistake when he heeded the statements touching their faith and doctrines made by their enemies, and hoped from this time forward to learn of the facts by competent authorized friends of the church, rather than from either ignorant, meddlesome, or malicious opposers. We commend both his discovery and his resolution, and would to God that all men would do likewise.

Rev. McClure, minister of the Campbellite church, and henchman of Rev. Clark Braden, busied himself distributing dodgers throughout the camp the last Sunday, in which Mr. Braden stated that he had challenged the Saints to meet him in discussion on theological questions of late importance to him, and that now was ready for a contest if some of their leading men would write him on certain propositions, set forth in the dodgers. Himself and co-workers were diligent in fomenting controversy on the camp ground, but we took good care that the meetings were not disturbed in any way by their efforts at wrangling and contention. When Elder Joseph R. Lambert read, at the close of his discourse Sunday night from the Herald, the challenge he publicly made to Mr. Braden about three years ago to discuss the relative merits of the doctrines of the Saints and those of the Campbellite church, also the prophetic calling of Joseph the Seer and the divinity of the Book of Mormon, it came like a new revelation to many. Indeed, some of the Campbellites, that Mr. Braden had falsified the facts in the case and that he was not hankering for anything like a fair and full discussion with representative men of the Reorganized Church. This exhibition of the case put the matter in its proper light and we look for good results.

Father Leeka, who for months past, till recently, has laid at the very gate-way of death, was enabled to attend services on the last Sunday morning and listen to a memorial discourse on the life and death of the late sisters Leeka and Etterline. He also attended the afternoon service. We now hope he may recover and live many happy, useful years, though he is well along in the eighties.

The committee of arrangements for the camp-meeting did their work well all the way through. Bro. William Leeka, on whose ground the camp was located spared no effort to make the occasion successful in every way. Bro. Henry Kemp, president of the district, labored cheerfully and industriously, and the interests and well-being of everything connected with the session. Indeed, the same may be said of many others, both Saints and friends.

This meeting is another reminder of the promise the Lord made to his church in June, 1834, when he said, "Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold I will give unto you favor and grace in their eyes, that you might rest in peace and safety, while you are saying unto the people, execute judgment and justice for as thou art willing to say, and redress us of our wrongs. Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the armies of Israel become very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time." Thank heaven this promise has come and is still coming to the faithful children of God, and the outlook is glorious.

Long will the remembrance of the late Plum Hollow Camp-Meeting be cherished by the many hundreds of the Saints and others who attended it, and long will its blessed influence be felt in all that region of country. The Lord is moving the cause of Zion in mighty power for good, and the Saints are joyful in his manifold mercies and testimonies.

NON SECTARIAN TEACHING IN THE PUBLIC SCHOOLS.

The question of sectarian or non sectarian teaching in the public schools of the country is a fruitful source of agitation at times in many places. Just now it is Boston, and the nature of the controversy is seen from the following statement from the Irish World, of August 4th. The editor states a great truth when he claims that in questions of religious belief each denomination is the best and proper exponent of its own doctrines. If the enemies and opposers of any religious association are allowed to state the beliefs of that denomination to the exclusion of the statements of its denominants, there are dangers that would survive the fires of criticism and misrepresentation. The readers of the Herald are too familiar with that sort of misguidèd representation and opinion to need much explanation of the defence made by the Irish World to the public in Boston, one of the places of all places in America, where one ought to expect fair and impartial statement and treatment in religious and intellectual matters.
adopted by the Third Plenary Council of Baltimore, and the editor’s explanation of it do not fairly represent the faith of the Catholic Church in the days of Luther, Melancthon and others; and as has been popularly understood by those who have read the history of the reformation.

We refer the Pope or whom Luther complained, and possibly others, in the exercise of the power with which they fancied themselves endowed, went beyond the articles of faith in the granting of indulgences, and made them cover grounds not intended by the good doctrine as stated by the Catholic Church since the beginning. When complaint is made by parents or guardians that the school to which they belong is under the influence of Rome, and the teachers persist in giving instructions prejudicial to religious belief, and that the children are taught Catholic teachings, but because the Catholics have introduced, or any indulgence is the remission of temporal punishment due to sin, and one who is in a state of mortal sin can not gain an indulgence.

The Catholic doctrine of Indulgences as given in the catechism prepared and approved by the Third Plenary Council of Baltimore.

The text of the amendment proposed is from the joint resolution as reported by the Forty-ninth Congress, and is as follows:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House conccurring therein) That the following amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors as a beverage.

Nothing in this article shall be construed to abridge or abridge any existing power of Congress, nor the right, which is hereby recognized, of the people of any State or Territory to enact laws to prevent the increase and for the suppression or regulation of the manufacture, sale, and use of liquors, and the ingredients thereof, any part of which is alcoholic, intoxicating, or poisonous, within their own limits, and for the exclusion of such liquors and ingredients therefrom.

The provision that the true destination of such packages be plainly marked thereon.

SEC. 3. Should this article not be ratified by three-fourths of the States, then the first section thereof shall take effect and be in force at the expiration of ten years from such ratification; and the assent of any State to
American statute laws are practically crystallized public opinion. The opposition to the liquor traffic began many years ago in efforts made by individuals and organized societies to reclaim and reform the victims of the drink habit. This habit was strong and widespread, and its evils were attendant. It was impossible to approach the victims of the habit with any hope of reformation, without making war upon the traffic in that which made drunkards and filled the land with the evils resulting from it.

The agitation has been going on in almost all parts of the country; public attention has been directed to the liquor traffic and what it was costing the nation in moral indictment under which alcoholic prostration began many years ago. The huge burden of desolation, or amendment to the liquor traffic began many years ago. Shall professional enactments would do more; but that is urged in an amendment to the Constitution, thus provided upon it by perverted human appetite. The question how shall this crystallization of public opinion into law be accomplished, is pressing upon the people for answer. Shall it be by legislative enactment in the state general assemblies; by amendment to state constitutions; by Congressional legislation, or amendment to the Constitution of the United States?

Several years ago the United States legislative prohibition is had, and is accomplishing much. It is argued, however, with some show of propriety, that if prohibitive legislation does so much, Congressional enactments would do more; but that the sweeping stroke of propriety, property and self-protection against the evil would be dealt by the concurrence of all the states in an amendment to the Constitution, thus dealing with the questions of the evil and its remedy as a Nation, (with a big N), and putting it out of the power of smaller and isolated portions of the common realm to force larger and more conservative parts to carry the burden entailed upon them by bad neighbors. Let the amendment be submitted to the legislatures of the various States for an action of the people and let the bright, broad axe of beneficent reform fall upon the evil of drink to its utter extinction. What a revolution that will be!

THE SAINTS' HERALD.

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The first prophet held the plates only long enough to transcribe their contents, reading them as he did so by means of the Urim and Thummim. After that the plates disappeared as mysteriously as they had been presented, and no living prophet or follower of Joseph Smith now knows anything about them.

RELIGION FOR THE HEATHEN.

A few months ago there was a conference of notables at Cumorah. This is no such thing. They have only the testimony of the three witnesses—the last of whom, David Whitmer, died recently in New York. What is there that is not crystallized already, which has been presented and now it is high time for an action of the people and let the truth be told. Theaman who has been placed; and now it is high time for an action of the people and let the truth be told.

The agitation has been going on in almost all parts of the country; public attention has been directed to the liquor traffic and what it was costing the nation in moral indictment under which alcoholic prostration began many years ago. The huge burden of desolation, or amendment to the liquor traffic began many years ago. Shall professional enactments would do more; but that is urged in an amendment to the Constitution, thus provided upon it by perverted human appetite. The question how shall this crystallization of public opinion into law be accomplished, is pressing upon the people for answer. Shall it be by legislative enactment in the state general assemblies; by amendment to state constitutions; by Congressional legislation, or amendment to the Constitution of the United States?

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The Globe-Democrat, of St. Louis, Missouri, in a late issue sets the Saints right before its readers in regard to one thing, for which we thank that paper.

"A false impression prevails in many quarters that the Mormons pretend to still possess the golden plates found by Joseph Smith in the Hill at Camorah. This is no such thing. They have only the testimony of the three witnesses—the last of whom, David Whitmer, died recently in this State—that they saw and handled the plates, and it is their testimony which has given such strong substantiation to the statements of Joseph Smith. The first prophet held the plates only long enough to transcribe their contents, reading them as he did so by means of the Urim and Thummim. After that the plates disappeared as mysteriously as they had been presented, and no living prophet or follower of Joseph Smith now knows anything about them."

EDITORIAL ITEMS.

In a note from McPaul, Iowa, on the way to Nebraska City and Wilber, Nebraska, dated August 27th, Bro. Blair says: "Am enroute to Nebraska City. All going well. Passed twenty-five. Weather fine. Go to Wilber to-morrow, to remain one week."

Bro. Henry Grim, now laboring in Sullivan county, Missouri, in company with Bro. Duncan Campbell, is hereby requested and appointed to labor in Northern Missouri. All goes well. Passed twenty-five. Weather fine. Go to Wilber to-morrow, to remain one week."

Bro. Campbell reports that Bro. Grim has been doing a good work in Sullivan county, and that it is desired that www.LatterDayTruth.org
he continue. This is in harmony with the wish of Bro. Joseph R. Lambert, in charge, and is suggested by him also.

"We are having good times here. I have baptized eighteen since July 13th, and more are to follow this week." So writes Bro. R. C. Evans, of Waterford, Ontario, in a late letter.

We give a letter this week sent to Bro. H. A. Stebbins by Bro. Benjamin Case, from Hartman, Arkansas, to which we call the attention of the brethren of the Spring River district, and the missionary in charge. Letter was sent by Bro. Case in August just past.

Ben Case, Dear Sir:—If I were in your place I would certainly lose no time in recommending this field to the heads of the church. No finer field could be found for missionary work—the harvest is ripe and just ready to be reaped. If you will move in this matter I will cheerfully do all I can to forward the thing. I am anxious to hear the subject fully discussed from your standpoint.

From C. C. Rabards, Hartman, Arkansas.

QUESTIONS AND ANSWERS.

Ques.—Was Jesus baptized for the remission of sins? If so, for what? Ans.—The taking "away of the sins of the world," was accomplished by Jesus through baptism and the shedding of blood; and in this sense he was baptized "for the remission of sins." Besides this, Jesus' body was of the nature of the body of Abraham's seed, and his baptism was a part of the means by which that body was redeemed from the grasp of death and the grave, just as by baptism we are now saved. We may not be able to make it plain; but we believe that as baptism "is for the remission of sins," Jesus was baptized for the remission of sins. To him "was imputed who knew no sin."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Not nobler is he who sees Shadows of God's realities; And knows beyond this maskade Of shape and color, light and shade, And dawn and set and wax and wane, Eternal verities remain."

MAKE THE BEST OF IT.

"It is more easily said than done, sisters, mine, I know it is; but we can bear our burdens bravely. I shall always believe, that much as all of God's creatures need His assistance and guidance, mothers need Him most of all. Only those who have passed through the ordeal of motherhood can fully understand my meaning. The necessity of leaning on this Friend, who is ever present and all-sustaining. It sometimes seems very hard, yes, well nigh impossible to be patient and brave; but it can be done, and God will help us each day.

"The well-born of children is declined by their parents; their dispositions, their characters, their weal or woe for time and, perhaps, eternity is decided before their birth.

"Are you living, mothers, so that the little ones, so soon to be in your loving embrace, shall have for an inheritance a gentle disposition, true and faithful, a gift from you? Although you are, perhaps, passing through trials the severest, and requiring almost superhuman strength to be cheerful and trustful to the end; but how sweet, at these dark times, to know that the everlasting Arms are benevolently to uphold and sustain and bless.

"He knows what mothers endure, and is near, so near, to help and to strengthen if you will but let Him.

"Our burdens must be borne, but one day at a time, all will soon be brighter, and when all seems the darkest and most hopeless, cheer up, joy and rest are a little beyond. Only live now, that by and by you may be enabled to look back to these days of pain and trial with the cheering thought that with God's assistance you did the best you could.

"One thought more. So many wives dread, yes evade motherhood. Of course it implies care, pain and anxiety, but if the Lord of Paradise would entrust to your keeping, one a little lower than the angels, would you refuse the gift?

"Women unwilling to assume the responsibility and blessing that motherhood brings, should never become wives. We must one day give an account for this matter, and it seems to me to be of the most vital importance.

"May the dear Father help all to be faithful."

PRAYER LEAGUE.

Concert for September 13th.

Memory texts, 1 Peter 1:13, 16.

Subjects: Sunday schools, teachers and scholars; Zion's Hope, Temperance Union, and the temperance cause in the nation.

Eleanor.

We respectfully request the sisters of the League to pray for Sr. A. — that God may move upon the heart of one who is unjustly withholding from some who need help, the money which she has earned by severe toil and which she greatly needs.—E. P. HOME COLUMN MISSIONARY FUND.

Sr. Maria Rainbolt, Galesburg, Mo. $5.00
Sr. M. L. Chapelle, Deadwood, Dakota $4.50
Sr. Sarah J. Green, Los Angeles, Cal. $2.00
Sr. Eleanor Gould, Battle Lake, Minn. $1.00
Sr. J. S. Ross, Moorhead, Iowa $25.00
Sr. L. A. Hutchins, Richfield, Mich. $25.00
Sr. Jane Pratt, Creston, Iowa $50.00
Sr. Jennie Rooker, Monett, Mo. $25.00
Sr. Margaret J. Head, Clarksdale, Mo. $9.00
Sr. Ella Miller, Little Sioux, Iowa $25.00
Eleanor, Iowa. August 30th.

EXTRACTS FROM LETTERS.

Sister Lizzie Winn, Kansas City, Missouri, writes:—"The Home Column is both strengthening and instructive to me. The chief object of a mother's life should be the training up of her family in the nurture and admonition of the Lord from the woldile and her fatherless child will be derived from the Prayer League if those who have engaged in it prove faithful. It seems to me that some hour in the afternoon would suit busy housewives better. It is hard especially for farmers wives to lay aside work in the morning hours, but in the afternoon many could do so.

Sister Annie, of J., Michigan, writes:

"What from the first I esteemed a pleasure, I now regard as a duty, namely, the sending in of my name to the Prayer League. I do not know what I could do without the Herald. My little boy takes the Hope. I would like the Autumn Leaves but can not afford it at present. My husband is most of the time in the field as a missionary and I often feel that I would like to be with him, helping in the good work, but I have my family to care for and I know my first duty is at home, therefore I strive to be content and do the best I can.

Sister Julia Needham, Wheeler's Grove, Iowa, writes:—"I am striving to do the will of my heavenly Father. I have been sorely afflicted for several years, but have the promise, if I am faithful, that I shall be healed. I ask your prayers that I may have patience to endure and faith to be healed.

TAWAN CITY, Mich., Aug. 18th.

Dear Sisters:—I see letters from almost every part, but very few from here. If you think anything about it, you may think we are idle, but we have not been idle, only a little neglectful. I would often like to write; but being burdened with many cares, it is so much easier to wait a while than go right at once before the inclination to write leaves us. I am glad the Prayer League has been started for I think it will be a great help to us mothers. I think that some of the sisters here will send in their names before long. We have a sisters' prayer meeting here. I will tell you how it is conducted. We have no church so we sisters thought we would try to do something to aid in building one. We meet together every Thursday afternoon at two o'clock, and one of the sisters opens the meeting. We have singing and praying; then a chapter is read from the Scriptures and we have prayer and testimony. Afterwards we sew or knit until five o'clock, when we close by prayer. We have been blessed in meeting together, and we intend to sell whatever is made and give the proceeds to help build a church. Please tell us what the Home Column Missionary Fund is for. Praying that God will bless all his Saints with wisdom, that we may do all things right and in accordance with his will.

Your sister in the one faith,

LaZa Cook.

Sister Walker:—Thinking perhaps I am not doing right in keeping my information to myself, I wish to relate two visions I had last spring. Sunday, February 19th, it rained all day and, as I could not attend service, I went to see a sick brother. After coming home, when about to retire, my husband called my attention to some mail matter that had been brought in during the day, and as some of it concerned the Autumn Leaves, I became quite interested in the work of the church. My husband not feeling inclined to talk, I went to sleep. After sleeping a short time, I awoke and realized that I was at home and in my own room. Suddenly my spirit was taken from me and I found myself in Bro. Stebbins' sitting room. Just in front of me, in a large arm chair, sat a strange looking personage, dressed in gray clothes. His hair long and cut straight around, was jet black. His complexion a brown color of a copper. I asked what did this mean? When I was told this is one of the South Sea Islanders,

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who will be called and set apart by the church as a missionary to his own people. I knew he was not a bad man as soon as I saw him, and his countenance showed a remarkable degree of intelligence; yet I knew he was from some foreign nation.

I was then taken to a building (yet all the time I knew my body was at home and in bed) such a building for size, I never saw. I went on a wall and looked in. I saw men and women of almost every nation on earth, sitting in groups in this building. I was told these had obeyed the gospel and were joint heirs with Christ, the same degree before.

I was then directed to manifest my love to them by going and grasping their hands. I never felt the love of God to such a degree before.

A strange looking personage (he seemed to be an Italian) came to me and said for me to come in, when I said, "No; I am not worthy to come in before you." I then went in and told him I wanted to manifest my love for them in some way. He said "don't be partial to any of them, for you can not shake hands with them all; but I will take you to walk among them," and so he did. There were Indians, French, Spanish, Portuguese, Germans, Italians, Turks, Arabs, Some people who had entered in and made up my mind to fight it and oppose it. Now I felt the Spirit of God burn within me to such a degree that I wanted to manifest my love to them by going and grasping their hands. I never felt the love of God to such a degree before.

Steampship Alameda, Aug. 1st.

Dear Sister Frances:-We have taken our final leave of Australia and the warm-hearted Saints there, and are now speeding homeward. Before leaving Forster, we had the privilege of attending a prayer meeting, held in Forster. After hearing that they were to leave San Francisco on the June boat we all looked forward with anticipated pleasure to the coming conference, feeling sure they would bring with them the good spirit of the General Conference, in which they had been sent forth; nor were we disappointed. Our conference at Forster was truly a feast to the soul: all enjoyed it. And as I listened to Bro. Wight preaching the high truth, and being the demonstration and power of the Spirit, I felt as if I would rather glide on my armor, and go forth to a fresh conflict than to be returning homeward. Had it not been that Mr. Burton's affliction of his throat made our return necessary, we would willingly have remained another year or two, and foregone the pleasure that we now anticipate of meeting with friends and family.

The voyage has not been any bad weather during the voyage so far, though there has been a strong wind all the way,—with the exception of the last two days—there has been no heavy sea. I have sometimes wondered how it was that the wind blew so hard and so steady without getting up a sea. Only forty-eight hours remain now until our expected arrival at San Francisco.

To-day is beautiful: the clear sky and pure air make us feel that we are getting into the atmosphere of California. The day we were at Auck-land was very cold and stormy; so we did not enjoy our visit there very much. The weather was beautiful when we were at Honolulu and the passengers all went ashore, and all but ourselves took carriages and drove around about the place. We felt as if we would have liked to have done the same, and have seen some of the beautiful sights of that delightful little place; but it required money that we could not well afford, and remembering Him whose feet were often travel-worn and weary, we lifted up our hearts and were glad. We walked about a little, passed the king's palace, and went through the courthouse grounds; saw some very peculiar looking trees—one might think they were made with cunning device, rather than that they grew naturally. It is very much out of fashion to walk, on that island, and attend any official meeting; so, unless you have any ship. The ship was not to sail till ten a. m. the next day. At six in the morning the other passengers all took carriages again and went for a drive over a portion of the island to the cliffs, at a cost of two dollars each, and were back again at eight for breakfast. We did not go, and have since been avoided more than we were before. I used to try to travel economically, but was made to feel their standing in society, especially if they bear the name of Latter Day Saints. Do not such declare plainly that "They seek a city which hath foundations, whose builder and maker is God?" The native Band's men of Honolulu honored the ship and passengers by bringing in fish, live chickens, and giving us some good music. They looked too, all dressed in white with black caps; but they were soon hidden from our view by the crowd of people that gathered to see the departure of their friends.

About thirty passengers came on board at Honolulu, making nearly a full number of saloon passengers, and nearly as many at table most of the time; and at meal time one might suppose they had entered into a large eating establishment in some city, by the clatter of dishes and hurrying to and fro of waiters and popping of champagne and beer bottles. I have not enjoyed the passage myself nearly as well as I did going, albeit we are homeward bound; my bodily health has been rather out of tone, which is quite unusual for me; but I am beginning to feel more like myself these last few days, and am recovering my appetite.

The passengers have been entertained several evenings by concerts and lectures; have had the pleasure of listening to the singing of Miss Lawrence, one of the Fisk Jubilee Singers. Among those who lectured were, first, Mr. Booth, the great temperance lecturer, who gave an interesting account of his life as a private soldier in the American war. Next was Professor Royce, on mesmerism. Following these, on Sunday evening, Mr. Burton was invited by the Purser to lecture on religion. His discourse was cut short by the work of his discourse the conversation of our Lord with the woman of Samara, and briefly showed that "all worshippers, worship in spirit, but the true worshippers must worship in spirit and in truth." He then spoke concerning what is truth, the sum of which was, "thy word, O God, is truth;" then the true worshippers must worship according to the word; and farther, that the question of the religious world to-day was not so much to know what was believed and taught for doctrine, but in order that the voice of the Lord be made to speak, and taught for doctrine eighteen hundred years ago, but how much of it was to be believed and practiced to-day.

Last Tuesday evening Mr. Harris, an evangelist, who joined us at Honolulu, lectured concern-
The work is going the Japanese; He has been a promising field of labor, and bids fair to become entirely Christianized, and that not in the very one.

giving to our Heavenly Father for all his mercies the Lord to save her dear mother.

walking match, the three-legged race, and the being remarkable for, was their universal far distant future.

a childlike simplicity, (its victorious aspects, kind neighbors were soon by her afflicted one could not now speak beyond a danger and the kind care He has vouchsafed towards us, and now we are about to join our children again, and called the attention of the friends of Mrs. Mary Anderson, living in Kearney county, Nebraska, that we have been protected in all our travelings, and now we are trying to hold our own. Brethren Bronson, Blair and H. O. Smith have all done us good service this summer, and I understand that some are now ready to be baptized. We would be pleased to see many more unite with us in this great work of salvation.

Your brother,
J. W. WALSHE.

ANTWERP, Ohio, Aug. 23d.
Bro. David Dancer,—The work is still winning its way here. Bro. Springer left on the 21st the especial care of looking after us, as he expects to go to Virginia in a short time. He baptized three while here last time, and blessed four children. He has done a noble work, and we were sorry to have to part with him. We expect Bro. C. Scott next week to attend a two days meeting the 1st and 2d of September. Prejudice is giving way and some are investigating, and are near the kingdom. We hope they may come in during the two days meeting.

Yours,
John EKER.

LIMBERICH, Ohio, August 23d.
Bro. Joseph,—Having just returned home from a tour in West Virginia, where I have been laboring since the 30th of June, I essay to speak through the Herald relative to the work in the localities visited. I have never known of so many opportunities for presenting our claims as are now offered us in this district.

The debate to which I referred in my last, began on the 7th and continued three days. Bro. E. L. Kelley was on hand promptly and relieved me from the task of meeting Rev. Archibald of the Disciple order, who requested me to bring the ablest man we had, to meet him. Bro. Kelley did not assume to be the ablest, but would venture to meet the conceited egotist. It was apparent in a short time that the boastful Disciple had more on band than he could handle.

The proposition was, "Is the Book of Mormon of Divine origin and worthy the belief of all men?" Our opponent had Beadle, which he attempted to use as a witness, but the bottom was knocked out of his garbled statements as often as they were offered, and every point of opposition answered with ease and clearness by the affirmative. It was plain to be seen that our opponent failed to establish a point, unless slurs and aspersions would establish it. At the close Bro. Kelley proposed that they continue the discussion another day, and that Mr. Archibald affirm that "the Disciple Church is the Church of God in fact," but he said "he was too nearly worn out; it was too hot," etc. a polite way to refuse. Bro. Kelley preached three times before the discussion began, and once afterward to an interested people. He left with the good wishes of the people in general. I have this to say: He is a tower of strength, and may he long live to use his influence in behalf of the great latter day work.

I continued meetings Friday and Saturday nights, Sunday morning and afternoon, baptized the wife of Bro. Albert Scott on Sunday afternoon, confirmed her, administered the sacrament and blessed their four children.

On the following Wednesday, Bro. W. W. Cross took me over on Indian Creek, some fourteen miles, where I spoke on Thursday evening.
ing, after which I baptised Mrs. Sarah Hoffmman. She has long been a Disciple, but she knew the "joyful sound" add obeyed the call. She was born in 1812.

I left for Ohio on the 17th Inst., and on the night of the 18th, in company with Elder A. W. Kriebel, of Wellston, Ohio, we began services at Irwin Street not exactly where we were permitted to speak four times, to interested assemblies. A private house would not hold the people, and we could not get a public one just now, but think we will by and by. I shall remain at home till after our conference. We expect a number of leading officials here and anticipate a good time.

Yours in hope,
L. R. DEVORE.

SHERIDAN, NEVADA, AUGUST 12TH.

DEAR HERALD:--The church in this part has been slumbering like the foolish virgins until we heard of the large work, and we could not get a public one just now, but think we will by and by. I shall remain at home till after our conference. We expect a number of leading officials here and anticipate a good time.

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To the Saints at adjacent points we simply say, You and the needs of the work there are not lost sight of, and will be reached as fast as opportunity allows. Communicate to us your needs.

Rejoicing in the work, and laboring for its triumph, I am yours,
R. ETZENHouser.

SMILEY, TEXAS, AUGUST 4TH.

BRO. JOSPEH SMITH.--I feel it to be my duty to write again to the Herald. I am still a lover of Christ and the gospel. The Lord blesses me continually and gives me health and of his Spirit, to help me to bear up under many trials.

Much as I love to be with the Saints, yet my lot is cast among those of other denominations, evidently for some purpose. In the absence of any of our ministers I doubly appreciate the Herald and Autumn Leaves. Camp-meetings are being held here by the Methodists and Baptists, each converting members from the ranks of the other. I do long to see some of our able ministers come here and preach to these poor inquiring souls. I believe that the Saints, in the kingdom and I have long prayed that the restored gospel might be declared unto them in this land.

Your sister,
N. V. PEARSON.

ST. JOSEPH, MO, AUGUST 20TH.

BRO. JOSEPH SMITH.--The work of the Lord is still precious to my soul, as it ever has been during the past twenty-two years. As a progressive work it is simply grand. Its history is free from any retrograding steps upon the part of its general and special doctrinal features. Fifty-eight years have not instanced a time when a false doctrine met to make any progress with the Saints, that it is mankind that has made the effort to destroy. Those who choose can enter the kingdom and I have long prayed that the restored gospel might be declared unto them in this land.

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3192 Caroline St., St. Louis, Mo., August 17th.

Brothers Smith and Blair:--In the past two years (since 1856) but little space in the Herald has been claimed by me, possibly in the main because of not being in active service.

The occasional examination from what standpoint contributors write has occasioned much thought, which oft suggested the query, How much would be written if the superabundance of self were kept out? Which seems not the easiest thing that mortal may achieve. That some good contributors have gone to the extreme of not writing, while the spontaneity of others has been too fruitful, is an unpleasant but certain fact, and the work in the sections where they may move, possibly does not have that representational that it is entitled to and if such is the case, some loss is sustained.

The "judgment" lately rendered by Bro. Albert Haws with himself was suggestive. Could I lay just claim to similar courage? While the sons of men have long sung, "Crown him Lord of all," in the very narrow of their bones (but not by any means always kept there) there has been, and is a slight chain of "Crown me Lord of all," or in a crude form, "We killed the bear." That written you may put us into the crucible, but if a certain amount of polish must issue therefrom what difference is it? To ask at the hand of another that which we would not perform is certainly ignoble; while to fail to conceive when compared to his own conscience. Who ever saw that sky so fair that it could not be, and was not at length clouded to some extent? And while sunshine and shadow last, must it not remain so?

That the fortune and fate of God's work has been alternate sunshine and darkness from the time of the garden Eden, all men know. And who is it that does not know, especially of the Saints, that it is mankind that has made the colors, whether they have been the slightest tints in departure from sunlight; the sombre hue of decay, or the blackness of those climes where the sun shines not.

While men may have felt disappointment because their laws and rain were not at their command to be controlled, is it not clear that the formation of the spiritual firmament is grander, more sublime and an eminently more fitting work! Think of it, to wreath the very crowns we shall wear, and by influence, contribute to others aid.

O, for the day when truth and right, good will toward men and honor to God will satiate the desires and be the ambition of all! Why can it not be now among Saints? Who is so blind as to not see that falsification, slander and the like, must, in their results, come home to roost; and that while it may gratify a sensual desire; reach for a time and degree the end aimed at, it must most despicably fail. Of the work as a whole, and of the church as an Institution, it is written: "No weapon that is formed against thee shall prosper." Why not? It must be because it is founded in truth and right.

The meritorious efforts of the Saints of St. Louis to build a house of worship, are so far crownèd with success that the first coat of plaster is on, and is from four to six weeks the entire comple­tion, furnishing and all, will be accomplished.

Upon the principle of honor to whom honor is due, the Saints desire that Bro. J. W. Gillen shall be on hand for the opening of the church, to direct the exercises and perform such part himself as shall, to him, seem fitting. In this we cheerfully acquiesce. Will Bro. Gillen appoint us as to this? Since taking up the work here five have been added by baptism. Five have also passed over the river, two of them not of the membership.

Will all attend to their own affairs the future would be very bright with promise. The arch-enemy of the work is not going to let the church building pass in silence or without an effort to destroy. Those who choose can enter his employ, "sow to the wind," and to the "whirlwind reap destruction!" for so it is written." Idle gossip and meddling are splendid tools to accomplish such work.

We have been shown some of our work and have been assisted thus far. Will receive suggestions from any; commands from none save the missionary in charge. Those having complaints will have a patient hearing by either him or us, but no one else is authorized to receive for us, and any who are compelled to, will please refer the one complaining direct to one of us.

To the Saints at adjacent points we simply say, You and the needs of the work there are not lost sight of, and will be reached as fast as opportunity allows. Communicate to us your needs.

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Your sister,
N. V. PEARSON.
no place for doubt. If we lay hold upon this one idea of his omnipotence and omniscience. If we "sanctify the Lord God in our hearts," what room is there for any one else? None. Can Satan possess a heart in which the Lord God is set apart? The hope and potent promise of immortality and eternal life, given of God unto us who believe, "set apart in earthly vessels" is "ran ant to Him, and one hope of our body and one hope of our spirit." Torment is not of God; hence we should renounce it, and bring to mind God's supremacy. In that thought alone we behold how "all things in heaven, on earth, and beneath the earth are subject unto Him."

May have placed themselves in subjection unto unwarranted fears; and "fear hath torment." If we accept the judgment, and stultifies the conscience. If there is any "secret" selling, any smuggling, the consciences of the Saints are free; their voice and vote were unequivocally against the traffic. Secret work shall not have their consent. Think of a drapery-shop; look at its unhallowed products; see the drunkard, look into his unhappy, cheerless home-place; and the Latter Day Saints point out these to a friend and say: "I voted to have it so!" By our vote, in what direction do we cast our influence? Can we preach Christ to sinners, and vote for a traffic's existence that aids in turning out the worst class of sinners?

The latter part of June several sisters met at our home and a Prayer League was organized, a local one. Sr. Potter secretary. A very good time was enjoyed, the Spirit's presence appearing. The last Thursday in July thirteen sisters met at the home of the secretary and a most enjoyable time was had, in relating their several "experiences" while at private devotion. Their day is Wednesday—and they are now adopting the "lesson" named in Home Column each week. The League is doing good here, and we seek God's continued blessing upon it, not only here but everywhere. The hours will be hallowed in the memories of thousands if the sisters everywhere will unite. Come, sisters, and prevail with God!

When I thought of the sisters in St. Joseph scattered over the land—alas at times reading the same Scripture, praying for one object, it seemed blessed to me—and a good thing. Let the church develop her spiritual powers. There are reserved, holy forces yet to be developed out that shall make Zion great. Young men, and young women, stand fast in the Lord; ye are the hope of the church. We are not onlymillions, but progress in all works. Success should attend all our efforts as a church when the church seeks to make advancement. The newspapers published by our brethren need a hearty lift; members should not be afraid to take hold of them and make them successful for great good. The Herald, Expositor, Autumn Leaves, etc., can not consistently deal with questions of importance not strictly religious or moral; these other papers can treat of issues of another type—and coming from the Latter Day Saints it will give us prestige. We have been slow but sure in our work as a church, and now, seeing we are gaining prominence by righteous conduct let us be heard on all questions, civil, social, moral, religious; and branch out maintaining independence, but not obstinacy, nor backboned neutrality. We are not a neutral people, can not be. We are a people justly concerned for the good of all, and so should our publications be; fearless, yet truthful; bold, yet accessible; and by an unflinching integrity on the side of God, humanity and right, the papers of our church, religious and civil, shall be unsawed by any one's adverse opinion; nor yet "crawlfish" for policy's sake. No policy but an honest one, weighed in God's balance can be safely employed by the Latter Day Saints. These papers are, I presume, rather a "venture," but should be successful. We need them: the world is in need of them. Too much sentimentality exists. Let us have facts, truths, and straightforward literature. Many Saints can "leave off" other papers of a "news" sort and take "our own" instead; not exclusively, but "give a lift" they will be readable; good material; and as prestige rightly sought and won is good to possess, let us reach out and get it. The world has too long looked upon us as an exclusive, illiterate, know little-class; let us seek by legitimate methods to prove to the contrary, and do it in an honorable though not menial way.

Yours, hopefully, J. F. McDowell.

CAMERON, MO., Aug. 24th.

Bro. Dancer,—I have been preaching lately in DeKalb county, Missouri. Baptized one the 11th, and two the 19th of this month. Calls for preaching more than I can fill. My health is poor but will return to Iowa next week.

Yours in gospel bonds and witness,

W. T. BARTH.

Communications.

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

THE FUTURE STATE.

The following article was, by request, written as a review of a sermon preached by a minister in Creston, Iowa. It was published in the Advertiser there, and is clipped by us from that paper:

Both in accordance with Scripture and reason are the views expressed that the future life will be one of intellectual activity as well as of holiness and worship. It is well said that while there will be a fulness of rest it will not be a rest in idleness, nor simply a place for the singing of hymns. It is evident from the Scripture that for those who attain the paradise of the intermediate state, and afterwards the condition of blessedness known as the first resurrection, there will be a glorious opportunity for a growth in knowledge, and in every good way, such as can not be found in this life, and as never will be here in mortality. In fact this life will be looked back upon as rudimentary, as having been only a beginning, like the A, B, C of childhood; the soul will seem to those who attain that blessed condition through learning and obeying to the best of their ability while here, and thus preparing for the advanced state.

But on other points the speaker seemed to be very undecided as to what he should teach and what he could believe. For instance he says:

"Mothers frequently ask, Will my child always remain a child? Will it still be a babe or a little one when I meet it in the heavenly home?" To this he answers: "We know not. Children may be children forever. . . . And yet I scarcely think that you will find them as when they left you. The probable laws of the
spiritual realm are such that from the first they will begin to grow and develop in all graces of mind and heart. Your children still—recognized and loved, but richer, riper, maturer than when they left you last, so that if it had been part of mind and body if it had lived on earth, so in the heavenly land it has gone forward, and as Longfellow beautifully expresses it, it is no longer a child, but a "beautified maiden," or a "fair, noble youth."

Immediately after he says, "A babe may say," just as he says above, "Children may be children forever." But if so then they could neither be "beautified maidens" nor "fair, noble youths," by reason of growth in the spiritual world. Hence there is no consolation to the mourning mother whose question is still unanswered. For, according to the speaker, he is in the dark as much as the inquirer is, and he can give no assurance as to which hypothesis is correct. He does not appear to be aware of the fact that when the resurrection day shall come the soul will separate itself from the body. Then the speaker declared that it is the body that grows and that it is the body that grows in stature. Between the time of death and the time of resurrection the spirits of men are either in the paradise of God or in the prison house, and in either place they are awaiting their reunion with the bodies they were severed from, or with the literal bodies that God shall give them, in accordance with the saying of Paul, 1 Corinthians 15: 58, namely that God will give "to every seed his own body." That is the body of form and size that was laid down. And being resurrected they are then judged according to their earth-life of probation (hence according to their age and experience), and will there be seen and recognized by all who knew them as the ones who lived in mortal state.

Children are not to attain their full growth, not remain dwarfed forever because of sin and disease intercepted their growth in the previous mortal condition. And added to the instruction that they have received in the spirit state, they will be instructed in the physical, and come to possess them. And those parents who shall have obeyed God's word and gospel, and lived righteous; those who shall be fitted to again have charge of the pure spirits that were once committed to them, will be with them again. Of children the Savior said, "Of such is the kingdom of heaven," and that in heaven their spirits did always behold the face of his Father; in fact that they were and are, in their innocency, the emblems of that kingdom that is full of purity and peace. Therefore they must, necessarily, have part in the first resurrection, and only those parents (and others who have lived in mortal life to an accountable age) who make themselves worthy and ready, can enter where the children are, or dwell with them either in the spirit or in the resurrection state.

That there will be children in that time when the earth shall be glorified, shall be redeemed from sin and from every curse, shall become the dwelling place of God's people in the light of his eternal love, is certified by the prophet Isaiah, chapter 66, verse 20, where he says: "For the child shall not die but shall live five to an hundred years old;" and in the 22d verse he writes that the people of the Lord shall flourish as the grass, that they should be mighty in the land from the beginning of the world had man kept the commandments of God. Paul says of the righteous who will be alive at the coming of the Lord, that they will be changed "in a moment, in the twinkling of an eye" from mortality to immortality; not lose their bodies but have them made glorious like the Muster's, even by the power of God.

Again, Mr. VanWagner says that the phrases of the Bible which portray the future life are "not to be taken literally," and that, "while God has given us the best conceivable view of the spiritual world, we must not interpret them literally." Again he says: "All that the Bible states regarding heaven will be found there, but not as we conceive of these things; they are spiritual, eternal, invisible to mortal eyes." But if God has given us the best description that he could of the conditions and surroundings of the future life, and if all that the Bible states will be found there, then it is trifling with man to say that after all this information we do not really know anything about it; that, if God had the power, he could to inform us as to its situation, and blessedness, we should not have any confidence that it will be as he has stated it will be, otherwise that we can not conceive of it as he intends. For, though they be "spiritual, eternal," and at present invisible to the physical eye, yet to those who understand the promises of God, they are not invisible to the mental eye. Indeed the whole word of God declares that the ancients saw what was before them, and there was one who said he looked for a city "which hath foundations," that is something substantial and actual. Because a thing is spiritual and eternal it is not therefore unsubstantial, but all the more certain is it to be enduring, or, as the apostle expresses it, "that which faeth not away forever." The speaker said further that heaven is rather a state or condition; but wisely adds, "Still the words of Jesus seem to indicate that it also has locality," and he quotes the words of Christ, where he says, "I go to prepare a place for you." The words show that the place for disciples was not that already prepared from the foundation of the world, but that it will be a place, a locality, to prepare which was to be part of Christ's work after his having obtained power through his overcoming death and the winning the victory over Satan, Mr. V. W. means literal and sound in his views that the very demand of man's being is for a home, an abiding place; that such is necessary for his happiness and comfort. And if so here then we have no reason to suppose that it will be any the less the case hereafter. This very demand of the heart, yes, of the whole soul of man, is evidence that man is not only now a substantial being and its wants real, but that so he always will be, at least to the end of time, because forever to be referred to him in the resurrection. His wants will be real, both as to his need of a home and of everything else that God made and intended for him when he created him and called him good, as a part of his work. For whereas creation was evidently given for both the body and soul, both as a dual being, body and spirit; and as such we gather from the word of God that when the body and spirit are reunited he will again be a real man, as substantial as he was before, though no longer mortal but immortal. Christ is preparing and will prepare for redeemed all things necessary for his happiness, according to his loving wisdom and mighty power, whereby, as Paul says, "he is able to subdue all things unto himself."

The speaker asked the question, "Shall we recognize those that we loved and associated with in this earthly life, that we shall, but not as we do here. Well, why not? This calls to mind the fact that the great trouble with most of the modern faiths is that they make the future life unreal, unsubstantial, composed of nothing at all. Or even more phantomlike than some of them are. Yet did not God make man a real man, a living soul, one composed of elements that constitute body and spirit? And has not Christ proposed to redeem all mankind, even everything that was lost in the fall, so far as man will accept himself? Did not the Spirit of Christ take upon him the tabernacle, as is written in Hebrews 10: 5, "Wherefore when he cometh into the world he saith, A body hast thou prepared me." And what for? I answer that he said first that he might himself, "for the suffering of death be crowned with glory and honor," as Paul says in Hebrews 2: 9; but second, that he might also bring up from every power of death "All who are in their graves," as is written in John 11: 23. The resurrection of substance like his own after he was resurrected. Of him it is written that he told Thomas to touch him, and see that he was a veritable body, that he was not merely a spirit, for a spirit had not flesh and bones as he said that he had. He also ate the fish and honeycomb before them, and I do not believe that he did this as a show but to present the fact that he was again a whole man, or as God had created him at the beginning. That eating will be one of the enjoyments of created man after the resurrection is particularly stated in Revelation 22: 2, where it says that by the side of the river that flows or will flow from out the throne of God, there will be trees bearing twelve kinds of fruit, yielding their fruit every month (evidently for God's people,) without winter, and for the healing of the nations."

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THE SAINTS' HERALD.
We read in Daniel 7:27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Hence being under the beginning of the kingdom of God, it is the duty of the redeemed to do all things, according to God's will, to be pleasing to God, and to glorify his name. The song of the redeemed, as found in Revelation 5:10, was and is: "And we shall reign on the earth." So that to despise this body of ours, or this earth that God has created and which he will make glorious, is to despise those things for which Christ died, and without which man can neither have eternal life nor eternal worship.

Yes, the heaven of the saints will be a locality, a place, a home, and we shall see those we love, if worthy and they are worthy to see us, and we shall discern each other as we do now. We shall be real as we are now, and with the same faculties that God endowed man with at the beginning of his creation. The redemption which Christ wrought out for man would be no redemption whatever.

As Paul asked, what advantage was it to him that he had fought with the wild beasts at Ephesus if the dead were not to rise, so we ask if we are to gain nothing by or through all that this body endures, if all is lost but the spirit, what is the object of this life-long fight against such terrible odds as are arrayed against us? Well did Paul say (1 Cor. 15:13, 14): "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain, and your faith is also vain." He knew that his hope was, that, as the whole being of man has shared in the contest, so when the whole man conquered its foes it must share in all the triumphs and benefits of the victory.

As for the material of the body, we learn that man has discovered fifty-seven, or more, elementary substances of this earth, numbers of which were not known to the ancients. As the apostle said, in Romans 8:22--"We know that the whole creation groaneth together in pain and suffering." In the cooperative agency of the universe, a principle is working to give expression to the inalienable rights of man. Man is and where it is, and one for which we labor and strive, that we may have an inheritance the like of which was never before prepared, and we who are to share in the possession of it.

We see that the world to come, the kingdom of God, is the kingdom of God in its renewed state, and that Christ will be the Lord and King of the earth, and that his kingdom shall be a kingdom of righteousness and peace. It is a kingdom of spiritual adoption merely, but that the Redeemer should stand ready to give the inheritance which God covenanted to give for his kingdom to which man has contributed, and his own work and righteousness, to wit, the redemption of our bodies. He does not leave us in any doubt about what kind of an adoption they expected, but shows that it was not a spiritual adoption merely, but that the redemption of their bodies was the grand ultimatum that they hoped for in Christ. Therefore Paul kept his body "in subjection" to the will of God, that, when it should be redeemed, it (as well as his spirit) might be in the best condition possible, fitted to receive the crown as the whole man that God created, not a part of it missing or left out.

Paul knew that Christ came for the express purpose of abolishing death (2 Timothy 1:10), and of destroying him that had, and still has, the power of death, that is, the devil (Hebrews 2:14), so that those whose souls might return back and possess the inheritance that God covenanted at the beginning to give to the race. For, it is written in Psalms 115:16, that the "heavens are the Lord's, but the earth hath he given to the children of men," undoubtedly as an inheritance forever, not merely as a temporary abiding place. For, in Numbers 14:21, he says, "As truly as I live, the whole earth shall be full of the glory of the Lord." If Christ is the Head of the earth, the earth will become the everlasting inheritance of the righteous, even a sure dwelling place, and a place of glory and of the kingdom of God in power.

The covenant that God made with Christ (Philippians 3:10) was and is: "And we shall reign on the earth." That is, there must be a "sacred dwelling place, and a place of glory and of the kingdom of God in power."

The covenant that God made with Christ was referred to the day of Christ's coming (1 Corinthians 15:24), as if the whole earth is to be "the Lord's, but the earth hath he given to the children of men," undoubtedly as an inheritance forever, not merely as a temporary abiding place. For, in Numbers 14:21, he says, "As truly as I live, the whole earth shall be full of the glory of the Lord." If Christ is the Head of the earth, the earth will become the everlasting inheritance of the righteous, even a sure dwelling place, and a place of glory and of the kingdom of God in power.

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Christ, that in the future state man will have a substantial body of a glorious nature, one that will exceed the sun in its splendor of appearance, even as the body of Christ did? Or that it will be indestructible, and limited to material things?

In Matthew 13:45, Jesus said:—“Then shall the righteous shine forth as the sun in the kingdom of my Father.” And in 1 Corinthians 15:45, Paul wrote that in the resurrection some shall shine as the stars.

The former shall shine with the glory of the sun, while others will be as the moon, and still others will have only the glory of the stars, and in this latter they shall vary in glory as the stars. So the children of men will only obtain what they are living for; “every man in his own order,” being the statement of Paul in 1 Corinthians 15:23.

As Mr. V. has well said, God will not destroy individuality nor take away from him anything that is good, and as he also remarks, man will then have no mental or spiritual powers which shall not be brought into useful exercise, enlarged and made more ample by an ever increasing knowledge.” So as a perfect man he will have bodily powers and physical abilities that will be rightly used; and such as will be of the greatest value for his own happiness and usefulness and to conduct to that of those around him.

H. A. STEPHENS.

A GLANCE AT JEWISH HISTORY.—No. 7.

BY ELDER WILLIAM KENDRICK.

THE ZEALOTS A. D. 67, 68.

The arrival of John of Gischala at Jerusalem had a depressing influence on the hopes of the insurgent citizens. That subtle chief would fain have persuaded them that he and his adherents came voluntarily to devote their talents and blood to the defense of their city and temple; but the appearance of his breathless host and the tales of terror which escaped, soon revealed the sad truth that they had fled before a victorious enemy, and that the strong frontier province lay bleeding and bound beneath the foot of the Roman.

The spirit of faction had been long brooding in Jerusalem; but the presence of this unprincipled but able man caused it to break out into that dreadful strife which continued to rage with suicidal pertinacity until the end, and marked the last days of this unhappy city with horrors unexampled in history.

Influenced by his exhortations, the young and bold became more vehement than ever, while the old and timorous saw, in the fate of Galilee, the utter hopelessness of the Jewish cause. Thus party strife growing daily more stern and deadly, divided not only the nation, but entered into every house; and bursting all the bonds of kindred and friendship, made every family a scene of bitter, and often bloody contention. Nor was this spirit confined to the metropolis; every city and village yet unsubdued was rent in the same manner; and the brand of mutual animosity seemed more cruel than the sword of the Roman. Bands of desperate villains spread themselves over the land, holding the sword in their hand and committing the greatest enormities, under pretense of chastising those who favored the invaders. At length a great multitude of these banditti crept by stealth, into Jerusalem, and formed a powerful and virtual faction, which proceeded from one enormity to another, until they began to murder, in open day, the most eminent persons in the city. But as if this tyranny were not enough, the Zealots, as these robbers were called, proceeded to trample upon the dearest and most sacred of the national institutions—that of the priesthood.

None but the sons of Aaron were eligible to this holy office; but these wretches took upon themselves to appoint the High Priests out of the meanest and most degraded families, and to depose them at pleasure. They placed in this high dignity a person so ignorant and clownish that his rude awkwardness in his habiliments made his appearance the signal for jeers and laughter. Such an affront upon public decency roused the indignation of the populace, which was inflamed by the outrages of the Ananians, the chief of the Aarican priests; and they eagerly demanded to be led on against the formidable faction which was so tyrannizing over them.

Ananus accordingly endeavored to bring the vast and tumultuous horde of the people into some sort of organization; for the Zealots were numerous, daring, well armed, and accustomed to fighting. And now began a terrific civil war, which furiously raged in the lanes and streets of the city, regardless of the common enemy that was approaching from without. After awhile the Zealots, overpowered by superior numbers, retreated into the Temple, whose sacred floors were deluged with blood. The party of the High Priests did not think proper to press their victory; but the Zealots, as they contended themselves with setting a strong and well armed guard over the enemy, who had entrenched themselves in the inner court. The wily John of Gischala openly favored the popular cause, and, being forward in counsel, was deputed to treat with the Zealots; but with the deepest treachery, he had been holding secret communications with the latter, and now exhorted them to call in aid from an external source. A hasty message was accordingly sent to the Idumeans, who now occupied the southern part of Judea, appealing to them for deliverance against Ananus, whom it charged with a design to betray the liberties of the city and nation to the Romans. The warrior temper of the Idumeans made this application acceptable, and a large army of twenty thousand, raised in an incredibly short time, proceeded by forced marches, to the walls of Jerusalem. There, however, they found the gates shut against them; nor could they obtain entrance till the Zealots, taking advantage of a dreadful storm of thunder and rain by night, opened the doors of the Temple unperceived, and, stealing down to the city gates, admitted their allies. The besieging party now henceforth found themselves in a twofold danger, being between two hostile armies began to despair of life. The habitual ferocity of the Idumeans was increased to fury by the delay and exposure to which they had been subjected beneath the walls, and they showed neither pity nor mercy, and the furious men and the shrieks of terrified women mingled with the fierce blasts of the wind and the roaring of the thunder on that fearful night. The battle swayed to and fro around and within the Temple; and the break of day revealed eight thousand five hundred corpses bathed in their own blood on the sacred pavement. Ananus himself lay among the slain; and his body, after being subjected to the utmost indignity, was cast out, unburied to the dogs and vultures. Thus fell a man who might, humanly speaking, have restored peace to the land by the influence of his position of his counsels. The grandeur of his rank and office, and the nobility of his descent, were illustrated by his personal character. He had maintained a spotless reputation for justice and honor in those degenerate times; he was affable and benignant in his manners, and disinterested in his policy, preferring the welfare of the people to his own advantage. He was a strenuous advocate for peace and submission to the Romans; and having already, by his influence with the people, acquired a decided superiority over the war party, he might but for the treachery of John, have yet obtained honorable terms of peace from Vespasian. But the irreparable doom had gone forth from the Most High, and who could annul it? An unresisted massacre followed this night of blood; the populace being hewn down in the streets, and those of higher rank, after cruel scourgings and tortures to induce them to change their politics, being slain in the prisons; twelve thousand of the sort perished in the Temple, where there was one person whose murder calls for particular notice: Zacharias, son of Baruch, one of the most eminent of the citizens for wealth and honors, had made himself obnoxious to the Zealots by his probity and his testimony against their wickedness. Him they determined to get rid of; so summoning a sort of sanhedrin, consisting of seventy of their own creatures, they accused him of partalty to the Romans. Not a shadow of proof could be adduced of his criminality; but instead of defending himself, or making the righteous man press home upon the consciences of his accusers their transgression of the law of God, and the miseries they had brought upon the nation. His faithful testimony, as in the case of Stephen, suddenly and treacherously nullified, they clamored for a verdict; but, so clear was the innocence of the prisoner, that the pseudo judges brought him in guiltless, when two of the most daring of the Zealots rushed upon him with their swords, and slew him, with insult in the middle of the Temple, after

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which they cast his body out into the valley of Jehoshaphat.

From the names of this worthy man and his father, the place and circumstance of his death, and his virtuous character, some have rashly attempted to find the father and son connected; this may have been the Zacharias, the son of Barachias, whose death was alluded to by the Lord, as closing the list of martyrs whose blood should be avenged upon Jerusalem. And there certainly seems more probability that the martyr spoken of should be one slain in the last days of the city, than one who lived so long before as the prophet of the same name, of whose death we have no record, especially as we know that there was a deluge of righteous blood shed in Jerusalem after our blessed Lord's utterance of those solemn predictions, as the prophet of the same name, of whose works, blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, when he slew between the Temple and the altar, verily I say unto you, all these things shall come upon this generation."

At length the Idumeans grew weary of slaughter and began to feel indifferent at the position into which they had been betrayed; for having been artfully induced to come as national deliverers, they found themselves mere butchers of citizens. Having therefore first opened the gates, and liberated about two thousand prisoners, they returned to their own provinces, leaving the province and the villages were strewn with dead bodies in vast numbers, corrupting in the sun. The flocks of obscene vultures that sat lazily on the fences and housetops were utterly insufficient to consume the corpses; while the rampaging unburied slaved that lay in the streets of Jerusalem already threatened a pestilence.

The demons in human form who ruled with a rod of iron this ill-fated city, trampled under foot the laws of man, and laughed at the law of God. They affected to ridicule, as jangling impostures, the solemn predictions of the prophets, which they were madly accomplishing.

Without the city desolation was working its way no less surely. The band of robbers that had taken possession of the strongholds of the city, known by the name of Sicarii, or men of the Poniard, were engaged in wasting the country by fire and sword, massacring the population of the villages, and carrying their plunder into the fortress. The impunity of these wretch's emboldened others to band together for a like purpose; and thus was the face of the whole country infested with increasing hordes of these desperate men; and the daughter of Zion was stabbed to the heart, not only by the sword of the Romans, but by the dagger of their own unnatural children, far more cruel than the idolatrous Gentiles themselves. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and casts down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger."—Lamentations 1:1.

The respite, A. D. 68, 69.

The winter and spring of the year sixty-eight were occupied by the Romans in the subjugation of Perea, and Idumea. The former knowing in nature as 'the country beyond Jordan,' was soon reduced by the tribune, Placidus; who having advanced against Gadara, the chief city, and taken it by capitulation, overran the whole region with his troops.

A strenuous resistance was made at the town called town near the Jordan, perhaps the same with "Bethabara, where John was baptizing." A number of fugitives from Gadara had reinforced the garrison of this place, who on the approach of Placidus, sallied forth to give him battle. The old stratagem of a feigned flight drew the Jews from the walls into the plain, when their retreat being cut off by the cavalry, they were overthrown and put to the sword, with the exception of some who escaped, and settled among the Moabites. The Roman army now passed over the Jordan to the east, and regained the walls. But here a dire necessity prohibited the garrison within from admitting them, for the Roman troops were close upon their heels, and to admit the one would be to admit the other. They were therefore forced to surrender to their fate. But the closing of the gates was of little avail; for after a severe assault the walls were forced, and the inhabitants as usual, were slaughtered without mercy. The fate of this place so terrified the surrounding country that the inhabitants of the villages deserted their dwellings, and getting together in large numbers, fled towards the Jordan, hoping to reach Jericho, a strong cit of the other side. Placidus followed in the rear hewing them down with his cavalry at they fled; and when they came to the Jordan they found to their utter dismay that it could not be forded, for the rains had augmented the stream, and the current was both deep and rapid. It was the very spot where, of old, their fathers had passed over dryshod, the water dividing before the diviney guided tribes: "And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they bore the ark were come into Jordan, and the feet of the priests that bore the ark were dipped in the bottom of the water, (for Jordan overflowed all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zarethan; and those that came down towards the sea of the plain, even the Sudda, fail ed, and were cut off; and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan. And all the Israelites passed over dryshod, and the shrieks and groans of the dying told that the Roman sword was doing its bloody work, fast and fatally. Before them was the Jordan, rolling on its swollen and turbid waters in many a whirling eddy to the dead sea. There was but a choice of death. Fifteen thousand gave up their lives in the water; the number of those forced into the current was prodigious. The Dead Sea was covered (to use the words of the historian) with the floating corpses.

After this dreadful calamity the rest of Perea soon submitted to the conquerors. With the Idumeans Placidus and the Romans swayed the country to the east of Jordan, Vespasian himself had turned his attention to the south of Judea. Intelligence of a revolt in Gaul, which threatened serious consequences to the Empire, induced him
to hasten his operations, and to begin the campaign even before winter was over. Merging from strength to strength, and thence to Thamos, Lidda, and Jamnia, laying waste every town and village that offered resistance, and garrisoning the walled cities, he came to Emmaus. Here was an important pass that led to Jerusalem, to guard which the Roman commander thought proper to leave the fifth legion, while he continued his march southward into the very midst of Idumea. Having subdued this warlike province with much slaughter, and having overrun and laid waste the whole of “the hill country” and re-garrisoned the fortresses, he returned to Emmaus. Thence without delay, he traversed Samaria, and pitched his camp near the city of Sychar, or Shechem, on the second day of the month Sivan, probably near the middle of May. Thence again turning southward Vespasian continued his march on the way by the troops which had been occupied in reducing Perea. The city was found deserted; the inhabitants having fled at the approach of the Roman army, to seek a precarious refuge in the mountains that surround Jerusalem. The beautiful and ancient city of Jericho was situated in the midst of a vast plain, from the bosom of which rose a solitary fountain, whose waters, after having been healed by the prophet Elisha, were a source of abundant fertility to this magnificent plain. It was one of the most delightful tracts in the whole land of Judea. Josephus speaks of it with rapture, as possessing a loneliness almost divine; as abounding in productive gardens, embowered in shady groves; as ornamented with clumps of waving palm-trees of various species, prized both for beauty and for fruit; as singularly rich in other vegetable productions, valuable balsams and balms; and as abounding in the honey of bees. The common fruits and grains of the country were here in profusion, for the soil was fertile, and the climate was delightful, particularly in winter. In this beautiful and well-watered plain Vespasian seems to have remained some months regaling his soldiers after the toils of their devastating course, and recruiting their strength for the approaching assault upon Jerusalem.

At length he returned to Cesarea; but scarcely had he arrived there, and began his preparations for the final march upon the capital, when intelligence of the death of Nero caused him to pause, and suspended the operations for nearly two years. But Jerusalem knew not how to profit by this respite. The horrors of civil war raged there without any abatement of violence, and without any intermission. The subtle John of Gischala had succeeded in dividing the faction of the Zealots into two hostile parties, and by so doing he made himself the head; and these were perpetually engaged in mutual conflict, or rived each other in the perpetration of all enormities upon the wretched inhabitants. But now there arose another faction, as violent and cruel as either. Simon, the son of Giorus, who had distinguished himself in the rout of Cestius, a man of ferocious courage and determined spirit, had gathered a party of robbers, and now raged in the country between Jerusalem and the Dead Sea. Gradually gaining strength and wealth by the reputation of his deeds, he at length found himself at the head of forty thousand daring men, well armed, besides twice as many followers. Having, with Ammon, in the famed Idumea, he made no secret of his intentions to assault Jerusalem; and, though the warlike Zealots sent forth bands to form ambushes for him in the passes, they could not offer any serious obstacle to his triumphant progress. Having lengthened the city with his army. Here he raged like a wild beast, killing with horrible tortures all the unhappy individuals that ventured from the gates, and scarcely abstaining from tearing their flesh with his teeth. And thus was Jerusalem wasted by two factions; so that the Romans could well afford to remain passive spectators of those, who, with blind infatuation, were performing the work which they had come to do.

Meanwhile the dreadful tyranny of John’s faction had arrived at such a pitch, and so enormous was the unmentionable wickedness daily perpetrated by them in the city, that the people were driven to madness. At a consultation in which the high priests took part, as to what remedy could be devised, a resolution was adopted to admit Simon into the city to chastise John. Insane determination, as if they, who found the burden of one tyrant a burden too grievous to be borne, should be relieved by the addition of another. Even the half heathen Josephus cannot avoid the reflection, “That surely God in anger had turned their counsels into foolishness.” It was about the time of the vernal equinox in the year sixty-nine that Simon, with no little ostentation and arrogance, took up his quarters in the city. The supercilious air with which he received John, who, with his Zealots, had entrenched himself in the Temple, from the cloisters and battlements of which, as from a strong fortress, the missile weapons of the besieged faction did great execution upon their enemies; the advantage of situation in some degree equalizing the conditions of the combatants. About this time Vespasian was raised to the Imperial throne by the suffrages of the army, and having disposed of such business as was urgent in Cesarea, he proceeded with his son Titus to Antioch in the course of the year 70, and thence, by way of Alexandria, to Rome, where he assumed the purple. He will come to reign whose right it is; that he will come as “King of Kings and Lord of Lords;” and that of the increase of his government there will be no end.”

Now while it is unsafe for the Herald to have anything to do with political issues, it is but reasonable for us to expect that the brethren will take part in discussing those different political problems and policies that form the boundary lines for the different parties. To ask them to dispossess, is to mar their usefulness, by making them such as are, and so unwise, as can only win the confidence of the people. How can any man be a good citizen and feel indifferent to the political welfare of his country, and to the condition of society? How can we vote with safety without first informing his mind as to the policy and philosophy of the different parties and their candidates? We must take matters over with those who differ with us, and view matters from other standpoints, how are we to learn and increase in knowledge? If I have an enemy I want to know what are his weapons for warfare; and if a man differs with me, I want to know his reasons for so doing.

We ask the world to reason on religious questions, and tell them that reason and truth make us men; and that to refuse to reason shows a weakness. So I think in political questions; but the trouble is the way in which it is done. We are so prone to get into the wrong spirit and vie with each other for the mastery in the argument, and often resort to sophistry and vilification of the character of the candidates of the other, or of thesystem as such, to make its progress. If we would do things after an unscrupulous editors, and aspiring politicians, instead of appealing to authenticated documents and statistics, such as we have reason to believe are issued without party prejudice, and reasoning from them, calmly and honestly.
While we expect others to listen to us when giving our reasons for our political faith, we should be equally patient and hear what they have to say, and submit to reasoning with them. The principles of egotism, and the defamation of others is argument; for thereby you provoke your brother or neighbor to anger, and if you get beaten it is hardly gentlemanly to say, “It's not so because you say so; remember that.” By so doing, you are guilty of two wrongs; you should acknowledge mine, fully, or quietly withdraw; the better way is to acknowledge or concede.

If we are dishonest when talking politics, it will create distrust and suspicion in the minds of others that we are not strictly honest with spiritual things, as Jesus says: “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?”—Luke 16:11. We can not expect good results from wrong doing. The presidential election is drawing nigh, and party feeling will grow stronger and stronger until after election, and of course, we will try and submit to the interest you may have in politics, you had better let it rest on the Sabbath, and thereby arouse thought, and at the same time neglecting his duty to church, and thereby arouse thought, or whatever may be taught, receive. When you see a brother with a reason why God commanded Moses to divest himself of shoes from off thy feet, the Lord shall speedily come; the hour is not at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall be forever over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, and the world.”—D. C. 1:6

It is our duty to strive to bring about, or make that preparation on earth, so that Christ will come to be glorified in His Saints. “The hour is not yet.” Bear in mind that an hour is but one part in twelve of the day. This revelation was given a half a century ago, and of course we are just that much nearer his advent; but just how far away in the future it will be we are not to say; still the Spirit says that “it is much nearer than many suppose.” That we may be ready when he appears, and that we will learn the politics of His government, or kingdom, I shall ever pray.

Selected Poetry.

THE CHURCH AND THE WORLD.

The church and the world walked far apart,
On the changing shore of time,
The world was singing a giddy song,
“Come give me your hand,” cried the merry world,
“And walk with me this way!”
But the good church hid her shyly hand,
And solemnly answered—“Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue.”

“Nay, walk with me but a little space,”
Said the world with a kindly air,
The road I walk is a pleasant road,
The sun overhead in splendor there;
Your path is thorny and rough and rude,
While mine is flow’ry and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move:
My path you can see is a broad, fair one,
And good and great are all my limbs;
There is room enough for you and for me,
To travel side by side.”

Half shably the church approached the world,
And the world thus answered:
And the old world grasped it and walked along.
Saving in accents low,
“Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvet and silk for your graceful form;
And diamonds to deck your hair;”

The church looked down at her plain, white robes,
And then at the flashing world.
And blushed as she saw his handsome lips,
“With a smile contemptuous she said—
“I will change my dress for a cozier one,”
Said the church with a smile of grace;
There her pure white gowns griffed away,
And the world gave in their place.
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead fair hair fall,
Crisped in a thousand curls.

Your house is too plain,” said the proud old world,
“I’ll build you one like mine;
With carpex of Brass and walls of lace,
And furniture over fine.”

So he built her a costly and beautiful house,
And settled it to be his own;
Her sons and her beautiful daughters met there.
Gleaming in purple and gold,
And fair and shows in the halls were held,
And the world and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the great,
To sit in their pomp and pride;
While the poor folks clad in their shabby suits,
Sat meekly down on the long gallery.

The angel of mercy flew over the church,
And whispered “I know thy sin,”
Then the church looked back with a sigh, and longed
To gather the children;
But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
And a few were in ungodly sports.

“Your children mean no harm,
Morely indulging in innocent sports,”
So she leaned on her proffered arm,
And smiled at her church, and gathered flowers,
As she walked along the world;
While millions and millions of precious souls,
To the horrible gulf were hurled.

“My preachers are all too old and plain,”
Said the world with a sneer;
“You frighten my children with dreadful tales,
Which I do not like to hear.
They talk of judgment, fire, and pain,
The world with a kindly air;
And the world with a sneer.
The Father is merciful, great and good,
And smiled and contrived and polished layers,
And fairs and shows in the halls were held,
And the church was renowned:
As she quietly went her way.

“Your path is thorny and rough and rude,
With carpets of aroma in the halls;
And your words are all untrue.”

While millions and millions of precious souls,
To the horrible gulf were hurled.

“I will do, sir, as you
Walked closely, hand and heart;
And with reproach and toil,
Do you think he would take one child to heaven
As she quietly went her way.

While millions and millions of precious souls,
To the horrible gulf were hurled.

“In accents low,
It is our duty to strive to bring about, or make that preparation on earth, so that Christ will come to be glorified in His Saints. “The hour is not yet.” Bear in mind that an hour is but one part in twelve of the day. This revelation was given a half a century ago, and of course we are just that much nearer his advent; but just how far away in the future it will be we are not to say; still the Spirit says that “it is much nearer than many suppose.” That we may be ready when he appears, and that we will learn the politics of His government, or kingdom, I shall ever pray.

METIS.
I have need of nothing and taught to do, But to laugh and dance and feast. And the sly world has laughed and laughed in his sleeve, And mockingly said— "The church has fallen, the beautiful church, And her slave is her host and pride." Then the church has fallen, then the church has fallen, And whispered in sight her name; And the saints of their spirits of rapture faded, And covered their heads with shame; And a voice came down through the husk of heaven, From him who sat on the throne;— "I know thy work and what thou hast said, But thou hast not known the voice of grace; And hast fallen from zeal and grace; And blot thy name from the book of life, And know thy work and what thou hast done, And let the Master come with thee that we may be gathered together.

E. T. BRYANT,
President of Buffalo Prairie branch.

The Central California district conference will convene at San Benito, September 21st, 1885, at half past ten o'clock a.m., instead of October 13th as passed by April Conference. Brethren H. C. Smith and E. F. Burton will be with us. Come all, and let the Spirit of the Master come with you that all may be blessed.

J. B. CARMICHAEL, Dist. Pres.

APPOINTMENTS.

To whom it may concern:—Notice is hereby given that arrangements have been made with the Bishop and in accordance with provision made by Elder E. F. Burton, 1885 Elder J. H. Lawn has been appointed to labor as a missionary in Central California, and Elder Joseph F. Burton appointed as labor as a missionary in California and Arizona.

I also hereby appoint Elder Joseph F. Burton in charge of the field of labor comprising Southern California and Arizona. Missionaries in that field will please report to him. Applications for labor may be made to him; and all other matters properly coming before the missionary in charge should be referred to him.

HERMAN C. SMITH,
President of Pacific State Mission.

NOTICE.

To the brethren of the Northern Michigan district: There is a call in Herald for August 11th to those who are in arrears for church books and pamphlets to have them sent in a convenient time. With the brethren in this district who are in arrears to me for church books please pay up by not later than our next October conference. There is about thirty dollars due me, and I am owing over that amount to the office. I would also say to the brethren throughout that I have yet to have about four hundred "Bible Synopses" yet on hand at $1.25 each. Much less to agents.

J. J. CORYNISH.

ATTENTION.

Please notice the colored label of your Hope, as it shows the date to which you have paid, and if you are in arrears please renew at once. A large number are so and it will be necessary to discontinue them if we do not hear from them soon.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays and Fridays, September 9th and 23rd, Harvest Excursion Tickets at Half Rates to the Farming Regions of the West, South-west and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. Ticket Agent, or address P. S. Buss, Gen'l Pass. and Ticket Agent, Chicago, Ill.
THE SAINTS’ HERALD.

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Lamoni, Iowa, September 15, 1888.
No. 37

STEADILY FORWARD.

In a late letter from a sister in the field of workers, she wrote that the most predominant feeling resulting to her from reading the Herald, is most aptly expressed by the words “steadily forward.” One of the apostolic injunctions was, “Let us go on unto perfection.” Another, onward, ever suggestive is, “I press toward the mark for the prize of the high calling of God in Christ Jesus.”

The object of the Herald is to serve the cause in the best way that the wisdom of those having charge can devise. And if it can so present and maintain the faith once delivered to the Saints, in such a spirit that it inspires its readers with the desire and confidence to press “steadily forward,” it is doing the work for which it was established.

We have received no word of praise, or encouragement that has been more grateful to us than this sister’s expression that the feeling with which the Herald most inspired her, was to go “steadily forward.”

The prize lies yonder, at the end of the race; the care, anxiety and toil are here; but that “endureth to the end” is the one who will be crowned. The poor and the improvident, the well-to-do, careful and prudent, the rich, careless and gay; the tried and tempted, the oppressed and dejected, the contented and happy, the restless and uneasy, the restful and satisfied, the sad, the joyous, the easy going and the energetic—all start; some will make the journey; some fall out by the way overcome with the burden and the heat, some by reason of being overtaken in error and foolishness, or crime; sadness for these, joy for those. If we can so conduct the Herald that it will cheer and strengthen the Saints, as well as enlighten those seeking the way, making them feel assured of being overtaken on the pathways under their feet and inspire them to press “steadily forward,” we shall feel greatly compensated for the labor we are striving to perform. The very thought that some has received a renewal of courage, has enjoyed an hour’s restful assurance of the things “believed among us,” has been given an uplifting of the soul in recovered strength of purpose and determination is in itself an influence of encouragement, an impetus to renewed diligence, a help, a support and a comfort.

If we can but feel that the Saints rise up from a perusal of the Herald, with spiritual strength and courage revived and renewed, it will be up to us to see that the cause of the Lord is found to be an easy work, and we too will arise and press steadily forward. 

“Press forward and upward, ye hosts of the Lord; The princes are waiting where the goal is won. Please not till the Master has spoken the word, Your trials are ended, and your labor is done. Wait not for the legions who halt by the way; The sleepers are before you, his upward and on. The way may be rough, but there’s loss in delay.—Rome ye from lethargy.—Press steadily on.”

EDITORIAL ITEMS.

Bro. Mark H. Forscutt preached an excellent discourse on the subject of “Man’s Agency,” in the church at Lamoni, Sunday, August 2d; and Bro. J. R. Lambert followed in the evening with a good one on the main theme of God for the development of the good in man, to prepare him for eternal life and an abode with the Father.

Six had been baptized at Wilber, Nebraska, during the late meetings there up to August 5th. Bro. Blair would be at Nebraska City, Monday, September 3d. Thence he would go to Scranton, Kansas, or to Clarksdale, Missouri.

The Holiness people have been holding a camp meeting some seven miles west of Lamoni neighborhood. Rev. George More is conducting it. He is reported to be an earnest, hardworking preacher. A good number of the Saints of Lamoni attended his services September 4th. He complained with some feeling that though he had never worked harder in his life, not a soul had been saved at the meeting to the date that. Where is there at work in the neighborhood to prevent revival work? We are sure that the Saints are quite willing everybody shall be converted and saved.

Bro. John Cornish wrote from Juniata, Michigan, August 27th, that he had attended a Two Days’ meeting at that place. He reports that an excellent session was had. Three young men addressed the meeting and three of the Saints were baptized. One gentleman who had been much opposed to the work was convinced of his error, openly asked pardon of the Saints and requested baptism; and was with one other to be baptized the morning Bro. Cornish wrote. At the close of his letter Bro. John says:—“Our meetings were good, the Saints were greatly encouraged, prejudice is falling, and God’s work is rolling on.”

Bro. William Newmayer writes from BroadCast, England, August 15th, that he has baptized five more, making ten in all baptized by him since his arrival, seven of whom are heads of families.

Bro. W. W. Cross writes from Goose Creek, West Virginia, giving an account of the labors of Br. Devore and E. L. Kelley in that vicinity. He gives a summary of the discussion between the latter and a Campbellite, an account of which has already been furnished the Herald readers. Bro. Cross reports the Saints among the faith and the outsiders as anxious for the reappearance of Br. Devore and Kelley.

Bro. R. J. Anthony and daughter “B,” would leave Wilber, Nebraska, Tuesday, September 4th, for Salt Lake City, Utah. Bro. Anthony goes to his field of labor and Sr. “B” goes to teach a school at Malta, Idaho.

Bro. Charles Derry, in attendance at the Wilber meeting would leave for Persia, Iowa, August 3oth to attend district conference. Bro. Derry was in fine spirits.

Bro. F. Peterson, of Council Bluffs, Iowa, sent us two clippings from the Omaha Bee, of late dates. One is a newspaper reporter’s digest of a sermon by Rev. Dr. Cooper, in the Broadway Methodist Church, “On Council Bluffs, we preached a sermon on ‘The Spirit of Romanticism,’ and is to be followed by one on ‘The Weakness of Romanticism.’ It was an evident attack upon the Catholic Church, in view of its supposed progress in the United States. The other clipping is a note concerning the organization of an ‘Anti-Romantic’ society, having for its object the checking and neutralizing of the influence of the Catholic Church in the politics of the country. This society, it is reported, is making considerable progress in different places, Minneapolis alone having eight thousand of them. It is designed to be a national organization.

Bro. John J. Cornish writes September 3d, from Farwell, Michigan, that his discussion with Mr. Conant, a representative of the Adventists, had just closed amid much interest and excitement among the people; some of whom came twelve miles to attend. At the close of the subject the Book of Mormon Mr. Conant was very anxious for a vote by the audience, which was taken standing—sixty-seven to thirty-seven in favor. Bro. Cornish. Following the close of the soul sleeping question, however, Mr. Conant objected to a
vote being taken, amidst loud calls of, "Vote," "vote," from the assembly. Two more were baptized, others are believing, and the congregations of the Methodist and Baptist Churches refused to be governed by the advice of the clergy to stay away from the meetings.

Brod. William Anderson and Thomas Burch with their wives, and Srs. Roberts and Greer were at Lamoni September 22d in attendance at service in the new church. Sr. Birchell, of Lucas, Iowa, was also present.

Srs Minnie Wickes and children and her mother, Sr. Newman, of Lamoni, left the latter place for Rogers, Arkansas, the home of Sr. Wickes, on Friday, August 31st. Sr. Wickes has been visiting at Lamoni some three weeks.

We are still waiting to receive a donation of volume eighteen of the Millennial Star, or will purchase one if offered.

QUESTIONS AND ANSWERS.

Ques. Is it wrong for the Saints to get up a supper and entertainment and charge for the same? Money to be used to help build the church?

Ans. No; if properly conducted.

LYDIA'S CONVERSION.

[Our readers will find much in the sermon below that is highly commendable and edifying, and some things not in harmony with gospel truth and order, notably where Mr. Spurgeon says to his hearers, "there is nothing for you to do," thus contradicting the teachings of Christ and all his faithful servants.—Ed.]

PHILIPPI is famous in classic story as the spot where the world's future trembled in the balance when Octavius met Brutus and Cassius in terrible conflict. The republican generals here ended their stormy career, and universal empire crouched at the feet of Caesar. As long as time endures, or human slaughter is thought worthy of a record, Philippi will be remembered as one of the greatest names in martial history.

But when time shall have passed away, and the records of human guilt shall have been cast into oblivion, Philippi will still have a name as the place where the first herald of the cross cried, "Europe for Jesus," struck the first blow at the demon of evil, and won his first victory in our quarter of the world. More fraught with blessings to the human race was that conquest of a woman's heart, than all the laurels which Octavius had reaped upon the bloody field. Angels looked on while Paul hurled down the gauntlet of darkness to all the powers of darkness, and invaded our fair continent in the name of Jesus of Nazareth. We may well look back with admiration to the gallant advance of the little band, the apostle Paul and his few companions, who were the pioneers of the Lamb's army. A few weeks more, and Philippi is enrolled for ever in the record of the battles of peace.

The introduction of Christianity into Europe is a very humble affair. There is nothing very stately in the architecture of the house where Jesus is first preached; in fact, we have no evidence that there was any building at all—probably it was an open-air service by the river-side. Happy augury of the results of open-air preaching in all lands. Was it not of our Lord that he taught the Jews in the merely military city of Philippi to admit of the erection of a synagogue, and, therefore, a few women met in a quiet spot by the river's bank. A stranger might walk through Philippi a hundred times and never know of the existence of Octavius and the Jewish meeting-place, it was a nook so retired and frequented by so few. Heathendom might seem to the ordinary observer to be universal in its reign: for, who would care to notice the feeble company who met in retirement to offer prayers unto the Most High God of Israel? We will go to the meeting-place this morning, and in spirit mingle with the few women, and listen to that strange man who in burning accents is addressing them, and mark the result produced in the heart of yonder soldier of purple, and who has come within the circle of Thyatira.

In Lydia's conversion there are many points of interest. Observe that it was brought about by providential circumstances. She was a seller of purple, of the city of Thyatira. That city was famous for its dyeing trade, which had flourished there ever since the days of Solomon. The mode of producing a peculiarly delicate and valuable purple seems to have been known to the women of Thyatira. The communication between Philippi and Thyatira was very easy, and Lydia may have frequently made the journey; at any rate, providence brings her there when the hour of her conversion is come. You will remember that Thyatira was situated in that part of the country into which Paul was forbidden by the spirit to go and preach: therefore, he could not have heard the truth; and as "faith cometh by hearing, and hearing the Word of God," she must have remained unconverted. But providence brings her to Philippi at the right time. You plainly see then that here is the first link of the chain. But how is Paul to be brought there? He must first of all be shut out of Bithynia; and he must be silenced in his journey through Mysia; he must be brought to Troas, close by the margin of the sea; he must look across the blue waters, he must fall asleep, and in the vision of the night he must be prompted to cross to Macedonia; he shall ask for a ship—that ship shall be bound for Samothracis, and for no other place; he must land at Neapolis, and be taken by ship; he can not go in any other direction; he must be brought there at the very time when Lydia is present; he must find out the little oratory by the river's brink, for God ordains that Lydia shall be saved. Now, how many different threads were all wound together of which this providential conversion! In this case, God rules and overrules all things to bring that woman and that apostle to the same spot.

Observe next, that in Lydia's case there was also grace in a certain manner preparing the soul. The woman did not know the Savior; she did not understand things which make for her peace, yet she knew many truths which were excellent stepping-stones to a knowledge of Jesus. If not by faith, she was a proselyte of the gate and well acquainted with the oracles of God; she was one who worshipped God; nay, she was one of the most devout of God's worshippers among the Jews. Though she was far away in Philippi, she had heard of the baptism when they travel in foreign lands—yet when the day came round, she was found with that little handful at the riverside oratory. I doubt not that she had read Esaias the prophet, that she could carry in her heart and remember such words as these, "He is despised and rejected of men: a man of sorrows, and acquainted with grief. . . . He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." As in the case of the Ethiopian eunuch, the Queen of Sheba, the scribe, she had received in such a way that they were not understood for want of some man to guide her, had prepared her mind: the ground had been ploughed ready for the good seed; it was not a hard rock as in the gaoler's case. She worshipped God; worshipped Him in sincerity: worshipped Him looking for the coming of the Messiah, Israel's consolation; and so her mind was prepared for the reception of the Gospel. Doubtless, dear friends, in many of us, also, there was a preparation for Christ before he came to us in quickening grace. I know that in some of our cases the pious example of a godly father, and the loving instruction of a tender mother, had softened us somewhat, so that though still we were unsaved, and still out of Christ, yet we were like the man who lay at the pool of Bethsaida, who could not have heard the truth; and as "faith cometh by hearing, and hearing by the Word of God," she must have remained unconverted. But providence brings her to Philippi at the right time. You plainly see then that here is the first link of the chain.
had been moved to give an address at the prayer-meeting, and that address it was which was the means in God's hands of opening her heart.

Oh! what a joy it is to see so many constantly thronging our house of prayer, because we have good hope that the God of salvation will meet with them. Nay, it is not on this occasion that I have anything to say for I suppose there never is a sermon preached in this house which is not the means of the conversion of some. We have abundant testimany that so often as Christ is lifted up here, the wounded in all the case, and may you ever have, even if as yet you are unconverted, a love to the courts of the Lord's house, and to the place where His people meet together. God loves to put honor upon prayer, upon the assembly of His people directly for His worship; and you may hope, dear friends, that even if the sermon shall not have been useful, and if the common Sabbath-day service may not have been blessed, yet, perhaps, on the Monday evening, perhaps, too, in that little cottage, when there are no other people present, you may meet with God, who did not appear to you in the great assembly on Sunday. Be diligent in the use of the means; be constantly in God's house, as often as the doors are open and your engagements will permit, for Lydia's conversion takes place in the use of means.

Note again, for we will only hint at these things rather than dwell upon them, that it was assuredly a work of grace, for we are expressly told, "whose heart the Lord opened." She did not open her own heart. Her prayers did not do it; Paul did not do it; the Lord Himself must open the heart, to receive the things which make for our peace. To operate savingly upon human hearts belongs to God alone. We can get at human brains, but God alone can arouse human affections. We may reach them, we may speak in the natural and common way, but so to reach them as that the enemy of God shall become His friend, and that the stony heart shall be turned into flesh, is the work of grace, and nothing short of Divine power can accomplish it. We pray you, brethren, never forget this. We think it meet, according to Scripture warrant and example, to speak to you, and exhort you to arise from the dead that Christ may give you life; but we remind you, and trust you never may forget it, that the work of the conversion of the heart must be the work of the Holy Spirit, and of Him alone. He alone can cut the bands which fasten the heart; He alone can put the key into the hole of the door and open it, and get admittance for Himself. He is the heart's master as He is the heart's creator, and no man gets to open it, and will ing to receive, but then if truth enter not, what would be the use of an open door?

Now, Lydia's conversion was distinctly perceptible by the signs which followed. She was baptized. As soon as she had believed in Jesus, she put on, together with her household, the profession of her faith in Christ Jesus! Happy Lydia, to have a household which believed in Jesus, and to see them all baptized with her! Lydia was baptized, but her good works did not end at the water; she then would have the apostle come to her house. She will hear the shame of being thought a follower of the crucified Jew, a friend of the despised Jewish apostle, the renegade, the turncoat, —she will have him in her house; and though he saith, "Nay," out of his bashful feeling in the way of obedience to the Lord, she will constrains him, for love is in her heart, and she has a generous spirit; and while she has a crust it shall be broken with the man who brought her to Christ.

Brethren, I do not think much of a conversion where it does not touch a man's substance; and those people who pretend to be Christ's people, and yet live only for themselves, and do nothing for Him or for His Church, give but sorry evidence of being given to Lydia, being given to many Lydias this morning, according to Thy mighty grace.

Faith in Christ being given to Lydia, all was right with her, she hated her sins, she repented. Now she loved righteousness, she sought after holiness. Now she had a bright hope of the many mansions in the Father's house on high. Now she began to run with the heart; the Lord brought her to the things that were spoken of by Paul.

And now, my dear hearers, the practical lesson is, let us pray for those who are apt to close the ear to the voice of the Holy Spirit, and of Him alone. He alone can cut the bands which fasten the heart; He alone can put the key into the hole of the door and open it, and get admittance for Himself. He is the heart's master as He is the heart's creator, and no man gets to open it, and willing to receive, but then if truth enter not, may lead them to lay hold on Jesus. Recollect, there is nothing for you to do: you have but to trust yourself to Him, and you are saved; and to do this, as your warrant, there are no good works required, nor good feelings, nor deep experiences either. You have, just as you are, to believe that Christ can save you, and trust yourself to Him as the Savior, and He will save you now with a great, present, and complete salvation. The Lord help you to do it, and He shall have the praise. Amen.

EXTRACTS FROM LETTERS.

Bro. J. R. Scogin wrote from Activity, Alabama, August 28th: "On June 4th I came into this state. I have visited some branches in the district and preached in them all, and on July 31st baptized a man and his wife; on August 9th I baptized three, and on the 16th one more, was added. The church is in a prospering condition at this time here. More calls for preaching than ever before in this country, and the people are investigating. Our claims have been questioned by a Methodist, and I agreed to meet him on the following proposition:—That the Saints and the Brighamites are the same in faith and practice. He affirms, and I deny. 2d. He affirms that a Methodist Church is the Church of Christ, in faith and practice; with all the officials. I deny. He affirms that the Book of Mormon is the Golden Mormon Bible, and was dug up from the hills of Kentucky. I deny. I affirm that the Latter Day Saints Church is the Church of Christ in faith and practice with all the officers, gifts and blessings. He denies. This comes off the 12th of November, 1888, at the Methodist Church, known as Sardis, in Conecuh county, Alabama.

Bro. Joseph F. McDowell wrote from St. Joseph, August 30th: "Last Saturday and Sunday we had a good quarterly conference, where the Holy Spirit blessed the people assembled. I go to Hamilton the coming Saturday."
EXEMPLARY.

We wish to say to the sisters of the Prayer League of St. Joseph, Missouri, that the publication of the names in the Herald was by a mistake, and we hope they will pardon us. We deem the suggestion made by sister Eleanor a wise one, and trust the sisters will take prompt action with reference thereto. The widely scattered condition of those who wished to enter into this covenant of prayer, rendering it impossible for them to meet and by joint deliberation and concert of action act unitedly and in harmony, rendered it from the first apparent that modifications and changes would have to be made as time and suggestions developed the necessity for them. There existed, however, a necessity for some one to take the initiative, which was done. We have striven to the best of our ability to make plain the object of The League, which is simply a unity of faith for the obtaining of grace and strength to help in time of need.

The thought embodied in this sentiment has long been borne in upon our mind with solemn conviction of its truthfulness. When he came, he restored to woman her rightful place and position in the world. "They twain shall be one flesh." When the restored gospel was sounded by the heavenly messenger, then Satan again in his wrath, put into the heart of the devil the devilish scheme of bringing woman again into bondage—reducing her to the position of a living, eternal sacrifice; and when he had accomplished this, he smiled at the rest to be done, for his victory was sure.

Mothers and daughters of Zion, to-day your husbands, your sons, are calling upon you to the rescue. They are asking that you bring into the conflict those "holy reserved forces," and strengthen you for the warfare of Zion! They are demanding of you that you gird yourselves, put on the beautiful garments of faith, hope and charity, and stand by their sides in the forefront—in the thickest of the fray; aye, where shot and shell rattle thickest and cannon balls plow the ground at your feet, and side by side in your struggle, as the very equal of man in his fight together the battles of Zion, one in your fall one in your triumph.

The weapons of our warfare are not carnal, but spiritual; and the reserve force must be holy. Some slight misunderstandings have existed in regard to the clause of the League referring to the Lord's prayer, it was purely a misconception of terms, and we are glad to say that an explanation upon our part has resulted in bringing about a perfect understanding; and so far as we now know, the sisters see eye to eye. The League now numbers one hundred and twenty-five, and still the names are coming in. What a power this organization is destined to become in Zion, none but the attending angels of God can know!

It is desirable that each branch in which members of the League are living, should send up to the Home Column such subject or subjects of prayer as the sisters belonging to the League shall by consulting together, and after prayer for guidance, select; and also the memory texts to be used with the subject. These will be used in the exact order in which they are received; and if two come by the same mail, the one opened first will be recorded first. The last concert of each month to be set apart for prayer for the elders of the church, their families, and our own families, by name.

Sisters we want your prayers, and we invite you to join us. The young, the youth of the church, the middle aged, and the aged, are cordially invited to come and join with us. Until such time as the sisters from different places are heard from, sister Eleanor will furnish the subjects and memory texts. If any object to this change, let them so write; but if not, let those who wish branch who belong desire, write what they desire to send in, and send soon. As the branches at Lucas and St. Joseph are quite near, we will probably hear from them first.

PRAYER LEAGUE.

Concert for September 20th.

Memory Texts, D. and C., sec. 83, par. 8th, ending at the words, "Father's kingdom." Book of Mormon, page 499. "Doubt not but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. Be wise in the days of your probation; strip yourselves of all uncleanness; ask not that ye may consume it upon your lusts, but with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God. See that ye are not baptized unadvisedly; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness and do it in the name of Jesus Christ, the Son of the living God.'

Subjects: The nations of the Jews; that the time may hasten and the way be opened to carry to them the fulness of the gospel and Book of Mormon.

HOMER COLUMN MISSIONARY FUND.

Srs. Sarah and Sarah Jane Watkins, Lucas, Iowa
Sr. V. H. Goff, Santa Ana, Cal., 50
Sr. Eleanor Brown, Dunlap, Iowa, 50
Sr. E. J. Fay, Quincy, Mich., 40
Sr. A. A. Greenwood, Plum Hollow, Ia., 100
Sr. A. M. Newberry, Panama, Iowa, 100
Lavern, Iowa, Sept. 6th.

TO THE PRAYER LEAGUE.

Dear Sisters:—I have so far taken it upon myself to furnish the subjects and memory texts for our concert, in order that the nature and bearing of the work might be understood. I must thank you for the heartiness with which you have entered into the spirit of it, and the cheering encouragement given me. But it has not been my design, nor do I think it for the best interest of the League, that I continue to do this alone. I will therefore submit a proposition that you will please consider. It is that those in each branch represented in our League select the subject by turns. One week one branch, and then the next a week and the next another to accompany the subject. Those who are isolated from branches can send subjects as directed by the Spirit or their need, and will receive attention. By this I think all will feel a greater unity and interest in the work.

Taking the texts given for the first week of August, it is the mother and rule of conduct governing the League, and working in the Spirit of unity and love for the general good, remembering that whatsoever is not of love is not of God, the blessing of the Holy Spirit is sure to follow. Even now the testimony is coming in to that effect. Understand that I do not withdraw from the League, but will work just as earnestly, and meet with you in spirit to help in time of need.

Sister J. Jordan, Kingsley, Ia., writes:—"I desire to be faithful and to overcome evil with good. I rejoice that God has a people in these latter days, who believe Him the same yesterday, today and forever; therefore just as willing to receive the testimony in latter times as in the beginning. The more I study the word of God, the firmer do I find the foundation of our faith, and my prayer is that we may all endure unto the end. Let us not fear persecution. The Savior endured it before us, and Paul says, 'All who will live godly in Christ Jesus shall suffer persecution.' I love this work, and hope to be faithful to the end.

Sr. Malla Whitecloud, Davison, Mich., writes:—"I have been in the church about twelve years, and can say that I have never yet been weary of trying to serve the Lord. At times it is hard to withstand the trials and temptations, but with God's help we are enabled to conquer. We have in this place a good Sunday School of about sixty members. My husband is superintendent of the school and I am teaching the primary class. I love the dear Hopes of Zion, and wish to see them ever striving for the right. My earnest prayer is for Zion's weal.

Sister V. Jordan, Kingsley, Ia., writes:—"I desire to be faithful and to overcome evil with good. I rejoice that God has a people in these latter days, who believe Him the same yesterday, today and forever; therefore just as willing to receive the testimony in latter times as in the beginning. The more I study the word of God, the firmer do I find the foundation of our faith, and my prayer is that we may all endure unto the end. Let us not fear persecution. The Savior endured it before us, and Paul says, 'All who will live godly in Christ Jesus shall suffer persecution.' I love this work, and hope to be faithful to the end.

Sr. Lettie A. Dunn, writes:—"Though I make many uneven, crooked steps, I am striving to overcome. I am truly glad of the Prayer League, for I have many times felt that if I could only know that others were jolting me at the time of prayer, it would be a great help to me. This place is large, and I question why there is not more preaching here. I wish an elder would come and preach for the few who are hungry to hear the word of life.
Sr. Martha Whitehouse, Kewanee, Ills., writes:—
"To me it seems the greatest blessing ever bestowed upon fallen man, to be able to know our prayers are heard and answered. I thank the Lord that he has given me so many testimonies of this latter day work; and I can bear testimony that the Spirit of God has been stirring with and prompting the sisters of the Home Column, and that the Prayer League has been organized by the directing influence of the Spirit of God."

Sr. L. A. Hutchins, Lithfield, Mich., writes:—
"I have not had the privilege of meeting with the Saints at home, but I would love to meet in testimony meeting and tell of the goodness of God to me. I am trying to serve the Lord and praise his name, that ever he showed me the way of righteousness and truth."

WEBER CITY, Mo., Aug. 31st.
Dear Sisters of the Home Column:—I have been interested in reading the views of each one in regard to the Prayer League. I think it can be a united effort, for there is much in prayer, if we are only watchful as well as prayerful. I would suggest that in connection with the hour already set, we set an hour in the afternoon of the same day, say from three until four; and if any one should not have an opportunity to keep the hour in the forenoon they could in the afternoon which would give all an equal chance in the same day.

About seven years ago I was sewing and it was impressed on my mind to pray. I laid aside my work and went into my room and prayed. I asked the Lord to protect my husband, who was working in the mines. About that same time, the same day, there was a blast went off; and only slightly hurt, and soon recovered. Had I not obeyed the monition of the Spirit it might have been worse. I think the united prayers of the sisters of the Prayer League will help to strengthen the cause; and believe the elders will give us their faith and prayer at the set hours. I shall try to remember the time and do the best I can, as circumstances may permit. With love to all I bid you good-night.

Your sister,

R. M. BRADLEY.

Senior, Texas, Aug. 9th.
Dear Sister Frances:—I have been thinking for some time that I would write and send up my name for the Prayer League; but kept putting off, letting first one excuse and then another hinder me. It is now the start, as I do not think we can pray any too often.

I derive much benefit from the Home Column, and often in my heart feel to say Amen to the many good lessons taught therein. There was a letter from a sister Baldwin, several Herald's back on the subject of the evils of gum-chewing. It was strange that for some time my mind had been disturbed on that subject. It had grown to be quite a habit among the young, and some of the older ones too, myself not being exempt. I noticed that I could not be as prayerfully minded, and so I mentioned it to another sister, and she said I was growing fanatic. I thought it was the very next Herald that this letter came from Sr. Baldwin. I have never put any chewing gum in my mouth since. As Sr. Emma says, how often our prayers are answered, and even through the press.

The Autumn Leaves are just splendid. Maud and Elma say, Tell Sr. Frances we are saving our nickles for the Christmas offering. May God bless and prosper you in the great and good work in which you are engaged, is the prayer of your unworthy sister.

JULIA V. NEAL.

Correspondence.

CANEY, Kansas, Aug. 27th.
Dear Herald:—It is nearly a month since I enlisted in the army of the Lord; and in that time I have received many blessings, and have never had cause to regret the step taken in this direction. I can truly say that I am not ashamed of this gospel, for I do know that it is the power of God unto salvation to all those who believe and obey it. I am the only one at this place that prays and looks forward to the meetings in this doctrine. I have distributed quite a number of tracts to those around me. Some are favourably impressed, while others will not lay prejudice aside for a moment and give our claims a fair investigation. I think much good could be done if an elder could spare a little time here. An effectual door might be opened, and this whole region of country be aroused from their deep slumber. This place is three-fourths of a mile from the Cherokee (Indian nation) line. Some preaching could also be done among the Lamanites.

I feel that God is beginning to pour out His Spirit more abundantly upon that people, and not many years hence a mighty work will be among them. God will remember the covenant he made with their forefathers. I rejoice to know this, and that they will rejoice greatly and become very firm in this faith. Crops are good in this country. Farmers seem cheered and business of every kind is on the increase.

Your brother,

L. F. JOHNSON.

CLINTON Mo., Sept. 3d.
Editors Herald:—I notice by letters in Herald from A. W. Thompson that a few of the Saints are interested in south-western Missouri. Vernon county, of which Bro. Thompson has written, is a beautiful country; so is Henry, Johnson, and a good portion of Bates, St. Clair, Cedar and Cass counties. I moved from central Iowa to this place almost four years ago. Bro. J. N. White and myself opened up in the mercantile business here; also a branch store in St. Clair county, about twenty miles south of this city. In my business acquaintances I think I know something of the above mentioned counties; of their advantages and disadvantages. But space will not admit of me to detail here. Many people have formed an erroneous opinion of Missouri, and especially that of the south-western part. Our city and village schools are excellent, as are also many churches. We have a very good business; and our country has a large portion of the army and navy in the state, as we are in the middle of the war. I think that some districts need improvement in way of buildings, &c. Most all church societies are represented with a good membership. There is an abundance of fine farming land, and much of it at reasonable prices. As regards health, none need fear if cleanly and industrious. Ague bothers those who sleep too much and who are slaves to fat pork and tobacco,—a diet pestiferous enough to "kill a mule."

My brother and I represent sixteen children in our families, and not one of us have had any sickness since arriving here, except what is common to all. Many are seeking homes here from the west and north, and some go from here to the golden west looking for a "life of ease." But I am proud to say that a large portion of them return, better satisfied to remain. We have plenty of coal, wood, stone and water. Wood in the tree is worth about fifty cents a cord; deliv­ ered to your door. Strawberries, cherries, apples, quinces, pears, and grapes, and occasionally a fine crop of peaches. There are a few fine openings for the following line of business:—filling factory, vegetable canning factory and a number of potteries shops. We have one tile factory about eight miles south of here, with a capital of several thousand dollars, and are doing a fine business. One paint shop just opening up, three large coal fields being opened up (but with plenty of men to do the work). Corn, oats, wheat, millet, Timothy, clover, rye, and early potatoes do well. Some farmers have from two hundred to one thousand bushels of wheat, which will shoot for two dollars per bushel. It is a very good crop of them. We are located about seventy-five miles south-east of Kansas City and Independence, thus giving us a good market.

If any one wishing further Information will send me their address I will mail them a handbook, giving a complete discription of south-west Missouri. I am aware that there are many delusive and glowing discriptions sent out by interested parties, and that thousands are deceived by them. But the royal climate, healthfulness and produc­tiveness of south west Missouri, with the cheapness of the land, are recommendations enough without magnifying a single item. Yours for truth.

D. C. WHITE.

P. S.—Remember that people die here, but who would want to live in a country where they don't? It would have been a blessing to the state of Missouri if the old "mossbacks" had gone up "salt-creek" long ago.

D. C. W.

BROADCAST, near Exeter, England, August 13th.
Bro. Joseph:—I started for Canada on the evening of May 31st and it was hard to part with my dear children and friends and Saints that came to see me off. But I with them saw that it was for the best, and made the sacrifices. It was very warm when I left home; but by the time I reached Chicago it was cool and I caught a very bad cold. When I arrived at London, Canada, it was very cold and I took another cold, and I can not get rid of it. My friends at London were very glad to see me, and so were the dear Saints. I stopped with them a month, and had a great deal of talk with them. I think that I did lots of good, for they seemed to be very much discouraged when I first went there, but I visited them from house to house and done all I could to encourage them. We had meetings most every night and before I left we had glorious times, and the gifts of the gospel were made

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manifest, that some of the Saints renewed their covenants, and we made no objection. I felt that it was hard to leave them. They were very kind to me, and I hope God will bless them, and that we shall meet where parting shall be no more, even in Zion when the meek shall inherit the earth. Taking the train at London 11:20 p.m., we started for New York, stopping at the falls from 3 to 9 p.m., which gave us a good chance to see the falls, and we enjoyed ourselves well and were very tired. Returned to New York July 1st about 1:30 p.m., and on the 3d of July went on board the Alaska. She is a fine boat, five hundred and thirty feet long, five stores high, and fifty-three feet wide, of eleven thousand horse power. At 1:30 p.m., we left the dock. It was a very touching sight to see the multitude standing on the dock to bid their friends good bye, and to witness the sobbing and crying, and the cheering and waving of handkerchiefs, when I thought that there was no one there but myself and eighty-five miles between me and the Stars and Stripes, my home and my former home. I then turned my heart to my heavenly Father and his Holy Spirit rested upon me, and I felt that I was not alone; that one would accompany me across the mighty deep, and it cheered me up. On the 11th we arrived at Liverpool. None could have had a more pleasant passage than we had. I had the pleasure of preaching once while on board and I hope that good was done. But it seemed to be too much for some of the plows and some of the ministers on board, as they would keep their meetings on till after dark. But I had a great deal of private talk, and put all gainers to silence so that they had not one word to say. I asked them if they had any more questions to ask and then huddled at each other and shook their heads; so I thank God that he gave me His Spirit that enabled me to give a reason of the hope that is in me. I stopped one night at Liverpool, and then I came on to Bristol, and stopped one night with my father's sister, and on the 13th I came on to Broadclist, and made my home with my brother James. He is living in a cottage just outside of the city, near the house in which my father and mother were born. I have been having to get it to preach in, so I have been waiting to get an answer, and they are to let me know next week. But I seem to know that they will not. I have been preaching from house to house, and they seem to like it. I have good liberty in presenting the truth, but I want to do some visiting before I do much, but it appears that I can not get away. I have not seen the president of this mission yet; neither do I know his address. I have seen no Saint since I came to this country, so please write and let me have it. I had the pleasure yesterday week, after preaching, to be called on by my nephew to bless his little child, which I gladly did, it being the first in England by me. And there is one that has given their names for baptism. They are all heads of families, and on last Friday evening I had the pleasure of baptizing five precious souls in the waters of baptism; the other I shall attend to this week if all goes well. One them is very heavy and I shall have to get help. Most of them belonged to the Baptist church and the latter do not feel good over it, so I expect to have some trouble. I also am in hopes of gathering many from this part. I have the assurances of the Spirit to that, and that I shall do lots of good here. I confirmed those baptized yesterday and had a prayer meeting and preached twice. I have not been feeling well since I came to England on account of the bad cold that I have taken. Please to pray for me that I may accomplish much good while on this mission, for the desire is that I may win souls for the Master. Please to remember me to all the Saints, and ask them to pray for me. I have been informed (last evening) that we cannot get the Baptist Chapel, and there is not a house that I can get, so I shall have to do the best I can.

Your brother,

WM. NEWTON.

SYRACUSE, Ind., Aug. 20.

Dear Herald,—Your weekly pages are filled with the greatest anxiety and pleasure, for with them we feel that we should be lost to the interest of the cause we so much love. Bro. C. Scott gave us a short but profitable call the 9th. His stay here was enjoyed by all who met him. We especially were greatly strengthened and feel to say, How beautiful are the feet of those that bring glad tidings of good things. We all desire to have Bro. Scott back soon, as some good might be accomplished in the future. A few are investigating, and we hope they will be gathered with many more. We feel to say with many others that we know this work is true, God's promises having been verified. How can we doubt it? Mysteries have been removed, and we rejoice that our eyes have been opened, and that we have been permitted to see and hear God's truths made manifest. Ever striving to live in accordance with God's holy word, I remain,

Yours for the truth,

ALLIE CANNON.

FARWELL, Mich., Aug. 22d.

Bro. Joseph,—Things are moving on lively here. Two men traveled about eighteen miles after another minister, of the Adventist faith, to come and upset Mormonism as it is called. One of the men went because he was opposed to the other (a Josephite) and he did not misrepresent us to the elder. The elder came and listened to what we had to say; the next day we met and talked matters up a little and found out where we differed and drew up two propositions as follows:

1st. Resolved that the Book of Mormon is of divine origin, and that its teachings are in harmony with the Bible. J. J. Cornish affirms.

2d. Resolved that the Bible teaches that man is all mortal, and is entirely unconscious from death to the resurrection. W. C. Conant affirms.

Each speaker is to have half hour sessions each night for four nights. Two nights on each proposition. My preaching in this place has created a great excitement among the people. Some come, and after meeting say, "Why, he might just as well tell us we are all going to hell but the Latter Day Saints." And, "Is it possible I have been deceived all these many years?" With, "Well, I never heard the gospel preached before." Some said, "I'll never go to hear that man again; but the next evening I find them there again. Some leave the place mad, and some glad. I baptized two, a man and wife. Of him the people say: "It is surprising to see how Dick Campbell is taken up with this new religion." Others: "There must be something in it; Dick Campbell has drowned every minister that came around, and now he has got down himself," etc.

The people come for miles around in wagons and on foot, etc. We have from two hundred to two hundred and fifty people at a meeting as a rule. We had to leave the school-house and go to the (larger) hall, to accommodate all who came. The results are most encouraging. The gospel can come up on the stand with me, have them open with prayer, etc., and when I am through I invite them to speak. As long as they don't say anything very bad against us I say nothing. But when they speak against us, and of Joseph and the Book of Mormon, etc. I get up when they are through and make it right if I can. So when the Methodist minister went up with me, I asked him to speak after I was through. He arose and said that he had listened with interest to the speaker, that he had nothing to say against it, I preached the truth, and thought there would be no one deceived with that kind of doctrine. I was preaching to them about apostles, prophets, and the blessings that should be in the Church of Christ, etc.

I am your brother in Christ,

J. J. CORNISH.

MALTA, Idaho, Aug. 6.

Editors Herald,—Bro. Jacob Clineback and his sons, also Mr. Hanssen gave us pleasant homes while there. At Middle Valley and Crane Creek, William B. and Benjamin Shaw, and their aged mother, who are striving to live down the prejudice against the name of Mormon. At Crane Creek, Bro. Woodland and wife, and a daughter-in-law are the only ones bearing the name of Christ, but as in the other places the prospects are flattering for an increase. The Saints in these places are anxious to have elders visit them, as they are all hopeful of good results from the preaching of the word in their neighborhoods. It being a very busy season, (having time), at their earnest request, Bro. John promised them another visit later in the fall.

A Caldwell Tribune reporter has the following comment on the effort at Emmett, in the issue for June 21st:

"During the last week we have been entertaining a Mormon Bishop, or more properly speaking, a Josephite, who has propounded the views and doctrines of his church, for the benefit of the heathen, in our little city of the Butte. Really he is one of the most powerful as well as entertaining speakers we have heard since Putnam converted the town last fall; and last night when he warmed to his subject, and in his earnestness and excitement shed his coat, we had to either become converted, or fight him to the rub, so you need not be at all surprised to hear that
Emmett has gone in a solid body over to Mormonism."

The Putnam referred to is a free thinker, who has made quite a stir through that region, almost causing modern religion to become unpopular. We are still striving to hold high the gospel banner here at Malta. Our Sabbath School is doing a good work, and the Spirit is aiding the preaching.

May Zion prosper in our prayer.

S. D. CONDIT.

CHACE, Mich., August 24th.

Dear Herald:—We were organized into a branch here last November by Br. J. J. Cornish and John Shippy. There has been quite an interest stirred up by Bro. Cornish and three have been added by baptism and more are near the door awaiting his return. But the calls are so many that we cannot attend to them all at once, but we will wait and keep up our waiting and do the best we can before the Lord. We have organized a Sabbath School for our little ones. We are still striving to hold high the gospel in every place.

The Christians, Catholics, Missionary Baptists, and even the Iron Side Baptists, all commenced operations to counteract the effort we made. There had been no preaching by the sects for three or four years; so the people told me. The pith of their argument was to put down Mormonism, so called. Their attack was mild. I am glad for that, because there is nothing like the good work being done by aspirming more. This is a good field to work in and I hope that we may do the work justice.

There are doors opening for us everywhere we go. At the little town of Loveland, about eight miles from here, they fitted a hall especially for us, by filling with chairs and seats we could have it day or night. Bro. Peak held a discussion at Streetsville, Council Bluffs, with a Baptist minister and old good work and gave satisfaction. The work gained prestige.

Yours in Christ,

J. ARTHUR DAVIS.

BYRNVILLE, Ind., Aug. 29th.

Dear Herald:—I was at Derby, Indiana, when I received my appointment to labor, and continued there until May 1st; baptized one; and labored with very good success. The Christians, Catholics, Missionary Baptists, and even the Iron Side Baptists, all commenced operations to counteract the effort we made. There had been no preaching by the sects for three or four years; so the people told me. The pith of their argument was to put down Mormonism, so called. Their attack was mild. I am glad they came, for the people could see the contrast. The work has improved there under the management of Bro. Grinner. They have their meetings every Sunday, and a Sabbath School at 9 o'clock a.m. Bro. Kelley C. Scott and B. V. Springer live in the memory of the saints there.

May 17th I was at Wright School-house, near Bird Eye found the Saints all well and rejoicing in the faith. Bro. and Sr. Barmore are rejoicing and letting their light shine. The brethren have all fitted a hall especially Brn. McMahal's and Chamberlain's people. I was at Derby again June 1st. Held meetings till the 7th. Two were baptized. The 8th and 9th was at Badger School-house; spoke to packed houses. Here are many kind friends to the memory of Sr. Barmore. There are noble Saints remaining here. Brn. Kelley Baggerly are remembered.

BAGGERLY.

CRESCENT, CITY, IOWA, Aug. 8th.

Dear Herald:—I see new grandeur in the cause every day; and learn that man is more and more dependent in every place you put him, in the Lord. I am glad for that, because there is nothing like the good work being done by aspiring more. This is a good field to work in and I hope that we may do the work justice.

There are openings for us everywhere we go. At the little town of Loveland, about eight miles from here, they fitted a hall especially for us, by filling with chairs and seats we could have it day or night. Bro. Peak held a discussion at Streetsville, Council Bluffs, with a Baptist minister and old good work and gave satisfaction. The work gained prestige.

Yours in Christ,

J. ARTHUR DAVIS.

MILANO JUNCTION, Texas, Aug. 28th.

Bro. D. DAWSON:—I am holding meetings and have been since the eighteenth. Have baptized eight and more are near the kingdom. Have eighteen members here now and will organize a branch on Saturday before the third Sunday in September. The members here wish you to send them a full assortment of Sabbath School literature. The number of scholars will be about eighteen, ranging from eight to thirty years of age.

Texas is waking up to a sense of duty, and our numbers are increasing fast. Thank God for it.

I. N. ROBERTS.

BUCHANAN, Tenn., August 28th.

Bro. Joseph:—I landed in Fulton, Kentucky, the 13th of May; visited Bro. Turnbow and family. From there we went to visit Brn. W. H. Griffis, about four miles south-west of Fulton, found him in poor health. I was called upon to administer to him which I did. I cheered and comforted him all I could. Preached there on Sunday afternoon to a small but attentive congregation. A Baptist preacher opened meeting for me. I gave liberty, but he had nothing to say. Took the train for Harris, Tennessee, reaching there at half past four, p.m., and walked out to Bro. Seaton's, reaching there about dusk. There was joy with the parents and children that nobody but Latter Day Saints could appreciate.

Bro. Peter Seaton took his buggy and we went up to Farmington, Kentucky, on Saturday. We both preached at Farmington on Sunday morning and evening.

I stayed and visited with Brn. Adaín, and Riley Turnbow; found them strong in the faith. Brn. M. A. Snow came after me in his buggy; preached four times at his house; had good congregations and attentive listeners. I think some will obey there. Bro. Prichard is alive in the work. I was treated kindly by all in that neighborhood and was invited to go to many places that I could not.

Conference convened at Foundry Hill, July 28th; had a peaceful session; all in perfect harmony. I was chosen agent to collect means for Bro. Seaton, so that he might spend more of his time in the ministry. I have collected some and I believe the brethren will respond heartily for we can't afford to do without him, for he is well respected everywhere, and is improving rapidly. Bro. Griffin also is a useful man and we want the prayers of the church that he may entirely recover. He is doing all he can and would spend all his time if he had the health and strength. I need him very much. Bro. J. H. Adair is a good solid man and is doing all he can and I believe will make a useful man. Bro. Riley Turnbow was sustained by the Spirit for the ministry at the quarterly conference.

Bro. Seaton and myself preached in Graves county, near Wingo Station, at a new place, a church and school house, had good congregations and they seemed to be interested. We both had good liberty in speaking and won many friends. After we came back to Foundry Hill, we received two letters from Bro. Reed, living in Henderson county, near Lexington. We were puzzled, did not know what to do, so we made it a subject of prayer, and decided to go. We had to call in our appointments and then we struck out and landed at Bro. Reed's the second day, just at night, and commenced work at once. Bro. Seaton returned to Tennessee and Kentucky, and I was left alone.

The result of our labor is too tedious to give the details; eight were baptized and we organized a branch of eleven members. They kept morn­ing day and night. I could not fill the calls. Brethren Blair and Caffall will remember Brn. Reed and Scott in Montana. Bro. Blair will remember that Bro. Scott was the first man he met at the platform when he got to Montana. They have done a noble work in Henderson county, taking and distributing tracts. I baptized Bro. Scott and his wife and ordained him an elder; baptized Bro. Jones and ordained him a teacher, and he is well qualified. He was called the Bell Wether of the Baptist Church, and is rightly so called, for all the brethren are afraid to meet him. The result of it has been, he is well posted in our works. His brother has been class leader in the Methodist Church for a number of years. They have not had much love and respect for each other on account of their zeal and religion; now they are united as brethren indeed, because they have accepted the doctrines of Christ. I left a number there thoroughly convinced. I expect to baptize them when I return.

I shall remain here until Bro. Gillen returns. I received a letter from him stating that he would be here by the middle of September. I expect to be hastily engaged until he comes. Expect to go up to Foundry Hill, Friday, and go to Kentucky.
The older I get the more I become interested in the work. Have had perfect health ever since I arrived here. I want the Saints to remember us in this mission. I do not want to be idle a day. I have consecrated all my life to preaching the gospel for I know this is true.

How glad I feel when I get to where the Herald and Advocate Locates are. I've got a number to promise to subscribe for the church papers as soon as they can raise the money.

John Thomas.

Communications.

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

THE KINGDOM OF GOD.

"And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."—Daniel 7:27.

In Daniel 2:44 it is said that the kingdom shall not be left to other people, but it shall break in pieces and consume all these other kingdoms, and shall stand forever.

As John taught his disciples to pray, so Jesus answering his disciples petition said, "After this manner therefore pray ye: And if you, being called after us, and we have listened to her altars and from Pharisaical insincerity, and the hindrances of the days of the inquisition forbade continued wholesale persecution against the Saints, save through offenses for which they themselves were more or less responsible; or nothing but the spurious efforts of men to place, power, sensual gain and ignorance, could overthrow or retard the influence or kingdom of the church of God. The Lord was continually warning them against those who had lustful and concupiscible desires; against the enemy who "in secret chambers" was seeking their overthrow and destruction. To seek for the causes and remedy for the evils of the past, and the hindrances of the reorganization and growth of the church toward the consummation foreseen by Daniel, and the self-preparation of the "Bride," the "Lamb's wife," for the coming of her Lord, and the era of glory and gracious government of our God, should be our earnest aim and constant wise endeavor.

And God hath set some in the church first, and some second, and some third. We have had and are having a perfect preparation of the Saints, for the work of the ministry." This is the statement of one to whom is generally conceded the truth of his claim of being a "wise master builder." In Romans 13 he tells us, "That every soul should be subject to the higher powers, for there is no power in the church but that is ordained of God." (I. T) Whosoever, therefore, resisteth this power resisteth the ordinance and appointment of God, "and they that resist shall receive to themselves damnation." For rulers are not a terror to good works, but to the evil. For he is the minister of God to thee for good; but if thou do that which is evil, he is afraid; for he beareth the sword in vain, for he is the minister of God's wrath to execute vengeance upon him that doeth evil. For, for this cause pay ye tribute (Tithing, offering), also, for they are God's ministers attending upon this very thing. Render, therefore, to all their dues, tribute to whom tribute is due; custom to whom custom; honor to whom honor, etc. He stated also to Timothy that "the elders who rule well should be counted worthy of double honor." And if apostles who are called by the Lord the first elders of his church, are ministers of God to us for good, and if doing that which is evil he begeteth nothing, the sword in vain toward us, let us not be frightened by sanguinary visions of oppression; "one man power;" priestcraft, etc., because apostles in the past have gone wrong, as if they were the only ones capable of mistakes.

"For he beareth not the sword in vain." Let not visions of Mountain Meadows rise because of Paul's use of words, "for his weapons of warfare like ours, were not carnal, but spiritual, and mighty through God to the overthrowing of principalities and powers; ..." and alone with "the sword of the Spirit which is the word of God," can and will he be able as a "minister of God," to "execute wrath upon him that doeth evil,"
"Let a man so account of us," said he in 1 Corinthians 4: 1, "as of the ministers of Christ, and stewards of the mysteries of God." "Moreover it is required (of God) that a man be found faithful," in his ministry and work. Paul claims that it was a small thing, a very small thing," that he as an apostle should be judged of them, or of 'a man's judgment.' "Yes," said he, "I judge not mine own self." Who then, is to judge him? "But he that judgeth me is the Lord." The devil and all many as by their ignorance and culpidity he could persuade through his subtlety and sophistry, in all dispensations when God has undertaken to establish his work, his government and his law, have sought by rebellion (which in Moses' time was as the sin of witchcraft), against the constituted authorities of the government of God, to overthrow the same, and by specious reference to the results of an apostasy in our day, of his own device, furnishes argument for unlawful ambition, unwise zeal, and sedition. Paul, the apostle of God, in his salutation to tyrants is said to be, "obedience to God." But resistance to tyrants, and resistance to the "ordinance," "order," and "authority," which God and Christ themselves have set in the church, for its government and perpetuation, are altogether two different things.

As ministers of Christ we can not separate ourselves from the common people. "The common people," in Paul's day heard them gladly; but unfortunately sometimes they hear some one else, as in the case of the Jews in Dagon and Barnabas at Lystra, so sometimes in the church. These Lycaonians ready to do sacrificing and place the title of Gods upon them because of the healing of the impotent cripple, were ready the next day when Jews from Antioch poured tales of falsehood into their ears, to stone Paul unto death as they supposed, and drag him out of the city.—Acts 14: 8-19.

What we want is an intelligent, reliable constituency. Paul's church experience was the same in kind if not degree. "All things seemed to work against me that day. "At my first answer no man stood with me, all men forsook me, but the Lord stood by me." Who was right then? "Am I become your enemy because I tell you the truth?" said he.

We must have leaders then; "But leaders have led us wrong in the past have they not?" Yes, but they would not have been able to do so if you had not followed. "But they were apostles, were they not?" Yes, but they were not acting in their office and calling unto which they were called of God. When they led a people ignorant as they were wicked into the "salt land," against the warnings of Joseph the Seer, and the commands of Jesus, (Matt. 24: 26), they had apostatized, and Satan, knowing that in the attempt at reorganization of his eternal enemy—the church of God,—all eyes would remember and be turned upon the past, has sought to push the unwary into the other extreme of defiance of all authority and leadership. "And God hath set some in the church, first apostles," and among those apostles was as a mouth-piece of God, also called to be president of the office of the high priesthood, (D. and C., sec 104: 35), to preside over the whole church and to be like Moses, yea to be a Seer, a revelator, a translator, a seer, a counselor, all such as which he bestows upon the head of the church, "(Par. 24: 3), with two counsellors, under whose direction the Twelve, who form a quorum in equal authority and power to the presidency and quorum of the high priests and the head of the church, and who are called of God to be a traveling, presiding high council agreeable to the institution of heaven, whether always agreeable to men or not, "to build up the church and regulate" (where regulation is needed, and of which they are to be the proper judges) in all nations.

"The Seventy are to act in the name of the Lord under the direction of the Twelve or the traveling high council in building up the church and in regulating all the affairs of the same in all nations." It is the duty of the traveling high council to call upon the heads of the church and who are the proper judges to fill the several calls for preaching and administering the gospel, instead of any others. "It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers as they shall be designated unto them by revelation."—Par. 12, 15, 16, 17.

"And again I say unto you, hearken and hear and obey the law which I shall give unto you," etc. "And again I say unto you that it shall not be given to any one to go forth to preach my gospel, or to build up my church except he be ordained by those who have the keys of the kingdom which he bestows upon the head of the church,"—Sec. 42: 1, 4. No one is an indiscriminate calling in and ordination by those who may ordain (Sec. 17: 10) but only under the direction, consent or advice of those who are called to preside, regulate, and counsel and build up the church in all the world, wrong, and which ordination and confirmation especially should be under their supervision as much as possible, for while elders and priests whose duty is principally to preach and teach locally, may ordain and confirm, it is the duty and calling of an apostle to baptize, and in ordain other elders, priests, teachers and deacons; to confirm those who are baptized into the church, to teach, expound, exhort, baptize, and watch over the (whole) church and to confirm the (whole) church by the laying on of hands. —Sec. 104: 30. "It is the duty of the Twelve to ordain in order that all the other officers of the church agreeably to the revelation which says, I say unto you the Lord speaks of hosts, there must needs be presiding elders to preside over those who are of the office of an elder, etc.—Par. 8.

"Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God."—1 Cor. 4: 1. I apprehend there may be more than we have argued before the world, in the minds of the apostles which were at Jerusalem when they sent Peter and John down to Samaria to confirm those whom Philip had baptized. I know that confirmation by an "able minister of the Spirit," and a "steward of the mysteries of God," may be necessary, or it may be that many times wondrous revelation to the property converted and baptized believer, and the baptism by fire and the wondrous revelation of the Holy Ghost will not be so infrequent or the blessing so vague as it often is. In one case we need to come to us that every man shall have learned his duty and to act in the office in which he is or shall be appointed, in all diligence, and is given to understand that the time is come when he that is slothful shall not be counted worthy to stand; and that he that learns not his duty, by study and conformity to the law of the church, but trusts to luck, the patience and endurance of the Saints, and the Holy Ghost to reveal to him that which is already written, which he refuses to read, "shall not be numbered to stand," (in his office).—Sec. 104: 44.

In the following section one hundred and five, the word of the Lord given to Thomas B. Marsh, paragraph seven says: "Verily I say unto you, my servant Thomas thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all the nations, that thou mayst be my servant to unlock the doors of the kingdom in all places where my servant Joseph and my servant Sydney, and my servant Hyrum cannot come, for on them (the presidents) have I laid the burden of the churches for a little season."

When Joseph afterward said that he rolled off this burden again upon the shoulders of the Twelve where it belonged in the order of God, it did not justify the Twelve in their hegira to the "salt land" in carrying with them the office of the presidency of the high priesthood, the prophetic office and seership which God bestows upon the head of the church only. "Therefore whosoever they (the presiding) shall send you, I will be with you," etc. "And again I say unto you, that whosoever ye shall send in my name by the voice of your brethren the Twelve, duly recommended and authorized by you shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them."—Par 8.

Section sixteen contains revelations to Joseph Smith, Jr., Oliver Cowdery and D. Whitmer "making known the calling of twelve apostles in these last days." And now I speak unto the Twelve: "Behold my grace is sufficient for you. And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel."—Par. 5.

We quote again Sec. 42: 44: "Again I say unto you, it shall not be given to any one to go forth to preach my gospel, or to build up my church except he be ordained by some one who hath authority and it is known to the (whole) church that he hath authority and has been regularly ordained by the heads of the church,"
And while others may ordain, confirm and aid in building up the church, we assert that the counsels of God and the experience of the past affirm that it should be under the direction and with the experience of those who are called to watch the interests of the church of God wisely detect, as watchmen set upon the walls of Zion, the approach of the stealthy and subtle enemy of the kingdom of God. "If there be one thing it is certain," (Sec. 17:8); but all elders are not apostles, and can not meet the duties of spiritual things, which if heeded to the voice and counsel of the apostles, are various and can not be here mentioned in detail, but one or two may be noticed.

A brother or sister moved upon in prayer meeting, testifies and prophesies to certain ones that they are called to a certain work for the Lord, to preach the gospel, etc. Histe to ordain has followed instances of this kind and men have gone out to preach a gospel, although they have not been in the church long enough to learn of and build up a kingdom they probably never saw. Latterly when these whom God has called and sent forth by the body and "common consent" of the whole church in conference assembled, and for whose official acts they are responsible; when these servants of God who are supposed to have the spirit and office of their calling by reason of faithfulness—humility, and perception of the needs of and love for the work of God, and for the welfare of human souls; when they suggest to certain of those who have been thus "called" as referred to—that there is a difference between calling and choosing, that this should not be met with insult or opposition.

That calling means preparation by study, by diligence, by faithfulness to family duties, by moral conduct and ministerial deportment, by a vital interest in the welfare and progress of the church and branch of which he is a member, whether he is at the head of affairs or not—by financial support as God prosper him in short by a life of spiritual activities, by intelligent testimony and manifestation of an appreciation of the awful responsibilities of his position and of the provisions which were laid up in the temple were freely used by Eleazar and his party, who were imprisoned in the sacred fortress, while John and Simon alike supported themselves upon the plunder of the city.

Granaries full of corn and warehouses of other necessaries, were wantonly burned by both parties, so that a provision which would have supplied the wants of the garrison and the inhabitants for several years, was madly destroyed, as if on purpose to please the besiegers.

Fierce and bloody were the conflicts which every day raged in the sacred precincts; the battlements and the outer court of the temple, where the soldiers of the garrison were stationed, were daily assailed by the missiles of the besiegers. The temple was left desolate for years after the departure of the Romans.

The "common consent" referred to in the revelation is not the assent of one branch, but of the consent first of God, the Almighty dictator in human affairs generally, and of his church especially through his chosen Mouth-piece—the head of the church on earth, ratified and consented to, by the twelve apostles, the quorum of Seventy, the general quorums, and lastly the whole body of the whole church representing the whole church, in its General Conference assembled. That, in the opinion of the writer, is "common consent." The causes for difference of opinion, lack of harmony, and consequent hindrance in some localities to the progress of the work, are various and can not be here mentioned in detail, but one or two may be noticed.

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"How is the faithful city become a harlot? It was full of judgment: righteousness lodged in it, but now murderers." The holy and beautiful house which had been designed to be a house of prayer for all nations, was now full of armed men raggis for each other's blood, and showing it like water upon the sacred pavements of polished marble. The doomed city, once the perfection of beauty, the joy of the whole earth," was approaching the last agonies; and like a patient whose fevered blood has produced a horrible delirium, or rather like one of those unhappy beings whose body was possessed by a legion of unclean and malignant demons, lay tearing and devouring her own flesh.

Eleazar, with a small but determined band of Zealots, had seized the inner court of the temple, where he fortified himself against John, who, with a larger body possessed the outer court of the same sacred edifice. He in his turn was beset by Simon who had taken possession of the whole of the upper city and a great part of the lower. The provisions which were laid up in the temple were freely used by Eleazar and his party, who were imprisoned in the sacred fortress, while John and Simon alike supported themselves upon the plunder of the city.

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stances of position were so much in his favor, as on Eleazar’s side they were against him. The ascents of the temple were steep and difficult, and a large number of assailants could easily be kept at bay by a few above their heads.

Amidst this furious warfare the ministrations of religion went on as usual; and it was a strange thing to behold the priest and Levites engaged in offering the daily sacrifice in the very midst of the din of battle, and the people crowding in to worship. A great crowd of worshippers, while the arrows were whirling around their heads; and ever and anon the roaring stones from the powerful engines would rush in among the worshippers, crushing them at the foot of the altar, and mingling their blood with that of the sacrifice. Priests and Zealots, worshippers and soldiers, citizens and strangers, fell in mingled heaps around the temple, and the large space around the temple walls, and priests and officers of the temple had been separated. A rapid retreat was made to the camp, while the Jews returned to the city, elated with the knowledge that they had slain some, wounded many more, and repulsed all of the heathen foes, with Cæsar at their head, who had ventured set their feet upon the holy mountain of Jerusalem. On the next day Titus removed the Roman camp, reinforced by the legion which had been left at Emmaus, to the hill Scopus, where Cæstius had encamped before. From this point a noble view of the whole city is presented, at less than a mile’s distance, which is indicated in the name of the hill, signifying prospect. Another legion encamped about half a mile behind this, and a third on the Mount of Olives, to the east of Jerusalem. Glorious was the sight that met the eye of Titus, as he gazed on the city before him. In the foreground was the gently undulating slope, covered with clumps of the graceful olive, intercepted with ancient mulberry-trees. In the bottom flowed the brook of Kedron, which flashing over its wide and shallow bed, till it was lost to view in the dark valley of Gethemane, that wound round the steep side of Mount Moriah on the left. Up the acclivity in front stretched the road along which the troops had lately approached the city, and been driven back in undignified rout, bounded on either side by the gardens of flowers and fruit trees, which were abundant in that quarter, divided by hedges, low stone walls and trenches. The summit of the hill was crowned by the lovely city enclosed in its walls, within the area fortified by the threefold girdle of massive stones. The morning rays of the sun gleamed from the ramparts and battlements, and towers of the nearest wall, and from the palaces, spires, and turrets that rose up street beyond street within. In the air rested an Zion, in the distance, the highest point of the whole; its rocky elevation covered with the castellated mansions and gorgeous palaces of the City of David. A Jew, on looking over this scene of grandeur and loveliness, would have involuntarily broken out into that glorious anthem of his shepherd king, which had so often resounded in swelling chorus from those sacred halls:

“Great is the Lord, and greatly to be praised in the city of our God; in the mountain of his holiness. Beautiful in his tabernacles is the arm of the Lord; and he is the joy of the whole earth, is Mount Zion. On the sides of the north, the city of the great King, God is known in her palaces for a refuge.”

But there was one object which must have struck the fancy of every observer, and cast all others into the shade. Fairer than the white-walled city, fairer than the palaced heights of Zion, rose the glorious Temple. Titus, heathing as he was, would have no sympathy with the holy associations which would crowd on the mind of a son of Abraham, as he looked on the surpassing edifice; but even Titus must have been enraptured with the gorgeous magnificence of that Holy House, whose architecture gloried knew no rival in the whole world.

Fair Jerusalem.

The Holy City lifted high her towers, And glittered with her gilded spires, And held her veil, far off appearing like a mountain Of alabaster toppled down. His eyes were dazzled as he gazed around; His heart was thrilled with a wild emotion That love for its abode, and honor for its name; And he gave vent to his feelings in an exultation, As when a lover, meeting his dear in the street, Grasps her to his bosom, and with transports exclaims: “Thy love is my life!”

He saw “the Court of the Gentiles circling the whole; a fortress of the whitest marble, with its wall rising six hundred feet from the valley; its kindly entrance was over a smiling lake of Sermon; its immemorial and stately dwellings for priests and officers of the temple; and above them, glittering like a succession of diadems, those alabaster porticoes and colonnades, in which the chiefs and sages of Jerusalem had sat teaching the people, or walked, breathing the pure air and gazing on the grandeur of a landscape which swept the whole amphitheatre of the mountains.” He saw rising above this stupendous boundary, the court of the Jewish women, separated by its porphyry pillars and richly sculptured gates. From this, he saw the court of the men; still higher, the court of the priests; and highest, the crowning splendor of all, the central temple, the place of the Sanctuary, and of the Holy of Holies, covered with plates of gold, its roof plant ed with lolly spears heaped of gold, the most precious marbles and metals everywhere flashing back the day, till Mount Moriah stood forth to the eye of the stranger approaching Jerusalem, what it had been so often described by its bard and people, “a mountain of snow studded with jewels.”

Before we enter into the details of the siege, which swept as with the besom of destruction, the city and temple, it will be needful to give a brief description of its walls: Jerusalem at this time consisted of three distinct portions, each enclosed by its own wall. The most ancient, and the most sacred, was the temple enclosure, built by King Agrippa. This was the weakest, as well as the least populous portion of the

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city. Everywhere, except at this quarter, the walls looked down into precipitous ravines of great depth, which defied the approach of an enemy. To the west lay the valley of Gibon, to the south the valley of Hinnom, and to the east the ravines of great depth, which defied the Great. Beginning at the south-west corner of the temple, where a lower city began at the Tower Antonia, it separated Zion from Acra by a line running nearly due west, which was strengthened by three towers of massive proportions, Mariamne, Phasaelis, and Hippicus. Thence sweeping round the hill of Zion and following the edge of the precipice, it appeared to have terminated at the south-eastern corner of the temple, inclosing a small space on the west side of the Tyropoion, called Ophel.

The second wall, which defended the lower city began at the Tower Antonia, which was the second western tower of the temple and curving in a quadrant joined the first wall at the gate Gennath, a little within the tower Hippicus. The third, which was never completed in the strength originally designed, ran along from the southern edge of the Temple, overlooking the valley of the Kedron for nearly half a mile; thence turning to the westward, it swept round in a curve to the tower Psephinos, the extreme north-west point of the city; and thence proceeded eastward towards the tower Hip­­picus, where it joined the wall of Zion. These walls were fortified by square towers of massive masonry, strong and solid, to the height of about thirty-five feet; above which they were furnished with chambers, and cisterns for receiving rain water. Of these towers the first wall had sixty, the second forty and the outermost ninety. The beauty of these bulwarks was no less remarkable than their size and strength. They were built of white stone, hewn from the mountains, and of enormous size, and so exactly fitted one upon another, as to present the appearance rather of an unbroken mass of marble than that of ordinary architecture. They rose to a great height above the walls; and these again being built on three sides, upon the edge of a deep precipice, looked still loftier than they really were.

One of these towers, believed to be the renewed Hippicus, is still standing, a solitary memorial of what once were the stately bulwarks of Zion, and abundantly justifying the proud appeal of the national anthem: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation fol­­­owing."—Psalm 48:12, 13. It is described as a "grand and striking object;" the lower part entirely solid, as far as is known, no passage into it having been yet discovered. The dimensions of the east side are fifty-six feet, four inches, of the south side seventy feet three inches; the large hewn stones of which it is composed average from nine to twelve feet in length. Josephus thus speaks of this tower, and of its two fellows, Phasaelis and Mari­­amne: "These were for largeness, beauty, and strength, beyond all that were in the Babylonian buildings, by the magnan­­imity of his (Herod's) nature and his magni­­ficence towards the city on other occasions, he built these after such an extraordinary manner, to gratify his own private affections, and dedicated these towers to the memory of the persons who had been the dearest to him, and from whom he named them. They were his brothers, his friends, and his wife. . . . Hippicus, so named from his friend, was square, its length and breadth was each twenty-five cubits; its height thirty; and it had no vacuity in it. Over this solid building, which was composed of great stones united together, there was a reservoir, twenty cubits deep, over which there was a house of two stories, whose height was twenty-one cubits, and divided into several parts, over which the buildings of two cubits, and turrets all round of three cubits high, insomuch that the entire height added together amounted to four score cubits."—Josephus War v. iv. 5.

The glory of the city was the Temple, which seemed to be no less a mighty fortress and tower of defense than a holy house of worship. The original edifice, erected by King Solomon on the spot where Abraham had offered up Isaac, had been razed to the ground by the King of Babylon; but on the return from the captivity a new structure had risen from the ruins, which had been enlarged and beautified with extraordinary magnificence by Herod the great, who had spared neither wealth, labor, nor time, in making it worthy of its name, as the only Temple of the true God in the world. Forty and six years was this Temple in building; but now, though its visible splendor remained, its true glory had long departed, and it was about to become the prey of the spoiler.

Of these great buildings, which elicited the wondering praise of every beholder, the foundations were not the least. "Great and strong walls had been built upwards on the sides of the hill, forming at their summits a square platform perfectly level, which was enclosed by adding to the outer walls a range of cloisters that surrounded the Outer Court, communicating at one angle with Fort Antonia. This Court was paved with a variety of stones; and beyond it, inclosed by a second partition of peculiarly elegant workmanship, but less in height, its outside was ornamented by pillars, and ascended to by fourteen steps, was the Court of the Israelites, into which no Gentile might enter. On the eastern side of this quadrangle was the women's court, where the daughters of Zion assembled to worship, and here also stood another range of buildings, the height of which was not easily discernible from without. Four gates on the north, four on the south, and two on the east side, led to this court. The western wall was unbroken.

Of these gates, nine were overlaid with silver and gold; but the tenth, which opened eastward, was far more magnificent, being of Corinthian brass, of considerably larger proportions than the rest, and adorned with double splendor, having the precious metals more profusely spread upon it, and with more elaborate ornament.

These gateways were of such depth as to resemble towers, admitting of a room on either side within between the outer and the inner door. Some idea may be of the grandeur of these approaches when it is stated, that each door was in height thirty cubits, and its breadth fifteen; while the pillars that supported the chambers within the gateway were twelve cubits in circumference. The doors of the eastern, or "Beautiful Gate," which stood over against the entrance of the Temple itself, were forty cubits high. But the principal feature of the whole pile of sacred edifices was the snowy whiteness of the polished stones, and the tithe of enormous size, and the unbroken and untrodden pavement presented to the eye by means of such exquisite fitting of one to another as scarcely allowed any junction to be perceptible. Accustomed as they were to worship on that spot, and familiarized with the magnificence that there surrounded them, the disciples could not refrain from exclaiming, "Master see what manner of stones and what buildings are here."—Judea Capta 120.

Within the quadrangle thus formed there was yet another enclosure separated by a flight of steps, was the Court of the priests, and contained the great altar of burnt offering. Beyond appeared the great gate of the Temple itself, a magnificent archway without any doors, leading into the holy place. Its front was sheeted with plates of burnished gold, which seemed to flame upon the beholders. Above and around it hung a vine of gold, the sacred symbol of Israel), the clusters of which stood as high as a man. By the votive offerings of the worshippers, this golden wall was adorned, and for some presenting gold to make a leaf, some a bunch, and some a grape, these were added to the branches in proper form and position, and ever increased the magnificent tree.

Within stood the Seven-branched Candel­­­stick; the Table of Shew-bread and the Altar of Incense. The vine was terminated by a magnificent veil, which hid from view the holiest of all, whose wall was encased with gold, but which contained nothing, for it was never to have been looked after the Babylonish captivity. Here in former days, the Shechinah of Glory indicated the indwelling presence of Jehovah; but this also had long departed; and the Temple could now only boast of the glory of its material magnificence, which yet was greater than all ages, and the eyes of the beholder. Even the external surface of the Temple was covered with plates of solid gold, which, reflecting back the beams of the morning sun when he first arose over the Mount of Olives, seemed to burst into an immense moun­­tain of flame.
THE SAINTS' HERALD.

O UR SUNDAY SCHOOLS.
DUTIES OF ADULTS.

SABBATH School work is one of more than passing importance. It can not be insignificant because of its actual worth to the church. It is not a "baby institution," but should receive the careful attention of all adult persons, and especially of parents. When children and "young folk" are asked and often urged to attend the school, and the parents who thus require of their children do not themselves attend, it can not be but that the force of example shall have an unsavory effect. If the school is good enough for the young it is equally good for the elder ones. The same truth is to be taught and learned, and there is one whose age has or can outgrow the importance of their attendance upon school work. The Sabbath School is truly the nursery of the church, and should be attentively cared for.

Parents who so engross themselves as to neglect attendance both to church and school services, and whose children scarcely ever, if at all, appear therein, are doing themselves and family an eternal injustice, demoralizing in its effects, and casting an influence of disregard for church and school work. These influences, to some degree into family disrepute. It can not be otherwise. Parents who wilfully, thoughtlessly, or inadvertently cause these neglects, or lack of responsible duties can not estimate the amount of harm and injury this results.

Sabbath School work in the Church of Jesus Christ should receive no less attention than actual mature church work. Neglect the school and the very basis of the church's life and hope is attacked. Some may say, "What is the use?" But let us propound this question: If the church is expected to be the place wherein salvation from the thralldom of sin is taught and had, does this salvation power extend only to the adults, or children and youth as well? If unto all, and knowing that children can not always understand what may be proclaimed from the pulpit, and as these services are not especially adapted to child minds, and the children's and young folk's spiritual and moral training is not, under divine dispensation, to be neglected, then where and by whom are these youths to be especially taught? Shall not the varied departments of God's word be given them in language best suited to their youthful minds? And, further, Whereas the public services for adults can not be monopolized for the other, while the latter can not be ignored with any degree of allowance, then must we have Sabbath Schools wherein the young may be seriously and prudently taught. Parents should be there so far as practicable, and no trivial excuse should delay their presence. All may not be in attendance every Sunday but the parental presence of several households should be found each Sabbath.

Children have said:—"I don't see why pa and ma don't go; they always wish me to go." Certainly! And the writer has seen parents do this diligently; but where parents attended as often as possible, cheerfulness was seen, and willingness manifested. Don't shove the children off to get rid of them. Have their eternal interest at heart, and you will exert an holy influence upon them. Your absence is poor example too.

But, to an extent we are encouraged; Many more Latter Day Saint parents are now interested than some years back. The increase of interest is required, and further increase of interest ought to be had. "Boom" the Sabbath School work! Make it an unmistakable power in the church. Hot weather, cold weather, dry weather, wet weather, should by no means figure so lamentably conspicuously as in some localities it is seen.

Parents are crusading for "the things that perish with the using," while regard for eternal and enduring matters of concern is found sometimes at a sadly low ebb. Neither humane nor Christlike. God understands all about our "house-work," and "shop-work." He knew it all when He asked of mankind to "serve Him with all their might, mind and strength." Where a good, hearty will exists, work is manifest. We can't accomplish everything by "home praying." That has its place, but an active, practical and hearty work of vast importance. Is there any part of church work of any more importance than Sunday School work will some one tell what it is? One person can not accomplish all in any one locality, there should be hearty responsive co-operation; and with wise and more than mere effort to accomplish good, and adverse criticisms come flocking in, it is bound to retard needed progress. "Cold water is thrown on," and warm, fervent enthusiasm and desire is thereby quenched. This is a hapless condition; not a by-by method, but by which hindrances are cast out into the good work, and children note it, for "little mice have big ears" and eyes too. The conduct of the older ones is not unheeded by them.

ORGANIZATION.

Our schools have long time needed an organized system that harmony of action might be more readily attained. Without such it appears that actual success will not be had. The schools have been conducted upon a plan of "every man for himself." This is not conducive, indirectly progress or development. As the church is not congregational in its system of government, neither should the schools be isolated concerns. An especial interest is required, and no better method may be had or introduced that of that of organization of all the schools under one grand head.

The plan introduced in California as seen in the Saint's "Herald" of May 26th, 1888, is a good one, and evidently forms a basis for general and special action in this work of our schools throughout the world. It is the first of its kind in the school work. There are many schools in working order, some good, others fair. By the appointment of certain persons whose duty and pleasure it shall be to have a close, general oversight of school work in several districts, school order and system may be had. Without some good methodical course of action all effort is futile. Men, young, active men, who have a due regard for the development of this grand work are the ones who should be placed in power. Drones, go-easy's will effect nothing practical; they are some times fair theorists and that is all. Will, push, energy are necessary to the successful accomplishment of a good work.

I notice the Galland Grove district conference adopted an association plan. The Far West district did the same at its last quarterly conference. After association has been formed it should be without the meddling of branch or district officiousness. Harmony is more likely to exist where the associations exist independantly of one another, but dependent upon one another for their success. The superintendent of each association is the general superintendent, who may have an associate worker; also a secretary, etc. Let it be the duty of their chief one to be recordedly informed from all general superintendents as to the general and special affairs of their school and schools throughout the world, the general superintendent to be informed from the several superintendents of individual schools.

By this means system can be had. These things are what we have long needed. It is the sincere desire of the latter day saint that the school work, and all the branch of the work will give this matter their hearty response, and awaken a general and widespread interest in the good cause. No one who has an
actual interest of the good of children and youth at heart can reasonably dissent from this cause.

The "Far West Association" officers proceeding, active measures in interest of the schools and desire an hearty response by way of cooperation on the part of all superintendents and secretaries in the district. "The United Sabbath School Association," I presume, could be ordered or authorized by General Conference, and upon its endorsement the union could be well effectuated.

MONEY MATTERS.

This new movement will require a little money for necessary expenses. It may be readily obtained if the idea of "doing something" good be properly presented to the scholars. All children are willing to be doing, especially if they think or can see that their doing counts, and that older folks are pleased therewith. Oftentimes the people are pleased upon seeing their doing counted, a good word kindly spoken, a caress, and of course, every member and unit must be had, and every member and unit will be available for the district associations. That such is the case can be shown by the records of the schools and desire an hearty response of the schools and desire an hearty response of the good of children and youth at heart can reasonably dissent from this cause.

Our church has no systematic Sabbath School record books of its own. Such should be had. If an offer on the part of the writer might be not out of place, he would state his willingness to devise a system, or system of systems, and for the district associations. That such is the case can be shown by the records of the schools and desire an hearty response of the schools and desire an hearty response of the good of children and youth at heart can reasonably dissent from this cause.

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THE SAINTS' HERALD.

Bro. Wm. Lewis was sustained as Bishop's Agent. Resolved that all elders and priests of the district who desire to labor be requested to confer with their brethren and laborers present and the district president which is here present. Carried. Bro. Wm. L. Norman preached on Saturday, 8, m., J. F. McDowell on Sunday, 11 a.m. Social meeting in charge of the Bra. of Macclesfield, Michigan, last Sunday evening Bro. Kinman preached to a large congregation. Adjourned to meet with the Delano branch, Saturday, November 17th.

POTTAWATTAMIE.

This district conference convened at Wheeler's Grove, Iowa, Saturday, June 30th, Elder N. N. Gillen, president. Miss Susan Scott was the usual opening introduced the session after which the following branches reported: Hazel Dell, Council Bluffs, North Star, Crescent City and Wheeler's Grove. Elders reported: J. P. Carlisle, Joshua Carlisle, L. Smith, - Fields, J. A. Davis, W. W. Blair, J. W. Chatburn, H. Kemp and E. Davis; Brn. W. E. Peak and D. K. Dodson by letter. The Bishop's agent also reported. Report accepted. A Grove Meeting was appointed at Bolivar District Church under the arrangement of the district president. The elders of the district were sustained to labor as their circumstances permit. Andrew Hall was sustained. Carried. L. H. Napier, district president, and Thomas Scott as secretary. The authorities of the church were sustained. Bro. W. H. W. Blair, Chatburn and Davis. Adjourned to meet at Hazel Dell at the call of the president.

SOUTHERN IOWA.

This district conference met with the Eden branch in Floyd county, Indiana, August 25th, James W. Gillen presiding, M. R. Scott secretary, V. D. Baggery, assistant secretary. Branch reports: Olive, 14; Hazel, 6; Eden 3 baptized, 1 removed, 1 died; Riccoville 6; Union 27; Byrnrville 7. Bishop's agent's report: Balance last report $75, received for 1887, $550. A. Anonymous, was appointed at the Hazel Dell branch under the direction of the district president. The arrangement of the district president. The Superintendents and District President will make an earnest effort to be present. Brethren Joseph Smith and W. W. Blair are especially invited to be present.

Miscellaneous.

DIED.

POLSON.—At Rockville, Bates county, Missouri, July 21st, 1888, Johanna Polson, aged 69 years, 10 months, and 25 days. She was born in Scotland, 1819, from the Church of Scotland and was of the faith of the gospel of Christ, and in the hope of a glorious resurrection. Funeral sermon by W. J. Gibson.

ETTLERMAN.—Sr. Catherine Ettlerman was born in 1796, in the state of Maryland, and died of old age August 29th, 1888, Peaceful and happy. She was married to Sr. Paul Ettlerman in 1819, and lived 72 years of age. She was baptized into the Church of Jesus Christ of Latter Day Saints in 1855, when in Maryvile, by Elder David Evans, removed to Missouri and passed through the terrible persecutions of 1838-9, remaining in the faith. She finally removed to California in 1853 and remained there until her death. She was an excellent Christian and is respected by all that know her. Funeral sermon by William H. Gibson.

NOTICES.

Any of the Saints knowing the whereabouts of the following named persons will confer a favor by sending me their addresses: W. E. Crum, Alina Cawdwell, George H. Dunham, Charles Humes. Henry Sparkling, Teacher, 1910 Flora Avenue, Kansas City, Mo.

SUNDAY SCHOOL CONVENTION.

The Sunday School of the Galland's district will convene at Dow City, Saturday, September 15th, at 10:30 a.m. We hope the Superintendents and district president of all the branches of the district will make an earnest effort to be present at the convention.

F. W. Cooper, Pres. P. L. Pett, Sec.

GROVE MEETING.

There will be a grove meeting, commencing on Friday, September 21st and lasting ten days, held in Bro. C. F. Paul's grove, one and one half miles east of Clarksdale, Missouri. A cordial invitation is extended to all. Brethren Joseph Smith and W. W. Blair are especially invited to be present.


FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, September 11th and 25th, and October 9th and 23rd, Harvest Excursion Tickets, at the usual rate of Five Dollars for the round trip.

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John Thomas, Baraboo, Wisconsin; L. B. Peters, Columbus, Ohio; C. W. Beiersdorf, St. Louis, Missouri; G. A. Blakeslee, President Bishop, Galien, Michigan.
MORMON PROPAGANDISM.

The Mormons of Utah have never depended upon the merely natural growth by birth of their own people as their chief means of increase. They have sought the end aimed at with a shrewdness and judgment. They know what they are about, and make individual converts, and then induce them to become immigrants to the Territory of Utah. It is a system, that the majority of Mormons in that territory are foreign-born persons, and that in this way the system has been greatly strengthened and broadened when that would have been crushed by natural growth. The Mormon leaders have, in this respect, shown not a little acumen in respect, shown not a little acumen, to improve the means of increase, so long as they keep themselves within the limits of the laws of the land, and the American people are contenting. Detach the polygamous element therefrom, and there is not a law in the land, whatever it may be, good or bad, that the American people will not adhere to. That in any way operate upon their religion, except to protect Mormons in their just rights. The issue, so far as law is concerned, is distinctively and only with polygamy as a practice. Let this fact never be forgotten. If the Mormons insist upon making immortality and crime a part of civilization ages ago. In making an excavation for the walls of a factory workmen struck a wall, carefully built up and of a well-burned brick. Portions of it are many feet below the present ground-level. Luckily the excavation was made by a man of wealth and love of research. He has had the wall exposed. It is one hundred by sixty feet, laid in a fashion unknown in this part of the country, different from those built over a century and a half old, at Wilming- ton. It may be assumed as a fact that it was not the wall of any of the old houses in this race, and not the work of Indians. In 1780 a similar wall was discovered in Rowan County, near Salisbury, and there are many of full size. Parts of this wall yet remain, and it can be traced for hundreds of feet. Not far away a wall of stone was also discovered, and this extends for a distance of something. In 1867 a wall was dis- covered, in Halifax County, near Weldon, and last year one was found in Buncombe County, near Asheville. There are these walls are laid in a different manner, and not known as the "Indian walls," a massive structure laid in a sort of cement. The "Indian

walls" were there when Flora McDonald came to Fayetteville after the 45th. There are people who believe that a race which had many of the characteristics of the strange people that once inhabited the land of the heathen, and dwelt here, also built these structures whose foundations yet remain. The discovery of Cronly has caused a great deal of comment and will be thoroughly investigated.

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The following is the contents of the Autumn Leaves for October:


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Business Letters and Subscriptions must be sent to David Denger, by P. O. Order, Lamoni Letteor, or Express. Entered as second class matter at Lamoni Post Office.

Lamoni, Iowa, Sept. 22, 1888.

WILL BE TESTED.

"The Act passed by the last Legislature requiring electors to take an oath that they do not "belong to the Church of Jesus Christ of Latter Day Saints, commonly called the Mormon Church," is creating considerable dissatisfaction in this county among the members of the Reorganized Church of Latter Day Saints, and very justly, too, for there is not a more law-abiding class of citizens anywhere. They do not practice or believe in polygamy, and are always quiet and peaceable. While it is claimed by some that it will not interfere in the least with their right to register, the law is none the less noxious, in our estimation, and we hope it will meet with the fate at the hands of our Supreme Court that other acts of the same ilk have met. We understand that a test case is now under way from this county.

The foregoing is from the Genoa, Nevada, Courier, of August 24th and was sent us by Bro. D. R. Jones, of Sheridan, Nevada. Bro. Jones says of it:

"The act was passed against some Utah Mormons, so called, in the eastern part of the state; not on account of their disloyalty particularly, as no complaint has been made against them; only it is supposed that they are Democrats, and this bill was introduced by a Republican senator, and carried by two majorities, a sort of googue against the Mormons."

The Legislature of the state of Nevada, in its anxiety to answer to the drift of public opinion which has been setting so heavily against polygamy, and the Mormons of Utah because of it, passed an act which is very severe and sweeping, the evident purpose of which was to disfranchise citizens of the state who believed in, or practiced plural marriage. This was done because it was believed that the citizen who was a polygamist in practice or belief, whether the belief was religious, or secular, in opposition to the institutions of American civilization which obtained in Nevada, and would, if occasion occurred obey his religious teaching rather than observe and keep the laws of the state, and thus prove himself to be alien, rather than a loyal citizen. Obeying one of the principles underlying all law making among men, the act was framed in general terms, rather than in the form of special reference to the persons to whose practice of plural marriage as a part of their religion it was really intended to apply, and in view of the existence of which the legislation upon the subject was had.

The act can not with any degree of consistency be made to apply to members of any religious body who neither believe, nor practice plural marriage, whether they were called Latter Day Saints, or Reorganized Church of Jesus Christ of Latter Day Saints.

There would be no particle of justice in the courts holding that the act should be construed against members of the Reorganized Church, and they be thus barred from voting as citizens. We see no reason why the members of the Reorganized Church should in any wise consider that the act was intended to apply to them; and to us it would be unwise to so conclude, until upon trial it should be so decided in the courts. Our advice to the brethren is, that those who are otherwise citizens and entitled to vote, go to the places of registration, register their names, and vote as their judgment directs them.

If challenged upon the question, they may safely take the oath that they do not belong to a church which believes, teaches, or practices the act of polygamy, or places plural marriage, or any other form of marriage contrary to the jurisdiction and laws of the state, or not in harmony with the genius and institutions of the American government. If any of us are to be barred the free exercise of the rights of citizenship, including the right to vote, the denial of that exercise must come from the constituted authorities having jurisdiction; and we can not be deprived of our rights under the act of the Legislature of the state of Nevada, referred to herein; except upon the construction of that act by the courts as shall definitely say that we come within the meaning of the letter and spirit of the act. It is not wise for any to take it for granted that the act means the Reorganized Church. We do not believe that such was the intention of those who framed it, or those who passed it.

We have nothing to say as to the justness or unjustice of the act as applied to the Mormon, or Utah Church, those believing in plural marriage, or practicing polygamy, because of what was impending upon a continuance of the apparent opposition to the law of the land, and must conform to the law or take the consequences. Their practice has been decided to be contrary to the law, the court so affirms has sanctioned the law, and the act against that practice, and it is at the peril of punishment and outlawry that they will persist in it. No such consequences lie before the members of the Reorganized Church. Their faith and practice are within the pale of God’s declared law to the church, in accord with the genius of American civilization and obedient to the laws of the state; being thus free men in Christ Jesus our Lord.

We shall await the issue of the test case now before the court with some curiosity but no fear.

EDITORIAL ITEMS.

The address of Bro. J. H. Peters, is changed from East Lake to Coleman, Michigan, he having removed to that place. All having business with Bro. Peters, on account of Voice of Warning work, please take special notice of this change of address.

Bro. D. S. Crawley held his debate with Elder Lucas, Christian, at Arcadia; four evenings on the proposition, “Laying on of hands, and signs follow, to be in harmony with God’s will to-day.” Bro. Crawley affirming; and four on, “The Bible is an all sufficient means in the hands of God to save sinners.” Rev. Lucas affirming. Bro. Crawley was to be at Arcadia to hold a six evenings’ debate with a Baptist minister on church identity, September 17th; he says: “Would like to have some of the preaching brethren present, as I feel it is better that there should be two at least.”

Bro. W. H. Barrett wrote from Hill City, Kansas, that he could not fill the calls for preaching in his neighborhood. He had held four services, besides doing considerable fireside preaching. Bro. Joseph Luff is asked to send some one in his stead.

Sr. R. L. Goreham writes from Arkoe, Missouri, testifying of her joy in the latter day work, the divinity of which has been attested to her by manifestations of the Spirit. She asks the prayers of the Saints in her behalf that she may be relieved from bodily afflictions: and also in behalf of her children whom she has tried to teach the way of life, that the good work begun in them may continue.

Bro. W. W. Blair would leave Nebraska City, to hold a series of meetings, beginning Tuesday evening, September 11th, in the tent at Plum Hollow, at the request of Brn. William Leeka and others.
Bro. P. B. Seaton wrote from Paris, Tennessee, September 4th, reporting the baptism of eight and the organization of a branch, already reported by Bro. Thomas. He also spoke at Eagle Creek, baptizing twelve.

Bro. Arsenus Hackett, of Newark, Marshall county, Dakota, wishes the prayers of the Saints. He is suffering illness and depression and much desires to live for the good he wishes to do.

Bro. J. B. Belcher wrote from Rayville, Ray county, Missouri: "I am preaching every Sunday; have good liberty and good attention; have worked up quite an interest in two neighborhoods."

Letters are received from a number of brethren and sisters which we should like to insert, but there is not room. Among them are the following:—Evan G. Jones, Jr, Hastings, Victoria, July, a young and growing Saint. Jasper M. Tousley, Wilsohnburg, Illinois, September 7th. Bro. J. W. Keefer, Marcellus, Michigan, August 30th. Anna Neilsen, Nebraska City, Nebraska, September 7th. Bro. John R. Roush, Fulton, Iowa, September 5th.

Bro. A. Mapes, of Westport, Missouri, has written a most interesting little work, entitled "Key to the Chronology of the Bible," which Bro. H. R. Mills, book-seller and stationer, at Independence, Jackson county, Missouri, has on sale in his store at thirty-five cents per copy. It is well worth the money. The book is written in the form of a colloquy, and treats the question of the Chronology of the Bible in a novel and instructive way; well worth perusing and examination. Send for a copy and set your wits to work on an old, but ever new subject.

Sr. Agnes W. Durrant, of Rosston, Cook county, Texas, sends us a good letter under date of February 20th for which we have no space; being obliged to leave out many letters.

**DISTRICT CONFERENCE MINUTES.**

If the secretaries of the several districts would notice the minutes of said conferences as they appear in the Herald, and follow out the general plan therein adopted in preparing their minutes for publication, it would save them as well as us much unnecessary labor. All that is necessary to be stated in the making up of such minutes are the names of the president and secretary, the reports of branches, briefly naming the changes by baptism, removal, death, excommunication. The names of officers reporting and the number they have baptized, the Bishop's agent's report; the actual resolutions adopted; the time, place and date of adjournment, and the services during the session. A terse synopsis of the proceedings is all that should be included. Let us make sure that necessary particulars, in which the district alone is interested, should be recorded on the district records. No necessary item should be omitted, but outlines of elders reports, condition of branches, remarks of the president, etc., etc., unless of a very special nature.

Bro. M. R. Eaton, of Independence, Missouri, has sent us the Kansas City Star, August 25th, 1840, in which we clip the following. "It shows, if true, (and it seems to be quite like human nature), a peculiar side to plural marriage not often remarked on in newspaper articles concerning it: POLYGAMY.

**HOW THE SYSTEM WORKS IN UTAH.**

Mormon plural marriage is both overrated and underrated as a part of the Mormon polity. It is overrated as the whole of the system, and without which it will dissolve or will be unobjectionable. How is this? As a prophet, he is essentially belonging to his system, and which they will easily abandon. In the first place, if polygamy should ever become a part of the law of the land, as it has done with respect to the Mormon system as a theocratic dominion of absolute powers, hostile to all other people, and which they have not the power to establish, the Mormon would be forced to abandon his system.

If they would give up polygamy, all objections to a Mormon constitution would be removed. But they will not give it up. It is so much a part of their revealed religion that the first wife can not refuse consent to another without renouncing the church. The system makes her give the second and the following to her husband in the secret rites of the endowment house. And she finds it good to bring in a third to take down the airs of the second, and so on. Having had her turn in the man's love, she takes her turn in intrigue of the same kind, and is also obliged by religious duty, watched over by the church authorities in case she can support another wife and does not gather that her position is a lighter being in the next world, where his wife is connected to his glory, finds also more social pleasures in plurality of wives in this world than is generally supposed.

The common Gentile idea of the state of polygamous marriage is of the Bible patriarchs, and it is elevated above the social part. It thinks not of the difference between the monogamous marriage, by which the man "settles down," and the polygamous marriage in which the man still continues a marrying man—is still in the matrimonial market—is more in the market than a single man, and is soon looking for new loves. Instead of persecuting such a man, the State provides for and encourages him, and makes it easier to marry than to live on his own resources. Thus it is that the 'married Mormon is a society buck, and that he continues a buck in society as long as he lives. His permissions are formed to promote this. The theatre and the "social hall" for balls and other parties are regular means. Dancing is a means of polygamous grace. Etiquette requires the Saint to dance once with each wife, and then he is free to go for the maddens, leaving the wives to bowler the wall.

It is difficult to conceive the social difference made by a system in which the married man continues to live with his wives, but the widower lives on the lookout for another. Without any compunction he goes about as a gallant or lover. He runs a chance of being a bigamy, but his wife and children are "enjoying themselves" at home. This liberty has evolved the custom of long courtships. How pleasant to the wives when the man dress-

In his best and goes abroad seeking to devour. They can not ask him where he has spent the night; for unlawful cohabitation. He is one of the Twelve Apostles of the Mormon Church, and has two wives. He has avoided the officers for several years, having spent the greater part of his time in Mexico. He is wealthy. Since the above was put in type the news is received by us that Mr. Thatcher has been discharged from custody, and released from the prosecution.

**EXTRACTS FROM LETTERS.**

Bro. Henry Grim, wrote from Milan, Missouri, August 28th: "I am still laboring in the Gospel of Christ under many persecutions; notwithstanding all of them I go on steadily in my labors. I baptized one man last Sunday, and one man and his wife yesterday; others say they will come more and have their names for baptism. I look for Bro. Campbell next Sunday.

Bro. Robert Oehring wrote from Newark, Dakota, September 3d: "I received a letter from Bro. Levi Phelps. He has baptized some of my German converts, near Forestville, Michigan. I thank God my labor has not been in vain; I would like to sell my farm and enter the field as long as I live; for I love to bring souls to Christ."

The following will be interesting to the readers of the Herald, not on account of the political faith of our respected step-father, but as an item of news respecting him, and his age:

"Nevada, July 30th.—By permission I send you the name of Maj. Lewis C. Bidamon of this county. This is the first registration of a man for the United States roll of honor for 1888. The Major voted for Old Tippecanoe in 1836 and 1840, and is now enthusiastic in his praises of the grandson, Gen. Ben Harrison, and will vote for him this year.

"During the campaign of 1840 the Major lived at Canton, Fulton county, Illinois, He says he knew General Palmer when Palmer peddled clocks,"
but that he can't vote for him. He says he had one knockdown in defense of Old Tippecanoe in 1830, and that he wouldn't stand back from another now if necessary for Gen. Ben. He was Major and Colonel of one of Illinois State militia regiments in the old times.

"After the death of Joseph Smith, the prophet, Mr. Bidamon moved to this city and married the wife of the deceased prophet, and after her death, in 1839, remarried, and is still to be found at the old home. He will be eighty-three years old January 16th, 1859."

"Brooks R. Hamilton."

Sr. Mary Eaton, in a card from Independence, Missouri, September 3d, says: "I notice a grave and blinding mistake in the letter I sent you, and which is published in Herald for September 1st. My last quotation from the Book of Mormon is given as 2d Book of Nephi, chapter 10, paragraphs four and five; whereas it should have read 2d Book of Nephi, chapter 11, paragraphs four and six. I do not remember of making such a mistake in the quotation; if I did it is a sad one; and I hope that it can be corrected."

We do not know how the mistake occurred. The copy of Sr. Eaton's letter has gone the way of other "dead copy," and helped to kindle the fire under the boiler that drives the engine and the wares, so that we cannot compare with the proofs. We are as careful as we can be that proof shall follow the copy; but mistakes will occur. We do all we can to correct the error by publishing Sr. Eaton's card.

Mothers' Home Column.

EDITED BY SISTER "FRAGRANCE."

"The size of heaven blow over me; A gl-i-y shine before me; Of whose, who, and shall be. Pure, generous, brave, and free. A dream of man and woman. Diviner still but human."

LITTLE CAPS.

We are not very frequently abroad upon the street, neither very observing when there—a bad habit we are free to confess for we think men and women should go through the world with open eyes—but one custom has become so common in the past months that it forces itself upon our attention and has become suggestive of serious thoughts. Some weeks ago, a bright little boy, a particular friend of ours, called, with his papa to see us. Drawing the little one towards us as usual for a kiss, our eyes rested upon his cap, upon the front of which was printed "Cleveland and Thurman," in clear, bold letters. "What is this, Willie, you have on your cap?" we asked the little man, and he with blushing accent endeavored to explain the names, hard for him, and a flush spread over his face showing that in his little heart emotions were stirred which lit his face with pride as he answered us. This seems all right and proper in its place. The father of our little friend is a conscientious democrat, believing firmly that his party is right, and he intends to make a democrat of his boy so far at least as any influence which early training may have, can be brought to bear. We do not propose to discuss the probabilities that in a few years the father may be constrained to denounce this same democratic party, as in times past other parties have been repudiated, but to ask the thoughtful, consideration of parents, fathers and mothers, to the lesson here taught. Another little boy, not yet so old nor as active as our little Willie, but pale from the effects of recent illness, we saw in his father's arms, and we read upon the little cap, "Harrison." That was all. There was no light in the sad, weary eye, nor flush of pride upon the pale cheek, but the little cap rested upon a brow where the shadow of death had lately lain, and over which the angel of mercy had bent with healing balm.

As we sit here this morning thinking about the little boys and their campaign caps, other scenes and other thoughts crowd rapidly upon us; and we must confess that they are not all bright, happy ones. How many little boys born in the church are wearing them? How many are being taught their first lessons in party strife, even before their lips can frame to speak the name of party leaders? "The children of this world are wiser in their generation than the children of light." Are the children of the kingdom as wise in things pertaining to the kingdom, as in things pertaining to the world? There is a fierce contest awaiting these young soldiers, a campaign before the importance of which all earthly ones sink into insignificance. Those tender feet are destined for long and weary marches through an enemy's land. The roads are rough and uneven; the way many times beset with temptation and snare. Are they being taught the name of their leader? Is it a household word, so familiar that their faces light up with pleasure when it is spoken? Are we expending as much energy and zeal to teach them lessons of the lowly Nazarene, as we are to thus early instil into their young minds lessons of party pride and zeal? Would God that fathers might be as earnestly, as zealously, as early awake to the interest of their little ones, things pertaining to spiritual life, as in things pertaining to this world, which perish with the using.

Then would they bind upon the young brows of their sons, holmets of salvation, and early equip them to fight the battles of King Emmanuel.

PRAYER LEAGUE.

Concert for September 27th. Memory texts, Luke 11:13; Acts 2:39. This begins the fourth Thursday of the month; the subject will be for the members of our families by name. For the families of each other; and for the ministry and for the youth of the church in general.

HOMESTACK COLUMN MISSIONARY FUND.

Sr. Burgoline, St. Joseph, Mo. $2.00
Sr. Cora L. Park, Greensboro, Pa. 50
Sr. G. S. Wailesley, Dayton, Nev. 1.00
Sr. Alice Savage, Wilber, Neb. 50
Sarah J. Mortimore, Boston 1.00
Lakon, Ia., Sept. 18th.

EXTRACTS FROM LETTERS.

Sr. Slocumb, Nebraska City, Nebraska, writes: "Since I last wrote you I have been very near to death's door, but God has mercifully spared my life, although it was my desire to depart, for I longed to meet my companion who has gone before and who is waiting for me. The will of the Lord be done, but I pray for help and strength to enable me to endure in the time of trouble. I still attend Sunday School and am in the Book of Mormon class, taught by Bro. Goldsmith. I have never grown tired of serving my Master."

[Dear sister, may you be enabled to realize that God has a purpose in lengthening out your days and though you may never reveal it to you on earth, he will beyond the veil. May he bless you and give you grace and patience, even as your day demands is our earnest prayer.—Edb.]

Wellmontville, Kans., Aug. 15th.

Dear Sisters of the Home Column:—I feel impressed to say a few words to those situated like myself, far away from the companionship of Saints, and among the world. Of good cheer, the Lord watches over us and knows our every trial. How many like myself often think, Oh if I could only express my thoughts like such a one can, I would be happy and try to encourage others. How can we expect to do so if we do not try? Remember we receive just what we live for. Let us all strive and pray for wisdom, that we may obtain knowledge in the gospel of Christ.

I would like to tell you just how I am situated. Our worldhood is composed mostly of Methodists and Free Methodists, who are very bitter against our cause; and some have even gone so far as to tell us in plain terms that we are of the devil and are going to—, but thank God, we know better, and also know that if we remain faithful, to the end, eternal life will be our reward. We scarcely have any company, and for a while we kept to ourselves; but we begin to see differently. We now attend the M. E. Sabbath School; and in the future we mean to let our light shine, as becomes Saints, and try at all times to return good for evil, and by kindness, love and meekness, win souls for Christ. Last Sunday they appointed me leader of the choir, and I mean to strive to do my best. I ask an interest for your faith and prayers that I may be kept faithful; and if I can be the means of bringing any one to see the light of Christ, how great will be my reward! I can say ever since I made this resolve I feel happier and more contented with my lot. What matters it where our lot is cast in this life? It is only for a short time at best. Let us each and every one live so that when we are called away, we will be ready to do and dwell! In the home prepared for the faithful, is the prayer of your sister in the bonds of love.

Clara M. Ebert.

Dear Sister Ebert:—We cannot refrain from expressing our sincere pleasure at the course adopted by you; and we believe it to be the only one calculated to break down prejudice, and by the contrast of light against darkness, show to the world whose hand is holding the lamp replenished with oil, kept trimmed and burning, and they themselves as those awaiting the coming of the Bridegroom. May the Lord bless you with wisdom, and give you words of answer at all times, which no man shall be able to gainsay. We would entreat you, pray much for the gift of wisdom, and answer in meekness when asked a reason for the hope of eternal life. I
In connection with Sr. Ebert’s letter, we cannot refrain from making a brief extract from the letter of a friend who recently returned to her home after a visit in Lamoel, remarking that she, like sister Ebert, is living where no others (except her mother) of the same faith resides. “It seemed at first that I could hardly endure it to live here, and Sunday when the bell rung for Sunday School, I went with the feeling one has when he goes to perform a duty because it lies before him, and the Thursday-night prayer-meeting seemed so lifeless—but then I must be on hand and strive to drop the word in season when the opportunity does come. Sr. Walker, I know we are told not to let the right hand know what the left hand does, but whenever I find any one ready to listen to our teachings I feel so glad that I want to speak of it. When I reached B., she was so poorly she could not come and sit down beside me. She was making some enquiries concerning the train, and with the motive of aiding her, I spoke to her. From that we continued talking and I learned from her remarks that she was a religious person. She remarked that she was from a place formerly settled by Mormons. I said, “I suppose then you have heard some great Mormon stories.” She said, “No, I have never seen a Mormon nor read a Mormon book, but have often wished I could.” She made some further remarks, and when she had finished I said, “Well, just look at me and you’ll see a Mormon, and if you want a book on the subject, I will give you that little plush book in my shawl strap. Her face showed her surprise but I quickly explained our position as a people and she travelled with me to Humeston—we talked all the way. She was unmarried, poor and sick, afflicted with a tumor, and in my heart I pitied her. I know she believed, and when she left she said she had much enjoyed our conversation. When she rose to go she turned back and kissed me; the acquittance of an hour but I understood the feeling that prompted the act, and I prayed God to so lead her that she might know her Redeemer and understand the feeling that prompted the act, or through him that hath loved us. The Lord bless you. Your sister, ELLA M. FUHR.

[This letter bears no date and the post mark was indelicate.—Ed.]

BEATTIE, KANS.

Dear Sisters:—The Herald is all the preacher I have to cheer and encourage me. I have not heard any preaching for six years until this summer. Bro. Short came to my house. How much I prize the sisters’ Prayer League, and I pray to the Lord to bless you all; and may we all be one in Christ Jesus, and labor and do a lasting work. I desire to do all I can, for I love this latter day work, and I feel that I have not done anything compared to what I should have done. It has always been my lot to be separated from the Saints, and be deprived of church privileges. Let us try to keep our lamps trimmed and burning, and oil enough to replenish them. Ever praying the Lord will bless his people, I remain your sister in Christ.

E. HIGHTOWER.

NOT IN VAIN.

Not a prayer that hath ascended, Has been offered up in vain; Not a saint thy hand hast restored But shall bring you golden grain.

Not a cup of cooling water, Offered in the name of love; Not a little act of kindness But is registered above.

When the Reaper comes to gather Up thy lost and scattered showers, Then shalt hear the benediction Which thou hast poured out in love.

Reaping through the wilderness, Where thy busy hands have strewed Then shalt find abundant harvest From the good seed thou hast sown.

Mrs. M. M. St. Louis Branch.
Correspondence.

DISCUSSION AT STREETSVILLE, IOWA.

On the first of March, 1887, I was converted to Methodism and was as faithful to that belief as the public was to Methodism itself. I was lured by the brightness of propaganda, charity, and sincerity in every effort I believe I have supposed by most members of that church to be considerate for a person only on probation; so much so that after some time had passed I was appointed class leader of the Methodist Mission, and discharged that duty faithfully until two or three months had elapsed, during the latter part of which time a new gospel had presented itself to me for careful investigation through Elder D. K. Dodson of the Latter Day Saints.

After establishing its claims and giving myself ample time for reflection, I concluded that a treasure had surely become disclosed to me and to be liberal with my class, believing the same at the time that it was not unreasonable, nor unscriptural, to bring glad tidings of great joy to the people, so at each meeting I would share with them what I had recently learned. Later I concluded at the voluntary request of many of the members of the mission to procure the services of Bro. Dodson to deliver an address. This being done it was announced that Bro. Dodson would preach on the following Sunday. The evening came and the house was filled with anxious hearers, and the first principles of the gospel were pondered and listened to with the closest attention. The preaching was appreciated by all who had never been prejudiced, but as it happened there were a few to ridicule, who would not listen to the truth, nor let others hear it, but carried it to the front, but before I left, all opposition ceased; and confined closely to the house most of the time and place. But when he saw Bro. Dodson meant business he declined, declaring his inability; but that he would get a gentleman by the name of N. M. Allen from Fremont county, this state, a college student, one whose mind is free from bias, who would engage in discussions upon various doctrines. It was agreed that Bro. Dodson be allowed the same privilege to choose a man.

Bro. Dodson knowing that Elder Peak, of Crescent City, had been appointed by General Conference to go to Crescent City to engage his services. After Bro. Peak had read the following propositions he at once consented. Subjects: First, Ancient apostasy of the church organized by Jesus Christ and his apostles. Second, The Reorganized Church of Jesus Christ of Latter Day Saints the only true church of Christ on earth. Disputed by N. M. Allen and Mr. J. M. Holliday. Third, Jehovah, the only Father, is made known that Rev. Thomp­son of J. M. Baptist church, was chosen as moderator by the negative and myself as the affirmative. Mr. Jones and myself soon decided on Mr. J. M. Holliday, a newspaper reporter of this city, to act as a third. The School-house was secured for the evenings of August 21st, 22nd and 23rd, which spread over a vast territory in a very limited time. The disputants were punctual, not forgetting to note the punctuality of a vast attendance also. After some preliminary business it was agreed that each disputant should be entitled to two half hour speeches each evening, after which the chairman, J. M. Holliday, opened the meeting in proper order and introduced the speakers, calling Bro. Peak to take the stand.

I can not go into details and give the remarkable points and minute description of the arguments on account of insufficient space, but each disputant occupied his time to the minute. The debate was orderly, positive, definite, and to the point. Just prior to the conclusion of the last speeches it was agreed that Rev. Allen might have opportunity to show that the church he represented was the only true church on earth, and that it never apostatized, but continued to exist with all its ordinances, signs, blessings and complete organization, etc. At the conclusion of the First two propositions and after Rev. Allen had graduated us all in Greek and Latin, he said in his closing remark that he could prove from the history of Joseph Smith written by Tullidge and endorsed by the church that his opponent represented that Joseph Smith instituted polygamy. Bro. Peak at once challenged him for a two week's discussion on that, for said he, "The more you rub truth the brighter it shines," but he declined. At the close of the last proposition Rev. Allen said he could not stay any longer, that he had to attend a basket picnic, and bade the congregation good-bye after thanking everybody for their presence and interest.

The six sessions were attended by as many as could conveniently get into the building, and the congregation was composed of sectarians, non-conformists, and Saints from miles around.

After this discussion had been concluded I learned the opinions of a great many of those who were present. They gave Bro. Peak credit of being absolutely victorious in every point, and that he endeavored to submit truth in its purity and simplicity. In conclusion I must add that the Baptists will never get a convert if he or she attended the discussion; this can not be successfully contradicted. But I am able to give the names of six or eight who will soon be baptized into the Latter Day Saints' Church, and many others that are also active in their work.

AMASA A. RICHARDSON.

The following newspaper clippings are appended:

A very interesting religious discussion will be commenced in Streetsville this evening. A Baptist and a Mormon preacher will take part in the debate. The first is Mr. McPaul and the other from Crescent City. Four addresses of one half hour each will be delivered at a meeting and three moderators to preside. The meetings will be held in the School-house. All are invited.

The discussion under progress at Streetsville last evening was witnessed by a vast multitude whose closest attention was held until 10:30 o'clock. The meeting began at 8 o'clock and was as follows: Iowans: Bertha Schlickatans, Elsie Rockwell, Cora Jones, Corona Mikesell, Della Mikesell and Messrs James Draper and Jack Umbre.

This evening at eight o'clock sharp there will be a discussion commenced between Elder Peak, of Crescent City, a representative of the Latter Day Saints' Church, and Rev. Allen, of McPaul, who represents the Baptist denomination. Subjects: Firstly: "Ancient apostasy of the church organized by Jesus Christ and His apostles." Secondly: "The Reorganized Church of Jesus Christ of Latter Day Saints is the only true church of Christ on earth." The moderators will preside over the meeting, namely, J. M. Holliday, T. P. Jones and A. A. Richardson. This debate will be held in the Streetsville School-house for three successive evenings, each disputant entitled to two half hour speeches. Everybody invited.

CUBA, KANS., Aug. 27th.

Dear Herald:—Home again, since the 11th instant, and confined closely to the house most of the time with neuralgia and a severe cold. During my western trip I spoke eighteen times, besides a number that had to be postponed for want of prominence, in places more or less public. Prejudice was unbounded, and for a time stood boldly to the front, but before I left, all opposition ceased; and men were heard to say, "That man preaches a logical doctrine; "A sensible religion;" and "its all Bible." There is a field to be opened in southern Nebraska that is ripe for the harvest; and if the presidency so elect, I will gladly take that as my field of labor until the spring conference, (desiring the privilege of visiting Lamoni, Iowa, via Allendale, Missouri). I have got to go into the ministry or go to the wall; and I prefer the ministry, for therein I find a
blessing. Pursuant to this idea I am arranging my secular affairs to devote my whole time to the work in South Wales. Having thus prepared to begin preparations for a renewal of labor. I am thinking of visiting Barnes and Blue Rapids, the latter part of this week; after which I shall turn my face westward to meet the Saints in quarterly conference.

Until September 19th my address will be Guide Rock, Webster county, Nebraska.

JOHN D. BENNETT.

NORTH FORSTER, N. S. W., Aug. 4th.

Bro. Joseph—The brethren sent by the April Conference arrived in Australia on the Alameda, the latter part of June. By arrangements with them, they met us at Newcastle, on the way to this place, where the elders and other representatives of the four branches in New South Wales were requested to meet and form a district. The branches were well represented and the representatives were duly instructed how to act upon different matters that were referred to come before the conference. It seemed that they were all led to see alike both in branch and district capacity, so that everything was done decently and in order. Indeed, all seemed to think that the work of a conference should be done for the greatest good of the greatest number; that is what one might expect.

As this colony is so much larger than Victoria, it was thought best to form the district of the northern half of New South Wales, Newcastle being the southern line. There are a few members of the church in Sydney—not enough to form a branch, and they do not choose to unite with the nearest branch, which is at Hamilton, north of Newcastle. Having organized the branches of Australia into districts, and got them in as good working order as possible, I believe that my work here is about done, at least so I feel. There is some little trouble in one or two branches that I may succeed in settling at least as long as I stay in the branches. The majority of the branches are an excellent people, and in Intelligence, faith, and zeal, will compare well with the church anywhere. But there are a few of the strangest, most Incomprehensible spirits here that I ever met with. They had almost vexed the soul out of Bro. Burton, and they have tried me to the utmost. As usual they are the most self-righteous souls to be found anywhere. Everybody is ignorant, erring, and unworthy the favor of God but themselves.

The brethren who have come here have given much satisfaction thus far; and the intimations of the Spirit to me have been that they will have their troubles also. I am quite well satisfied with them, and can leave the work in their hands. There is another branch not far, and there is a series of branches on some ten miles farther up the Woolambara River, which I will request them to write concerning. Bro. Burton and family leave here with the confidence and esteem of all whose good opinion is worth having. They have made many friends and but few foes. Our loss will be California’s gain in such quality.

I am somewhat inclined to think lately that I may be let to return home by next spring and if so it is necessary that I should spend several months in the South Sea Islands before I return. I do not desire to return to America yet. I am well pleased with the Saints here, but do not like this field. I never wanted to come here, and only came because I had something to do here. But I am just as glad that I am here as any one in the church. On matters that are purely speculative, as, for instance, who the woman and man child is, in the Revelation, whether chapter 1, I believe I have read and understood the word, and that opinion does not agree to the theory that the man child is the priesthood. I simply do not and cannot believe it, for reasons that I conceive to be unanswerable. I am somewhat unsettled in my mind as to whether the events illustrated by the woman and her experiences are all accomplished yet or not—in fact I think not. And now I will state why I have written on some of these matters. You will remember that about a year ago, you suggested the idea of something being written, that would be original—fresh, that would suggest thought, etc.—so much having been written on "the first principles" as they are called. (I do not give your exact words of course). So I write something that would set some to thinking, when lo, I am accused of writing "without thought," etc. The trouble is, I think too freely and too deeply for some. If I do not think, but follow in the grooves of Parley P. Pratt, or Orson Pratt, or somebody else who wrote their opinions of certain prophets—views, etc., in the "old church" were accustomed to run in, why I would be orthodox of course. Now the fact is, I do not accept any man's opinion, unless it comes from the leading authorities. And so, I have written some opinions that are expressed both by elders in the "old church" and in this one, that I do not swallow, nor do I expect to find any church on earth able to make me endorse them. I never have submitted to gag law nor do I ever expect to. After twenty-two years of defence of the doctrine of the church, as expressly taught in the books of the church, I am informed that my influence is hurt in some quarters, because forsooth, I do not agree with somebody's opinions on matters that God has never chosen to give clear light upon. I have long ago learned to distinguish between faith and opinion. Upon the former we have no right to differ, upon the latter we have, but there is a mind strain in the groove of the Parley P. Pratt, the Thomas W. Wright, or the John D. Bennett way. I mean by this, that the convention of the leading authorities should be held, and every question of importance upon which different opinions arise, should be thoroughly examined; or if the subjects are not of sufficient importance for that labor to be expended upon them, let it be understood that the individual who expresses an opinion expresses it for himself, and himself alone. No one need blame the Quorum of the Twelve for any views that I may express that may be conceived heresy. I have not asked their encroachment of anything that I have written, because I write in my own individual name, and not in theirs. I think that I know what the church has declared concerning the First Presidency, concerning the General Council, concerning the articles of faith, and concerning the doctrine of the church. It has not declared as yet, that the Seventh Day Sabbath, has been by command of God superseded by the First Day and that the latter is to be observed in the place of the other. The Lord has said, "that until further revelation is received, or the quorum of the elders of the church do express my opinion, and declare concerning the law in the church articles and regulations, the Saints are to observe the first day of the week, commonly called the Lord's day as a day of rest, as a day of worship, as given in the covenants and commandments." This I fully and heartily endorse, and beyond that no one has
any business to interfere. The church has never decided that the "wheat and tares" apply to the state of the church only, nor has it said, that the "woman" of Revelations twelfth chapter means the church of Jesus Christ, and the "man child" is the "priesthood," and I doubt if it ever will take such ground by the direction of God's Spirit. But I have made up my mind that if any subjects thought about, and would savor of progressive or advanced thought are ventilated through the Herald that some one else may try their hand, and as my brain is not moulded as all others are, that it had better remain quiet and let others do the thinking, who have nothing new or fresh to present, or who fear to disturb the equality of those who do not want to think different to their grandparents.

Your brother in Christ,

THOS. W. SMITH.

ADAPHIA, IOWA, September 2d.

Editor Herald:—Allow me to enquire through the Herald of one Wm. H. Armor, whose name appeared in the "Roll of Honor." He served in the same company I did, which was Company A., 1st Infantry Missouri State Militia. Please state that I wish his address, and greatly oblige an enquiring brother.

JOHN BOYER.

LONE ELM, TENN., Aug. 24th.

Bro. W. W. Blair:—I rejoice in the gospel of Jesus Christ and am thankful that it was made known to me while I was nearly in despair in Brighamite bondage through you being an instrument in the hands of God. I do not think I shall ever forget the day when those chains were made loose and I was made free in the fulness of the everlasting gospel. Soon after you baptised me I returned home to my native land where I have succeeded in working up an opening at last, but I had a hard time to do it, and old Bro. John Thomas being sent down on a mission to Tennessee and Kentucky, I sent for him and the same company I did, which was Company A., elected as the Judge of the 1st Infantry Missouri State Militia, and the Branch of the 1st Infantry Missouri State Militia, and made an opening among some of my friends. I remained there till the last of June, baptized seven, met with eggs, etc., at the instigation of one Wm. Armor, whose name appears in the Herald, and I doubt if anything will be known as the Haley's Creek Branch, is located on the Lexington and Sifton road six miles due east of Lexington. If any of you are passing we would be very much pleased if you would stop with us, especially Bro. Gullen; we hope to see him soon. Since our organization three more have been added, making our number ten; also Bro. James H. Scott, the man that met you in the depot at Antonio, Colorado, who took care of you. He was baptised the other day by Bro. Thomas and ordained an elder; a good and useful man too to help forward this work. Bro. Shon had to return to his work nearer home. Bro. Thomas is yet with us, but will leave us soon. We do regret to give him up. He is a good man and a good worker, but he has to return to other fields of labor according to appointment, but I hope for his early return, and I pray that great success may attend him as an instrument in the hands of God. We had another addition since I commenced to write this, making our new branch number eleven. May our God speed the work in this poor old country, but they have closed most all public houses against us, but this is nothing more than we expected, for this gospel always draws the line of distinction wherever it is preached. As most of us are young in this cause we desire the prayers of the whole church in our behalf.

S. REID.

NEBRASKA CITY, Neb., Sep. 10th.

Bro. Joseph Smith:—Bro. H. C. Bronson and myself held meetings here nightly, last week, beginning Monday, and on Thursday Bro. Bronson baptized seven. On Friday he went to Omaha, to labor there, and in that region, while I continued evening services here, and concluded my work here with a great many speaking on temperance at 4 p.m., in the Opera Hall, under the auspices of the Red Ribbon Club, and preaching to a full congregation in the Saints' Chapel in the evening. Our week's labor in this city has been pleasant to us, and we hope it may prove profitable to the people. I go from here to labor for a week in the "Gospel Tent" at Bro. William Leeka's, near Plum Hollow, Iowa, and then seek to put in my time in gospel work where I can do the most good, whether that shall be at Lamoni or elsewhere. In every direction there are inviting fields, and from many of these come pressing, urgent calls for faithful, humble, earnest workers. All who can should work with their might, "the Lord working with them, confirming the word."

Yours,

W. W. BLAIR.

Llaneelly, Wales, August 18th.

Bro. Joseph and Blair:—We left New York on the 28th ult., and arrived at Liverpool on the 5th Instant, and at Morriston, Wales, on the 6th; all in good health. We had some good meetings with the Saints at Morriston, and came to this place on the 13th.

E. A. Davis left for Cardiff with a view to settle there for the time being. From what I can learn the work has suffered loss by deaths, emigration and in other ways since I was here before. I am not able as yet to inform you of the true condition of the work here, except to say it is as hard now as ever to find places to preach so as to reach the people. School houses are not open to anybody to preach in, and the different denominations have their own meeting houses, but they will not permit any but their own kind to enter. I hope the Lord will open up some way to overcome this difficulty in the near future so we can reach the people. This has always been a great drawback in this country, and for that reason a great deal of out door preaching has been done here in the past during the summer months. But even this does not seem to bring the gospel near enough to the people, for their pride will not permit them to stop to hear on the streets. We will endeavor to do the best we can under the circumstances to revive and establish the work in this once favored nation.

The Utah faction has about fourteen missionaries in Wales; and they do all they can to gather in every shape conceivable. Their policy is not to maintain branch organizations here but to bring the individuals as soon as they possibly can. And I presume that some of our surplus church property in Utah is applied in this way. We have to cope with the old delusive idea that we "are all the same," as in America. Hope to conquer this by fair means as we did there; but we have a hard task before us. Pray for the work here. Kindest regards for all.

Address for the present, J. T. DAVIS,
No. 23 Wychtree-st., Morriston, Wales.
the man child, or according to their interpretation, he is "Jesus Christ," as they claim that the man child of Revelations, twelfth chapter, represents a literal man. She is gone, dead, she has not fled into the wilderness.

So far as the Saints are concerned in the Chatham branch, they called the branch together, asked for a court of elders; after due labor courted the case on the issue of heresy and apostasy which was fully proved by the testimony of the accused and witnesses; the finding of the court was that as C. W. Sifton had been ordained a priest in the Church of Jesus Christ of Latter Day Saints, that he remain silent for three months, his license being in the hands of the district president during the three months. Such means as are lawful will be taken to try to restore them, which if not successful, and they still remain obdurate, and maintain their views they will be excommunicated. This has been adopted by the branch.

There is some interest manifested in the Chatham branch, with the prospect of some additions in the future. A good many felt interested in the late investigation, which called for some doctrinal discussion on the signs of Christ's second coming; which were delivered to the district president during the three months.

This has been the branch.

The mission of Christ.

"What think ye of Christ? whose son is he? They say unto him, The son of David, Matt. 22:42. It is taught by orthodoxy that the knowledge of the Savior did not extend beyond the Jews; that all nations were heathen except the Jews; that only those persons who have been born in the Church of Jesus Christ have the benefits of the gospel; and that all who have died, and shall die without hearing of Christ will be lost; and also those who lived before Christ. This doctrine serves to hinder, in a great measure, the importance and grandeur of the mission of Christ. It is the honest in heart, thereby lessening their admiration and love toward him, who is to be "the desire of all nations," and causing the infidel to become bold in proclaiming against him, as being the Savior of the world.

If it was a fact that his mission was to affect none but those who have the privilege of believing on him since he came, and all others are to be lost, then his mission will be a failure, for he was to be the Savior of the world.

Away back in the beginning when sin first entered into the world, when there were but two human beings upon the earth, the decree went forth that seed of the woman should bruise the serpent's head. This seed of the woman pointed to the Lord Jesus Christ, who is finally to destroy sin. The redeeming power of Christ has been manifested unto man from the time that this promise was made, and will be, until every knee shall bow, and every tongue confess, to the glory of God, the Father.

As man migrated upon the face of the earth, the knowledge of the Savior went with them; although they rebelled against the law of God from time to time. Prophets were raised up among them, testifying of these things. Hear the apostle: "Have ye not heard? Yes verily, but would it be otherwise, when it is written that God "hath made of one blood all nations for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." For in his love, and move, and have our being; as certain also of your own poets have said, for we are also his offspring." (Acts 17:26-28.)

In a work entitled "The World's Sixteen Certified Saviors," by J. W. Atchison, Kansas, it is shown that if the history of the heathen nations, dating far back before Christ, we find evidence of Saviors among them who were born the same as Jesus was, and crucified, rose the third day, etc., as Jesus did. Therefore they were Gods, just as much as Jesus was the Savior of the world, but was the God of the Jews only." The idea that each one of these sixteen supposed Saviors was born by a virgin, as was Jesus; taught the same, crucified the same, died, arose the third day, and disappeared as if dead Jesus, which is claimed by this writer, is the most wonderful thing that ever happened; too wonderful to be true. It seems easier for the author of the work mentioned to believe there were sixteen Savior nations than it is to believe there was one. But instead of this being evidence against the claims of Jesus, it is a glorious testimony in his favor, for it shows that the knowledge of a Savior extended among all nations, attesting the testimony of Paul wherein he states that "their words [the Prophets], went throughout the world," and "was preached to every creature which is under heaven.

We also find evidence that these nations had a knowledge of the cross, using it as a religious symbol, and also that some of the principles of the gospel, if not all, were, at some time or another, known to them. If they were, and knowing a few of these facts, why should it be thought a thing strange that the same knowledge that the Jews had of a Savior, so many hundred years before he came, should extend to all other nations in like manner? But Orthodoxy, (so-called) says that there was no salvation in those remote periods, that Christ was unknown to the world until he came and died upon the cross. It is just such doctrine as this that has made infidelity cry aloud against the claims of the christian religion, and spread itself as the Green Bay tree. If there were any means in the world by which men could be saved before Christ, it must have been in and through his name. (Acts 4:12; Rev. 13:8.) Some had their names written in the Book of Life from the beginning, and if they are not saved, what hope can we have?

The knowledge of Christ brought with it all the benefits of the gospel; if not, what benefit was it to them to be told, thousands of years beforehand, that he was coming with great blessings etc.? If that was the case, it was unjust for God to cause them to come into the world so long before those blessings could be given, and they be damned because they had no chance to be saved. Yet Orthodoxy so-called, "God's love." Also for Orthodoxy! "Ye shut up the kingdom of heaven against men; ye neither go in yourselves, and they that would go in ye hinder." The gospel shall enlighten every son and daughter of Adam's race, and death will not prevent their knowledge of Christ is not to be confined to the living, but extends also to the dead. Paul gives
us to understand that the gospel which he preached had been preached to every creature under heaven. (Col. 1:23) Jesus commissioned the disciples to preach the same gospel to every creature, in all the world, and said that he would be with them unto the end of the world, upon conditions, namely, "teach all things whatsoever I have commanded you." Now he knew that those disciples would not live until the end of the world, but this promise was a condition, that they should observe these things. Again, Jesus says: "This gospel of the kingdom (which he and his disciples were preaching), shall be preached in all the world for a witness, unto all nations, and then shall the end come." (Matt. 24:14). Are not the so-called heathen nations included in the term, "all nations"? We think so. Again: "And I saw another angel fly in the midst of the heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6). Does this mean that those who were and are alive when the gospel is preached, and that all who were so unfortunate as to die before they hear it are forever lost? So says Orthodoxy. If the wicked are to have the gospel offered to them, will not those who are not so wicked have the same chance? Dare we, in the light of justice say no? The work of Christ extended into the spirit world, as well as here. Why? Because some of God's creatures are there, and they needed to have the "glad tidings," the good news, as well as those in the flesh. Jesus came not only to deliver those who were in the body from bondage, but to break the bands of death and hell; obtain the keys thereof, and say to the captives "Go free," and thus destroy the works of the devil. Isaiah speaking of Christ's mission says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1, 2). Do not those in the prison house, in the spirit world, mourn? He is to comfort all that mourn. Zechariah speaking of the same work of Christ says: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." (Zech. 9:11, 12). Is not Christ the stronghold? Why should this be said to them if there was no deliverance for them? Peter says that Christ was "put to death in the flesh but quickened in spirit, wherein he was made perfect through the sufferings of the Spirit." (1 Pet. 3:18, 19), which is just what the prophets said he would do. The point is therefore made clear that the gospel is to be preached to every creature, both the living and the dead, that a just and righteous judgment might be rendered to all by the law of the gospel (see chapter 4:6). After he had done this he appeared unto John and said: "I am he that liveth and was dead, and behold, I am alive evermore, Amen; and have the keys of death and of hades; what wilt thou that I should obtain the keys for? Was it to go in and stir up the fire and brimstone, and rejoice with his holy angels at seeing the poor souls burn? Oh no. But it was to open the doors, as he was to lead the way in all things, as the独一无二 (unique) disciple. The gospel to every creature it shows that they were to enter, following him, and preach peace and deliverance, and comfort them just as they were to do to those in the flesh. When the prophet of the latter days proclaimed "Probation after death," he was scoffed at, and ridiculed by all; but now it is becoming a popular doctrine. He was therefore in advance of orthodoxy in this, as well as many other points by at least fifty years. It is a humiliating thing that after teaching so many years that the heathen are to be judged without a knowledge of Christ are damned, to now have to teach that they are not damned; but, that there will be a chance for them. In view of this how can people have confidence in any of her teachings? This shows that she has not been in possession of the "perfect law." The heathen are to be redeemed. (See Ps. 2:8; Zech. 9:10; Zeph. 2:11). There is also a set time in the economy of God for this to be done. It is to be when the Jews are gathered back to their land; when Jesus appears to them as testified to by Zechariah, chapter fourteen. That is the time when the Jews will be converted, and at that time the heathen are to be redeemed. (See Doc. and Cov., Sec. 45:9, 10). Orthodoxy might as well save her time and money in trying to convert them. They should try to get a more perfect idea of the gospel of Jesus Christ themselves, and let the heathen alone; God will take care of them. They have failed in two more points in the redemption of man that we wish to notice: It is thought that all who hear the gospel in this life and reject it, will never have another chance, and that the Jews committed the sin against the Holy Ghost, when they said that Jesus cast out devils by the Prince of Devils. Now Jesus said, "All sins shall be forgiven unto the sons of men, and blasphemers wherewithsoever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness."—Matt. 28:29. A man must have the Holy Ghost before he can sin against it. The Jews did not have it, for it was not yet given. (John 7:39). The Jews only spoke against the Son of Man and that was to be forgiven. (Luke 12:10). It is plain that at some time, every sin will be forgiven unto man except this one referred to, and if we can find out what this sin is, with this key in our mind, namely, that no one can commit this sin until he has received the Holy Ghost, by which he can understandly say that, Jesus is the Christ, etc., (which no one can truly say without the Holy Ghost, 1 Cor. 12:3), we think that it will help us out of the difficulty. Christ proposes to redeem all men once through the gospel and if after they have seen, and repented their sin against the light and knowledge they have received, to the extent that they are cut off from the terms of mercy, then they are lost, and are in the same condition as though there was no redemption made. It is quite possible our gospel be hid it is hid to them that are lost." (2 Cor. 4:3). Nothing can be lost that was not once possessed. Thus it is that those who are and shall be lost are they who have once been saved. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6). "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." "He that despised Moses' law died without mercy under two or three witnesses; Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, whereby he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (10:26, 28, 29. See also 2 Peter 2:20, 21). This plainly shows who these characters are and as a further proof that there is no forgiveness for them, and that they are those who will have once been saved, (See Doc. and Cov., page 214). Jude speaks of some who are twice dead and plucked up by the roots; to whom is reserved the blackness of darkness forever. A man can not be twice dead, until he has been once alive. In Revelations, chapter 4, none are spoken of who are to die the second time. Now if we can learn what the first death was, it will enable us to determine what is the second death; and when we learn that, it will destroy the idea of a literal fire and brimstone, which is taught by orthodoxy. Remember that John says that this punishment is as a lake of fire, etc. This death must be a spiritual death, because none could die twice as to temporal things, and from this temporal death, Christ, by death, put away: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22). "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15).

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We see by these, with many other quotations which might be cited, that there will be a general resurrection of all men, which is the common salvation referred to by Jude third.

As to what the spiritual death is: In the beginning God made man with intelligence and placed him in the garden where everything was beautiful. Commandments were given unto him. He was to have the privilege of eating of all the fruit, except that of one tree and was told that in the day that he ate of that he should become as one of the wise in the sight of God, and placed him in the garden of Eden, from my presence, shall say, Depart ye from the presence of God, and a vail was drawn between them. This we understand to be the first death, which is spiritual.

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

All except these will inherit one of the three glories referred to by the Apostle Paul. And in the Latter-day Saints, those who hear the gospel here and reject it, not seeing the benefit of the same, will be punished; which punishment will be for the purpose of reforming them; for this is the character of God's punishments, and when they have learned obedience by the things which they suffer, and ask for mercy, it will be extended to them. Then they will receive that which they once rejected; then the prison will no longer hold them. Jesus says concerning those who are cast into prison that "they shall not be few, but many," and that no time would be allowed to repent; the host of them would go to perdition. (Matt. 5: 26).

From this we learn that there is a limit to the punishment; and also that they can pay their way out. This must be done by they themselves reforming their lives, and this can only be done by the gospel. Noah preached the gospel in his day and they rejected it, for which they were punished, and it was preached the second time to them by Jesus. (1 Peter 3: 18, 19, 20).

Sall will receive redemption and inheritance of glory; and all will say at the last, "Thy judgments are just O God." All of this and nothing less is comprehended in the mission of Christ. Thus he is the Savior of the world, and not of a favored few only. Blessed be his holy name forever more. W. M. KEMEL.

SOME THINGS I WOULD LIKE TO KNOW.

I am not one of those that delight in contentions, yet I do like to learn the truth of all things, and having heard much said about the time that Jesus Christ went to prison, I should like to ask, in a friendly way, through the Herald for some information from those who know more about spiritual things than I do. What do the righteous do in paradise? Simply rest with folded hands? I have always had an idea that the rest of the righteous was a relief from the cares and troubles of a world of toil where the wicked bear rule, a good in all things whatsoever they would desire, and that they were really and truly happy.

Jesus said, "Destroy this temple and in three days I will raise it up again." What did he mean? He also said, "The Son of Man shall be betrayed into the hands of men and they shall kill him, and the third day he will rise again." Was he here referring to the grave of the dead man, or was he speaking of his death, which seemed inevitable to him before, was now not pleasing to him? He had oftentimes communed with his Maker, face to face, and hid himself among the trees, (Gen. 3: 8). Choosing darkness instead of light, he was therefore banished from the presence of God, and a vail was drawn between them. This we understand to be the first death, which is spiritual.

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A GLANCE AT JEWISH HISTORY.—No. 9.

BY ELDER WILLIAM KENDRICK.

THE SIEGE OF JERUSALEM, A. D. 70.

The sight of the Roman legion encamping around the city for a moment awakened the factions to a sense of their madness; they formed a hasty agreement, and many of the Zealots rushing out fell suddenly on the tenth legion as it was encamping, and it was dispersed and rout. Titus sent aid to his panic-stricken, troops, and in some degree repulsed the furious assault; but having drawn off his forces to the summit of the mountain, the watchmen on the city walls supposed the movement to be a flight. Instantly they gave a signal to draw together within the walls and shut down the gates; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the.gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts." Down into the Kedron valley ran the little people, whose sides were gladdened with the sight of the gate being opened; on which there poured forth from the gates a fresh host of Jews, "with such mighty violence that one might compare it to the running of the most terrible wild beasts."
man legion to the violence of a mighty stone shot from a catapult; the armed and disciplined ranks were broken before it; and ran like deer up the mountain. Once more Titus was left almost alone in the midst of the city. The circle of the temple, according to his flattering encomiast, Josephus, he performed prodigies of valor, sustaining his position till shame brought back the panic-stricken legion, and turned the fortune of the day.

The Jews at length retired to their walls; but retired as a lion retires when pressed back by a serpent. They were slowly and sullenly, often turning at bay, and dealing destruction on the forefront of his foes. It was now the feast of the passover, in the year seventy, and the city was filled with to keep this the sight: that “the league which had been hastily constructed to the violence of a rain, the waters were loosed, and the hedges and walls were thrown down, and the trees of beauty and fruitfulness rooted up, the trenches filled, and the very surface of the rock broken up and levelled with crows and axes of iron. Four days were occupied in this work; and then the ground, where nature had smiled in her sweetest beauty, was turned to the grim day war. For the army was now brought up before the northern and western wall, seven deep, with the footmen placed in front and the horsemen behind them, in their ranks, while the archers stood in the midst in seven ranks. The encampment reach ed as far as the tower Hippicus on the west, and Titus seems to have occupied a central position, pitching his tent opposite the tower Porphyrius, at the distance of a quarter of a mile from it.

Having made a circuit of the city, that he might personally survey the walls, Titus set forth his plan to build an embankment for the use of his engines of war, so ordering his slingers and archers, that the builders might be protected against the impetuous sallies of the Jews. But the latter did not despair. Simon bravely manned the wall and placed on it the military engine, which had been captured from Cestius; but these could effect little in opposition to those of superior power; which were the pride of the besieging army. “The method pursued by Titus against Jerusalem, was the very same that was used by the Romans and other cultivated nations in all similar cases. It consisted in forming a bank (such as a railway exemplifies) approaching the wall by degrees as it tended to completion; and of such a height that, when finished, the besiegers might stand nearly on a level with the besieged. The materials of which the bank was formed varied according to convenience; earth was somewhat scanty in the rocky neighborhood of Jerusalem, and timber was made use of. The workmen, that is the soldiers, employed in the construction of this embankment, would necessarily be much exposed to missiles from the besieged; and for their protection, screens of every kind, pent houses and hedges were carried forward preserved from the enemy’s application of fire by coatings of iron, hides or anything else that seemed best. For the same purpose of defending the workmen, the arts of the engineers were taxed to the utmost in the construction of machines which should protect the besieged from marring the walls at all.

Towers in several stories, of an amazing height, were rolled on wheels towards the point of conflict, and in these were stationed companies of bowmen, slingers and javeliners, assisted, perhaps by a few catapults, and the energies of all were directed to prevent a single hostile band being raised against the banksmen or others. Machinery for casting missiles with the greatest force were invented in vast variety. In the principle of their construction they were of two kinds, catapults and ballistae. Catapults were enormous crosstrees for the discharge of arrows; and from them the arrow parted with a flight so rapid as to fetch sparks of fire from the groove by which it was shot. The ballistae were essentially composed of a spring of tough wood, which was drawn by main force to a horizontal position, and when thus at full stretch, was suddenly liberated by the blow of a hammer, so that, being shot with vertical, it hurled the stones with which it was charged not without considerable effect. Josephus, in the siege of Jotapata, saw a stone ball thus propelled strike off the head of a man by his side to the distance of three stadia (six hundred yards) like a bullet from a slings. In the fields about Ptolemais,” says Mr. Maundrell, “we saw scattered up and down several large balls of stone, of at least thirteen or fourteen inches in diameter.” At Beer on the Euphrates, he saw others of twenty inches diameter.

When by the superiority of the besiegers the besieged could effect little in opposition to those of the besieging, the work of the besiegers was to lay hold, one way or other, of the towers, pent houses, and machines with fire; by covering them with pitch, by throwing fire balls, or burning combustibles attached to arrows and javelins upon them; to ply their own catapults and ballistae; to destroy the enemy’s works by sallies; to catch them at favorable moments, and pour in showers of arrows; to sink their embankments by mines; to parry the blows of the ram by intercepting them with sand or wool, or by halting on their faces, and then by ropes; indeed every method which their ingenuity could devise was gladly tried.” (See Cockayne’s Civil History of Jews, 244).

Some of the engines were of extraordinary size and strength. A description of the engines of the siege of Jerusalem was given by Josephus, who says that they were so strongly built that they could be carried up the faces of the walls by elephants. He describes the battering ram as being so large that it could be lifted by four hundred men. The catapults were also very powerful, and could throw stones of a hundred weight to the distance of more than two furlongs. The Jews watched the discharge, and as the shock of the engine produced a loud noise, and the whiteness of the stone made its headlong course very visible, they were able generally to avoid the blow by falling on their faces, or by standing in the way by ropes, or by covering themselves with shields, or by running up the walls. At Beer on the Euphrates, he saw others of twenty inches diameter.

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with burning torches, and falling on the Romans with irresistible impetuosity put them to flight and set fire to their works. The engines as well as the embankments, were then used in sieges, for the purpose of bringing his archers, slingers, and even the lighter engines, to a level with the battlements. About midnight it happened that one of these towers fifty cubits high, suddenly fell down with a tremendous crash, probably owing to the settling of the earth. Tactile and Balliste, too, though smaller than those on the ground, yet, from the advantage of situation, were able to sweep the walls of the defenders. The size and weight of the towers were such as to defy any efforts to overturn them in sudden sallies; and to guard against the action of fire, where the attack was fatally used against the works, they were sheathed with plates of iron. Thus the poor imprisoned Jews were compelled to abandon the defense of this part of the bulwarks, and to listen, in agonizing, because powerless, suspense, to the hollow blows of the rams, as they fell heavily in measured succession upon the quaking wall.

"What heart can conceive the terrors of this season, as experienced by those who were surrounded, seeing no way of escape. We speak not of Jewish men so much as the poor, weak, tender women and little ones, and of the very aged, some of whom had heard the thrilling words of compassionate warning, when, melted into sorrow, they followed the steps of the holy sufferer, who bore his cross along the streets of Jerusalem, and beheld the cruel death to which he was ignorantly doomed."—Daughters of Jerusalem," he said, "weep not for me, but weep for yourselves and for your children. For behold the days are coming in which they shall say, 'Blessed are the barren, and the wombs that never bear, and the paps which never gave suck.' Then shall they begin to say to the mountains, fall on, us and to the hills cover us."

Surely such must have been the language, were they to see the terrified females, as they stole a glance at the tremendous array of those camps, swarming with a horde of fierce, brutal, sanguinary, licentious, devil-worshippers, who never knew what pity meant, and who were not lured to the enterprise by ambition but the prospect of fully satiating all their vilest and fiercest passions. Surely such must have been the mother's moan, as she looked on her beautiful children, and pictured to herself the horrors of a life-long slavery, with all its hideous accompaniments, including the torturing deaths reserved for multitudes in the gladiatorial and other murderous spectacles of Rome. Imagination fainteth before the effort to realize for one moment what those endured who were now pest pesting up in the towering walls and towers of Jerusalem."—Jews Capta. 139.

The siege had now proceeded for fifteen days, when, on the seventh of Iyar (about the end of April) the great battering ram, to which the Jews had given the name of Nico, or the Conqueror, made a breach in the outer wall. This gave the Romans admission into Bezechath, which they partly demolished, as they did also on the wall through which they had entered; but the ancient city, both the upper and the lower, as well as the Temple, were still uninjured, and presented to the besiegers walls of greater strength than they ever beheld. Titus now pitched his camp at a point called in memory of a glorious deliverance—the camp of the Assyrians," which seems to have been at the foot of Calvary. Here stood Rabshakeh and his host, when his insulting taunt was cast at 'the virgin daughter of Jerusalem; and here lay the proud Assyrian king himself, when he was made to hear the rebuke of Jehovah of Hosts whom he had defied, and to feel his vengeance: 'And the King of Assyria sent Rabshakeh from Jerusalem unto King Hezekiah with a great armed host; And he stood by the conduit of the upper pool in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebua the Scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, say ye now to Hezekiah, Thus saith the great King, the King of Assyria. What confidence is this wherein thou trustest. I say, sayest thou, (but they are vain words) I have counsel and strength to resist thee trusting in the Lord. Thy trusting in the Lord believeth against me. Thus saith the King. Let not Hezekiah deceive you, for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us; this city shall not be delivered into the hand of the King of Assyria. Hearken not to Hezekiah: thus saith the King of Assyria. But this city shall not be delivered into the hand of the King of Assyria. Hearken not to Hezekiah: thus saith the King of Assyria. "
occupy with a thousand choice troops, but abstained from breaking down the wall or dismantling the fortifications, while he prohibited his soldiers from pillage and massacre. It was a policy of policy as of mercy in this moderation; he was desirous of preserving the magnificent Temple for his own glory, and was therefore reluctant to push the inhabitants to desperation; he knew moreover, that the Jews were a large part in the city not adverse to surrender, but overawed by the powers of the factions. His leniency, however, injured himself; for the exasperated populace burned with indignation at the presence of the Romans and fell on them with fury in the narrow streets.

As usual in street fighting, the populace had the best of it; for they fought with the immense advantage of numbers; and of situation, knowing the turns, concealments, and shifts, and being able from the roofs and windows of the houses to pummel the soldiers, and hurl all their viler missiles upon their heavy armed and pent up adversaries. In vain the humbled and affrighted Romans rushed up and down the endless lanes, with lamentable cries to find the breach by which they had entered; and when they did find it, it was so narrow that but a few could pass at a time. Many were slain, and the whole would doubtless have left their bleeding corpses in the streets of Acra, had not Titus obtained succor, and secured to the survivors an ignominious retreat.

For three days afterwards the Romans vainly strove to enter the breach; for the valiant Jews, with a noble contempt for danger, and animated, too, by their recent victory, presented their armed bodies at the openings, as an impregnable wall; nor was it till the fourth day that the vehement assaults of Titus with his whole available force, broke through that living barrier, and gave him a second time possession of the city. Improving by his late experience, he now razed a large part of that wall, in order to clear those towers of it that were nearest to Zion.

The periodical pay day of the Roman troops had now arrived, and Titus determined to use the occasion for a grand pageant, with the double purpose of gratifying the pride and elating the spirits of his soldiers, and of infusing terror into the hearts of the besieged. The legions defiled before their commander in battle array, with all the glittering pomp of a review. The accoutrements of a Roman legion were not made for superfluous ornament, but those who conceived the system knew the value of a show. The helmets and cuirasses of the common soldier were of show. The helmets and cuirasses of the splendid spectacle. The most showy pageant of civil life was dull and colorless to the crowded magnificence of the Roman line.” (See Salutiel i, 281).

For four days this gorgeous sight was displayed before the world, before the whole of the legions and received their pay. The Jews thronged to behold it, the whole of the northern cloisters of the Temple, and the wall of Zion, were full of crowded spectators, and roofs and windows of the houses were occupied with anxious faces, gazing on the spectacle with mingled expressions of wonder and consternation. But it passed away, and no sign of submission, no appeal for mercy, came from the forlorn city; its inhabitants had taken their determination and were sternly resolved to meet the open eyes and gaunt features of those gazers told that famine was in the city, adding its terrors to those that before prevailed.

Titus now pressed the siege with vigor, ordering the erection of new embankments; one against the Antonia, with a view to take the Temple, and another opposite the High Priest’s monument, against the wall of Zion. But the former was greatly impeded by John, and the latter by Simon; for these leaders still made sallies, besides harrying the troops by a vigorous fire from the walls. The Jews, by practice, had now attained skill in the use of military engines; and as they had no less than three hundred Catapults and forty Ballistre, which continually hurled stones and darts from the walls, the embankments proceeded but slowly.

Josephus was therefore commissioned to speak to his countrymen on the wall, and to try his art of persuasion; but they paid little respect to the exhortations of one whom they well knew as a traitor. In vain, however, endeavored to flout from their carriages that were encompassing them; and that they might not be wholly destitute, swallowed pieces of gold before they crept out. Some of these contrived to escape into the country, though the slightest suspicion of such an intent was enough to insure the death of any one.

The scarcity of provisions was now so great, that the armed bands continually searched for it, breaking into private houses, and torturing the inmates to discover their stores. Those who were plummed and in good case were marked as possessing food, and compelled to give it up; old men who held their food fast were beaten, and if the women hid what they had within their hands, their hands were cut off; children were lifted up and dashed upon the floor, to make them forego the morsels which they were eating, and to which they clung with the pertinacity of famine. Some who crept out into the valleys to pick up wild herbs and roots, or to glean garbage from the verge of the camp, were watched as they came back, and robbed of the sordid spoil. Many sold all their property for a single measure of corn, then shutting themselves into a booth would die of hunger, and perish.

Every kind feeling—love, respect, natural affection—was extinct, through the whole all-absorbing want. Wives would snatch the best morsel from their husbands, children from parents, mothers from children, then their tormentors, until their own milk from the lips of their pinning babes. Those who were in the enjoyment of any degree of opulence or dignity were the prey of Simon and John. It was enough to accuse them of intending to desert, when they were instantly slain and their property confiscated. The factious captains affected a sort of courtesy in their abominations; he who had been plundered by John being handed over to Simon, and the contrary. They emulated each other in wickedness, and the one would think himself aggrieved if the other surpassed him in the aspect of barbarity.

The historian delivers it as his solemn verdict, “that neither did any other city ever suffer such miseries; nor did any age ever breed a generation more fruitful in wickedness than this, from the beginning of the world.” The circumstances of the poor starved wretches creeping forth to gather food, having been reported to Titus, he set ambushes to capture them. Five hundred in a day and sometimes more, were thus taken, who with horrible cruelty, were scourged and otherwise tortured, and then crucified in front of the walls.

The merciless soldiers even amused themselves by nailing these miserable beings to the crosses in various distorted postures. At length the multitude of those so treated became so great, that “room was wanting for the crosses, and crosses wanting for the persons.” How awful a retribution on that sinful Jerusalem, whose maddened multitudes, only seven and thirty years before, had been “instant with loud voices, requiring that the holy child should be crucified.”

Perhaps among the number thus treated, were some of the very individuals who had thus headed the crowds; from whose furious lips had burst forth the cry, “Away with him.” “Away with him.” “Crucify him.” “Crucify him.” “A voice of wailing is heard out of Zion. How are we spoiled; we are greatly confounded. . . . for death is come up into our windows, and has entered into our palaces, to cut off the children from without, and the young men from the streets.”—Jer. 9:19-21.

It was about the end of the month Iyar, when, after seventeen days of hard labor, the Roman embankments were completed.

Four enormous banks now formed on up the city, two near the Antonia, and two two near the High Priest’s monument, facing the wall of Zion. But meanwhile another work had been going on from within, of which the assailants little dreamed. For John had excavated a mine beneath the walls of the Antonia, extending it under the banks of that quarter. As
his work proceeded, he had supported the ground with beams and uprights, and filled the cavity with faggots besmeared with pitch and sulphur; and now, when the Romans were congratulating themselves on the success of their labors, and trusting that as soon as the engines were brought up, the wall must give way, the Jewish chieftain set fire to his mine. The beacon was lighted, and presently the walls were on fire. The interception of a new embankment, arrived at the Antonia, seeking a place for the engines, but were met by fresh bodies of soldiers, and still maintained her stern indignation when this, the last, was driven in. Not a bone of the dead bodies of the aged, the young men, the children, and the young men of the city. They say to their mothers, where is thy son? for he is dead. What thing is this that I hear of thy breach? The Lord hath purposed to destroy the daughter of Zion. For thy breach is great like the sea; who can heal thee?—Lam. 2: 14.

The dread of pestilence had induced the factious chiefs to reschild their former tyrannical edict against the burial of the dead, and for some time the bodies had been interred at the expense of the public treasury. But the rapidly increasing progress of death rendered this now impracticable, and the only resource was to throw the corpses over the wall into the Tamilans. It is reported that Titus, in going his rounds through these valleys, when he saw them full of dead bodies festering in the sun, with the thick putrefaction running about them, could not help groaning at the sight, and appealed to God, that he was not a willing occasion of such horrors. But still no signal of submission was hung out upon the wall; no gate was opened to admit the besiegers; no band of deputies came forth with terms of capitulation. Jerusalem still maintained her stern resolve to die, if need be, beneath the ruins of her temple and palaces, but not to yield.

Many of the more timorous sort, however, contrived to desert to the Romans, notwithstanding the vigilance and severity of the garrison; and forth with a dreadful fate befell these. The artifice of swallowing pieces of gold before leaving the city having become known in the camp, the aviality of the soldiers, particularly of the Arabian and Syrian mercenaries, became excited, and with horrible barbarity and cruelty the bodies fell in pieces, many fell on their heads to the ground.
laws passed by Congress, United States District Attorney Peers has just forwarded to Wash­ington a transcript of the records of his office showing that in the course of the suits for polygamy under the laws of 1862 and 1882, 16; total convictions for unlawful cohabitation under the laws of 1882; total convictions for adultery under the laws of 1887, 8; total convictions for fornication under the laws of 1887, 8. The total fines and costs assessed for violation of these laws amounted to $4,000.

CONFERENCE NOTICE.

Central Nebraska district conference will convene at Clear water, September 22d, at eleven o'clock. All of the Saints and friends are invited to attend. It is hoped a profitable time will be had.

Levi Gemet, Dist. Pres.

The conference of Western Tennessee and Kentucky district will convene at Eagle Creek branch, Henry county, Tennessee, November 3d and 4th.

The conference of the Southern Michigan and Northern Indiana district, will be held with the Saints of the Churubusco branch, Steuben county, Indiana, commencing at ten o'clock, Saturday, October 13th. A large attendance is expected, and arrangements have been made accordingly. Saints, be there for the social meeting on Friday evening, the depot, and quiet and order reigned throughout the whole course.

Come, praying the Lord to bring to hand His robe, and with a heartfelt wish for many happy returns, Hyrum O. Smith, Sec'y.

BORN.

BURGESS.—To Bro. Samuel and Erline Burgess, June 21st, a daughter; blessed by R. Etnenhouse, and named Sylvia.

SALVAGE.—Barkdoll.—At Wilber, Nebraska, September 2d, 1888, Mr. Edward Savage and Mrs. Rosy Barkdoll, Elder Levi Anthony officiating.

DIED.

PETTY.—At her residence, 2413 North Ninth street, St. Louis, Missouri, of typhoid fever, Rachael, daughter of Bro. and Sr. Petty. Many mourned with the bereaved. The funeral cortage was very large and manifested interest in the burial service. The Hall was crowded to the occasion of the funeral service. Service at house and Hall by Elder G. T. Chute, president, D. Williams, secretary, and James Horton are expected to be present.

Downs.—At Leon, Iowa, August 14th, of consumption, Sr. Ellen, wife of Bro. James Downs, after an illness of some months, aged 25 years. She leaves a husband and four little children to mourn her loss. She was buried in January, 1884, by Thomas Wellin­ton. Funeral services by Thomas Wellin­ton at the M. E. Church, Leon, Iowa.

Thompson.—Elder H. H. Thompson, of Providence, Rush county, Iowa, passed away August 16th after a lingering illness. The cause of his death was pneumonia. The funeral was solemnized at his late home on Sunday, August 19th, Elder F. A. Porter officiating. Twelve in the view and friends were present to pay respect to the memory of one whom in life they loved.

Conference Minutes.

WELSH MISSION.

Of the above mission was held at the Saints' Chapel, Llanelli, April 29th; T. E. Jen­kins, president; D. Lewis, clerk. The eastern district was reported—Branches 6, seventies 1, elders 16, priests 8, teachers 2, deacons 2, members 25, baptized 8, removed by letter 3, expelled 2, total 75; William Morris president. Western district was reported—Branches 2, elders 11, priests 4, deacons 4, members 50, total 66; D. Lewis, president. North Wales was reported—Branches 1, elders 1, priests 3, members 4, total 6; J. Clague, president. The report from Aberaman was received from October 20th, 1887, to April 28th, 1888. In hand when last reported, £12 8s 6d. In hand when last reported, £12 8s 6d. In hand when last reported, £12 8s 6d. In hand when last reported, £12 8s 6d. In hand when last reported, £12 8s 6d. D. Lewis, secretary. Address by J. R. Gibbs in English. The sacrament was administered by Elder William Smith, First Priest. The gifts of the Spirit were enjoyed to the edifica­tion of the Saints assembled. The authorities of the church were sustained, Joseph Smith, presi­dent. Bro. E. T. Scott, president of Web Mission, J. R. Gibbs, assistant; William Morris president of Eastern district, D. Lewis, president of Western district, and all the elders, priests, teachers, deacons and Saints. At 6 p.m. preaching by D. Lewis, (Devil Chwefror,) and T. E. Jenkins. Adjoining to meet at Aberaman, October 28th.

ALABAMA.

Conference convened at New Hope branch, Monroe county, Alabama, at 10 a.m., July 14th, 1888. Elder G. T. Chute, president, S. E. Love­ton, clerk. The report of Secretary was read, and reported from Butler springs, 3 d. died; Lone Star no change. Elders report: J. G. Vickerly, G. R. Scon­ging, Manning H. and G. T. Chute. Past. M. M. Vickerly, and C. A. McPhe­rson. Bishop's agent, J. G. Vickerly, reported: On hand last report £34 83; at present £68 2s. A committee were appointed for the butter Springs branch (colored); also one to vi­sit and labor with the Lone Star branch. On motion the officials of the district and the general authorities of the church were sustained. Preaching at eight and at 11 a.m. Sunday by G. T. Chute; at night by G. R. Scon­ging. The meet­ings were well attended and a good spirit prevailed. Adjoined to meet at the Pleasant Hill branch, Butler county, Alabama, on Saturday October 26th.

TEXAS CENTRAL.

Conference convened with the Texas Central branch, July 11st and 22d, E. W. Nunnely presi­dent, C. A. Shurtleff, secretary. The report was read, and reported from Butler springs, 66; L. H. Ezzell, S. R. Hay, J. W. Bryan (baptized 1). Priest F. G. Gaugh, Teacher J. L. Wilson, Deacon A. C. Shurtleff. Bishop's report read: Received since last conference £160.35; expen­diture £150; balance £15.35. Found correct and adopted. The district president, secretary, and Bishop's agent were sustained. Branch re­ports: Texas Central 35; 2 baptized, 4 expelled, 2 died. Elkhart 62, 2 baptized. Preaching during the session by B. E. Ezzell. Ad­joined to call the president.

FIVE HARVEST EXCURSIONS.
The Burlington Route, C, B. & Q. R., will sell from principal stations on its lines, on Tues­day, September 11th and 25th, and October 9th and 23rd, Harvest Excursion Tickets at Half Rates to the Farming Regions of the West, South­west and Northwest. For tickets and further information concerning these excursions call on Mr. E. H. Peasley, General Passenger and Ticket Agent, Chicago.

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Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for Iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord: for I will say unto them these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be desolated, and they that know no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men.

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver. — Doc. Cov., Sec. 45: 6-10.

Paragraph 10 makes it clear that the wor-
thy Saints living at Christ's glorious coming "shall abide the day, and the earth shall be given them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver." To this agrees the revelation, which says:—And he that liveth when the Lord shall come, and has kept the faith unspotted, shall be appointed to die at the age of man; [but the resurrected Saints cannot "die any more."—Ed.]; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."—Doc. and C., 65:12.

And in Doctrine and Covenants, 98:5, we find this corroborative testimony:

"Behold it is my will, that all they who call on my name, and worship me according to the plainness of speech, to gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious."

And in further prooF we cite Isa. 66:15-22; Jer. 31:27-10; Ezek. 36:24-38; 37:21-20, etc., etc.

**IMPORTANT NOTICE—DELINQUENT SUBSCRIBERS.**

By request of the Business Manager we again call attention to the list of outstanding balances due the Herald Office, on account of books purchased and subscriptions for the Herald, Hope and other publications.

The business interests of the publishing department are suffering on account of the long lists of delinquents who fail to give even ordinary attention to the payment of these obligations.

The Board of Publication in their endeavors to supply the Saints with church literature containing the good news of the spread of the work and the manifestations of divine favor upon the Lord's people need to be promptly and properly sustained in order to continue this good work, and to publish it to the world. In this they should be heartily and faithfully sustained. Promptness in payment insures success in this work; while long and continued failure so to do greatly retards and hinders it; often making the undertaking very burdensome, for means must be had to continue it.

The publishing department has lost, and is still losing large amounts by being compelled to drop long lists of accounts which have never been paid.

Some who are in arrears notify us from time to time of their intentions to pay, sending part of the amount; as it comes to them, thus showing that they remember their obligations. With such the Board is willing to be, and has been lenient.

The publishing department is an important branch of the Master's service, and all should see that in their stewardship they deal justly with it. Thus all may become helpers in the good work.

None need be a hindrance, nor should they be such. No offense is intended in this, and none should be taken. All can see that the subject requires "plainness of speech."

"PAY THAT THOU OWEST!" the Herald Office.

**EXTRACTS FROM LETTERS.**

Bro. James Steel, of Oakland, CaliforniA, wrote September 12th:

"Once when out in the country, away from the city's noise and confusion, in the afternoon while quiet and alone and feeling lonely as one will sometimes away from home, I was startled by the sound of music above me in the air. It was so sweet and delightful that it was the sweetest music, so delighting to the soul that I was enraptured by it. It charmed me to such a degree that I could but listen to it. I am quite sure it was from the heavenly spheres. It continued for some time. My soul was moved to peace while my eyes were suffused with tears of joy as I experienced the foretaste of the music which the dwellers in the heavenly land are permitted to enjoy; and the like of which this world can not produce."

Bro. S. Rigdon, who was at his baptism in San Pete county, Utah, by Bro. Thomas Job, a special witness was vouchsafed to him of the work.

Bro. Blair wrote from Plum Hollow, Iowa, Sept. 17th:

"All goes fairly well. Forty-five have been baptized here, at Wilber and Nebraska City, since I came here thirty days ago, and many more are "almost persuaded." The outlook is cheering indeed. Hope to be home by next Monday or Tuesday."

Bro. R. C. Evans wrote from Waterloo, Indiana:

"We are having good gospel times here. I am well and preaching nearly every night. Have baptized twenty-four here since July 12th."

Ws clip the following friendly notice from a recent issue of the Wilber, Nebraska, Opposition:

"The camp-meeting of the Latter Day Saints in Castor's grove closed on Monday. It gave much satisfaction to the church and the visitors and was a success in every particular, to which success the activity of Elder Levi Anthony contributed largely. Nine persons were baptized during the meeting. Besides the resident elders there were in attendance Elder W. W. Blair, of the First Presidency, Elder James Caffall of the Twelve, Elder Charles Derry of the High Priests' Quorum, and Elders R. J. Anthony, H. O. Smith, H. C. Bronson, and C. H. Porter, of the Seventy."

Also the following from the Blue RapiDs, Kansas, Times, of September 6th:

**REV. WILLIAMS, PASTOR OF BAPTIST CHURCH OF BLUE RAPIDS CHALLENGED.**

Reverend Sir, I am informed that at a mission conference recently held in your church, you attempted to instruct the children and members of your Sunday School and congregation in such manner as to misrepresent historical facts and bias their minds unfavorably toward the Church of Jesus Christ of Latter Day Saints, some times called Mormon. Among which statements you are said to have taught that the conception and faith or creeds with Sidney Rigdon, who induced Joseph Smith, as a person more unscrupulous and bold than himself, to aid in laying the foundation of said Mormon church; and that the Book of Mormon had its origin in the writings of the Rev. Solomon Spaulding, etc., which statements I unhesitatingly pronounce to be mischievously, if not maliciously false, and hereby denounce a retraction, or that you defend your assertions in open debate in Blue Rapids not earlier than the first day of October, nor later than the 30th of said month; or rest under the charge of having slanderously asassailed the origin and character of an innocent people.

**JOHN D. BENNETT, Secretary of the Northwest Kansas district of the church heretofore mentioned.**

F. S.—Any communication, if made in writing, left in the care of Z. Becker and Wm. Scott, will meet prompt attention.

**B.**

Dated at Blue Rapids this 4th day of September, 1858.

**EDITORIAL ITEMS.**

**Bro. John Hawley, of Dow city, Iowa,** writes from Sheridan, Worth county, Missouri, September 12th, on his way to Texas, and preaching by the way, that by request of brethren and officers of the Nadaway district, he has spent some time in labor there and in Worth county. Bro. Hawley had baptized five in the Galland Grove district, by request; and had been in Missouri during the last two months, preaching from place to place and from house to house; feeling happy in the work, confident in the Lord and satisfied that a good work will follow. We assure Bro. Hawley that no one will scold, for the service he has been rendering in that field, unless it should be his co-workers in Texas, who may be anxious for their own field. May God give grace to the believer, and permit the fruitage of good sowing to follow the teaching of Bro. Hawley and all who like him labor crucibly for Christ's cause.

Bro. E. W. Nunley, writing from Wheelock, Texas, September 3d, mentions that he may have to move from his present locality. Some are believing "our report," and other some are disturbed by that, and altogether be in a difficult situation. Bro. Nunley desires the isolated and scattered Saints to write him concerning their respective locations.

Bro. John D. Bennett has the consent of the presidency to labor as indicated in his letter, under the jurisdiction of the one
The Saints' Herald.

in charge of the mission, who we feel as- 
sured will have no objection to good labor 
being done his field.

Original Poetry.

TO M. E. L.

While journeying on the upward road 
Toward Zion's gate with lighter load, 
Still look to Christ! in Him confide. 

Let Him be thy Rock, thy Stay 
To keep thee in the narrow way, 
And all thy footsteps He will guide. 

All bright the path and straight the way 
That leads to Home's sweet home, 
And them who walk in it are blest. 

No thorns nor briars there are found, 
And peace and joy is in abode; 
There's love forever and sweet rest. 

Be this thy portion, while thou stay 
On earth, to walk in wisdom's way, 
For she doth cheer life's cloudiest hour; 

Since thou hast heard "Come unto me" 
As is thy day, thy strength should be. 
"Till thou art saved by Faith's own power."


Mothers' Home Column.

EDITED BY SISTER "FRANCES."

PRAYER LEAGUE.

Concert for Thursday, October 4th, 1888.

Memory Texts, Psa. 20:1; 2; Rev. 15:4.

Subjects for prayer, The Australian and Welsh Missions, together with the work in Utah. For the sick and afflicted who have requested our prayers, among whom is sister S. A. R.

HOME COLUMN MISSIONARY FUND.

Sr. Mary J. Page, San Benito, Cal. $1.00
Sr. Zenia Page San Benito, Cal. 25
Sr. Jessie Butterfield, San Benito, Cal. 50
Sr. Lucinda Croxton, San Benito, Cal. 1.25
Sr. Sarah P. Carroll, Pittsfield, Ill. 50
Sr. Emma N. Carroll, Pittsfield, III. 30
Lanoy, Iowa, Oct. 230.

Dear Sisters:—I feel as though I ought to write a few lines; but while there are so many that are more competent I shrink from the task. I wish to say to the sisters that to my mind the Prayer League is just right; and as to the time of meeting, sister Eleanor has said as near o'clock as convenient, so if afternoon suits better they have the privilege of so doing. To me it seems if the Lord's Prayer were taken out of the requirements, the League would be worthless. It may be wrong but this is my way of thinking, for I can not pray from the heart when I have any ill will towards any one. I have tried it. I can not ask the Lord for favors until I feel that he has pardoned all my short comings; and I am sure he will not forgive me while I hold hardness against my brother or sister. Dear sisters, examine yourselves just one moment. Have you ever received a blessing in answer to prayer while you held hardness, or ill-will, or malice in your heart towards any one? When I consider my own transgressions I can but exclaim, What am I that I must be offended so easily and so deeply that I can not forgive.

There is another subject that has been discussed a great deal, and perhaps enough without my adding my say; but still, I believe I will say a

word or two. This is the subject of dress. I be- 
lieve we ought to dress plain. The quaker dress 
always looked neat to me, except the bonnet. If 
we could dress so that when we go to church we 
would have no cause to think of our dress or 
cause a lady to think of it, I believe we 
would be in the right way. One says, let the 
beauty of our garments be the work of our own 
hands, and that means we can make them just as 
beautiful as we please if we do it ourselves. Now 
I will tell you how I look at that. I saw a girl 
of ten summers showing a garment to some 
friends, and her mother spoke up and said, “The 
beauty of the garment was in the work thereof;” 
and it brought to my mind the saying, "Let the 
beauty of your garments be the work of your 
own hands." For my part I believe the material 
for our clothes should be plain, and that they 
should be made plain and neat. I believe that it 
is just as much sin to dress unbecomingly ugly 
as it is to dress unbecomingly fashionable. I am 
very much in favor of the Directoire suits now worn so much. They are both neat and plain, 
and, also, recommended by physicians on account of the weight of the dress's resting on the shoulders instead of the waist. I hope to hear from others on this subject, for a dress reform is greatly needed.

Ever praying that we may walk in a pleasing manner before our Father in heaven, I remain your loving sister, 
Aunt P. 

HOUSTON, Texas, Sept. 6th.

Dear Sister Frances:—I come this evening 
knocking at the door of the Home Column, for a 
little chat with my sisters, and if I can by so 
doing offer a word of comfort, or a thought by 
which even one may be benefitted, I shall feel 
most happy; but, and if I benefit no one, I feel it 
will be a relief to me to communicate my feel- 
ings and thoughts to you, as I am living mostly 
among the world, away from any branch of 
the church and only privileged to meet with our 
people once in four months. This is my princi-
ple who are situated like this can realize the bene-
fits of the Home Column to us who have so few 
to talk to of our hopes and desires, and in hours 
of darkness and gloom to go to for comfort or 
Instruction. How eagerly we grasp the dear 
Herald, and first scan the letters of our sisters, 
often finding a letter just suited to our case, of-
fering comfort and relief in our present trials 
and perplexities. Then again, some one has 
written upon a subject that has been occupying 
our minds, and thoroughly coincides with our 
views. This strengthens us, and we are more 
confident that our ideas were properly directed. 
But, my dear sisters, while we have not the privi-
lege of enjoying the society of each other, let us 
at all times remember and be thankful that we 
have one to go to who is dearer than a sister, 
and on whose counsel we can fully rely. Though 
he sometimes hides his face from us for a season, 
yet it is in mercy that he chides us, for it it were 
all bright and joyous we would soon forget from 
whence came the light and to whom we are In-
debted for all the blessings we enjoy. I feel that 
the dear Savior sometimes withdraws himself from 
us to let him show them how utterly mis-
erable and forlorn they would become if left to 
themselves. He sometimes permits us to strug-
gle and wrestle alone in our darkness to show us 
how weak we are in ourselves, and that we may 

more highly appreciate his divine guidance, and 
thereby keep ourselves humble and in a proper 
condition to receive his blessings. Are we not 
told in the Scriptures that the Spirit of God 
dwelleth not in unholy temples. The question 
then is How are we to prepare our hearts for 
the Indwelling of the Holy Spirit? Is it not by 
a strict compliance with all the requirements 
of our blessed Lord; to cultivate all the Christian 
graces; to be meek, gentle, patient, truthful, loy-
honest and upright, in all of our dealings with 
our fellow men? Can we have his Spirit if we 
are unkind or bitter towards any, even those 
who are not of the household of faith? Our 
blessed Lord when he was reviled, reviled not 
again, but prayed for his enemies. What a great 
responsibility rests upon us as children of God! 
Do our children and friends see that our daily 
walk and example is consistent with our profes-
sion? Are our actions so guarded that those 
whom we associate with may be benefitted, and 
be constrained to acknowledge that the Lord is 
with us. I sometimes fear that we are not zeal-
ous enough, not as anxious as we should be for 
the conversion of others. Oh! how terribly dis-
consolate must be the life of one who is without 
God in the world, and no one to look to but 
themselves, our weakness and our want of true 
thinking. I would care to live, if I at all at any higher 
life. How we pity such ones! For what are they 
striving? What will be their reward for a life-
time of toil and disappointments? How differ-
ent the Christian's consolation. With what joy 
he looks forward to a life beyond. Should we 
not be especially kind to such unfortunate crea-
tures? Some may say it is their own fault it may 
be partly so, but not altogether. Some one 
else may be in a measure to blame. It is not all 
who have had the proper training. How care-
fully then ought we to be in the raising up of 
our dear little ones that a charge may not be laid 
at our door.

I do not feel like closing without speaking a word more of the Prayer League. I, like many of my sisters, have been tardy in sending my name, but not through lack of interest, for 
indeed I have been much interested from the 
first, but thought to wait for further develop-
ments, though I felt sure the move was directed 
by the Holy Spirit. For some weeks before I 
saw the notice of it, I had been observing a day 
in the week for fasting and prayer, and had felt 
greatly benefitted by it. During this time I 
was impressed to make a proposal to the sisters of our branch the next time I had an opportunity for 
meeting with them, that we select some particu-
lar subject for prayer, and enter into a covenant 
to pray for it until the next meeting, at which 
time there could be another subject appointed. 
For instance, select some particular friend or rela-
tive and pray for their conversion, and I think 
it would be a means for bringing many into the 
fold of Christ; and select other subjects, such as 
for the upbuilding of the cause and spread of the 
truth, and whatsoever we felt we were most in 
need of. But when I saw sister Eleanor's pro-
posal I felt to wait and see how it would termi-
nate, feeling sure it was a move in the right direc-
tion and that the sisters would unite with her. 
Though I have not as yet legally joined the 
League, yet I have already been benefitted by 
observing its appointments. I sometimes feel a 
hesitancy in joining, on account of my unwor-

www.LatterDayTruth.org
Dear Sisters of the Home Column,—I believe there will be much good, yes, very much good done by our united prayers to God, who is the God of all grace, and he will be gracious to us. I have felt that we are like sparrows flying hither and thither, and if not always to the ground, then certainly not as punctual as our time. But he will be gracious to us. I bless each one of his band of workers, and lead them on to victory, as I feel that he will, for Jesus will give me my family. Ever praying there will be much good, yes, very much good the ravens when they cry, and I truly believe the word. He also says where two or three are gathered together, there is power. I have felt that diligently seek him. He says in his word, "Union is strength." The time we have in which to labor, compared to the cycles of eternity that will revolve their ceaseless round, is as a drop in the bucket; "then let the little while between, in its golden light be seen."—CANDACE.

MAGNOLIA, IOWA, Sept. 14th.

Dear Brethren,—Since General Conference my labors have been in Galland's Grove, and Little Sioux districts, also in north-western Nebraska, returning from which I attended by request, the Plum Hollow and Wilber Reunions; the former in Fremont county, Iowa, and the other in Saline county, Nebraska. These Reunions have been duly reported by another pen. The work in Galland's Grove and Little Sioux districts is going forward and improving in prospect and actual progress, with some exceptions; and I trust that by the wise and persistent efforts of district and local ministry every obstacle will be removed.

By reports from Bro. Charles E. Butterworth I learn that he is being enabled to do a good work in Galland's Grove district. He is a faithful, persistent and safe laborer; does not seek to labor in pastures rich and green, but strikes out into the world, and among the weaker branches where they need help. His labors are always acceptable, and wisely given. He has been successful in leading quite a number of the Saints, who were formerly prisoners in his church, to come out of a faithless and barren state into the world where the local and district, and his minds are comforted to know they have been directed by the Holy Spirit. Elder Warren E. Puck has been laboring very acceptably in the Little Sioux district, and Magnolia has been favored with his efforts in six able discourses during this week. He has baptized one, and thrown much light into the minds of others; his efforts are well received. He has gone to Logan to preach to-night. I learn that Elder Davis is preaching in this district, but as I have not heard from him direct, I can say nothing of his labors; but I trust he is doing good.

Our quarterly conference in Persia was well attended throughout, and a good Interest manifested. I am pleased to note that some of the local ministry are waking up to a sense of their duties, and are occupying school-houses around the country. I trust that every man upon whom God has laid the duty to preach the gospel, will arise in the dignity of his calling, and in meekness and humility discharge his duties, seeking divine aid, and using every God-given power to qualify themselves for the work, that they may be workers approved of God and his Saints. And I would urge that the Saints, both officers and members, encourage these local ministers in their efforts to fill their callings, by their willing attention and earnest prayers; and thus let these ministers see and feel that their efforts, however unconspicuous, are appreciated. It is often a comfort to them, to know that they are not left to themselves from the meeting when "only a local elder or priest" is going to preach, thus bowing down their efforts. The traveling ministry are called chiefly to go out into the world where the local ministry can not go, and if we will not honor the less of the brethren of Christ, we do not honor Christ; hence he will not honor us, and we will not know, and death and hell will be plucked off from the True Vine. I am satisfied that the attention of the Saints needs to be called to this matter. The local ministry have been set at naught, and their efforts frowned upon. Such things ought not to be in God's kingdom. "Oftentimes must needs come, but woe unto them by whom the offense cometh." Let us be one, and do our free part, and endeavor to do their part, in this work of the restoration of all things in these last days. Let us honor every man in his calling.

While in Dawes county, Nebraska, I was blessed in preaching the word on the Boarding school at Shepherd School-house, near Hay Spring; also at Hurford School-house. I have been pleased to have found more spiritual life among the scattered Saints there. I can not doubt that they have a degree of love for the work, but a greater degree of holy zeal, would have set off that love to greater advantage; for then the whole world would see it, and who can tell how many hearts they might have led towards the kingdom of God? The Spirit of God has no fellowship with the spirit of the world; hence both can not dwell in the same heart at the same time. I love those Saints, and I want to see them full of spiritual life, and leading their children and neighbors therein. I visited Evergreen on the Pine river, some forty miles east of Chadron, on the request of Elder Daniel W. Shirks. He had on the gospel armor, his sword was sheathed, keen and bright. Whatever his name may be, he is no skirker of duty. He is not ashamed of the cause of truth, but with arm bare for the fight he plunges right into the thickest of the conflict, and is doing a good work. He has his peculiar office in the church, and is doing the work of his station with a holy zeal.

--FLORENCE JENKINS.

Dear Sisters of the Home Column,—When I read Bro. Joseph's reply to those men representing the Strangite faction, and his statement in regard to his position relating to societies organized by men, I was so pleased with his coolness, decision and courage that I thanked the Lord sincerely for placing just such a man at the head of his church. When occasion calls for a man to fill a place of trust in God's house, He knows where to find him. He knew it did not require strength of character to be a witness to the Book of Mormon, but honesty, and that was sufficient for the purposes of the Almighty.

The work of God is onward; there are many noble souls responding to the call of the Master, and the rpened grain is being gathered to the garner of the Lord. While some are laboring faithfully for the Master, there remains much to be done; and duty calls loudly at our doors to be up and doing, as there remains but an hour of sunlight in which to labor. There is a sister weighed down by sorrow and grief. See! She has sunk beneath her load. Let us help her to arise and start again on her journey. There is a brother who has laid down his sickle, and joined a group of idlers who seem lost to everything but the pleasures of the hour; let us try to win him back to duty. It is painful to think that some will have to say, "The harvest is over and the summer is ended, and we are not saved!"

Let us be among the wise; let us work in the living present, not desiring the applause of the world. He whom the Master loves can present us each one with a crown of life. So let us do that each one may wear that crown gracefully, and feel that it is rightfully his. Let us remember that with God, merit is the test of favor; and that the Lord has no favorites, but that in every nation he that fears God and works righteousness the same is accepted of him. Silence, let it be dumbness; let it be our duty, when the evil power goes forth in persecution against God's people, we may be prepared to act. "Union is strength." The time we have in which to labor, compared to the cycles of eternity that will revolve their ceaseless round, is as a drop in the bucket; "then let the little while between, in its golden light be seen."—M. D. RYKEKENDALL.
The Saints' Herald.

Dear Herald:-Since writing you from Bandera, I have labored at Pipe Creek and Crocketra, &c., and have not learned as my desire was not granted; yet I have hope that he will take his stand, and yet be valiant for the truth, as he is now valiant for the kingdom of God, and on his return home we compared notes and find them correct in all quotations. Their explanation of baptism is enough to cause the world to say, ‘I will go and be baptized according to John’s baptism, as we are told, ’Except ye be born of water and the Spirit ye cannot enter into the kingdom of God.” There seems to be a great deal of prejudice in the minds of many in regard to your church, which is decidedly wrong, and we are satisfied that if we had more such men as Messrs. Bozarth and Roth to travel and preach the true gospel that prejudicial feelings would be out of existence before long. At first when they commenced their meetings the attendance was small, but at the close the house was crowded; which shows that our citizens are becoming more enlightened; and showed their appreciation of gospel truth, that was being preached. The immersed three converts which we learned were added to the Church. We are satisfied that they closed their meetings just as there was a good spirit manifest. We would be pleased to have them return and renew the work.

Yours,

Richard Williams.

P.S.–We send these few lines for your columns in order to try and break up prejudice that is now existing. Hoping that I am not intrusive, I remain yours,

R. W.

Brown City, Michigan, Sep. 16th.

Dear Herald:-I am still trying to help roll on the great latter day work. On August 16th I let home to a two days’ meeting at Dimondale, in the southern part of this state. Met with brethren C. Scott and H. Rathbun. At our first meeting on Friday night the attendance was rather small; but kept increasing until Sunday night when several hundred were present, and a good interest manifested. One was baptized.

From there I returned to Five Lakes, where I was met with a large crowd; and as I am chairman of the building committee, I remained there ten days and helped them on with their church; preaching at nights. A good work is being done there. Many are believing and I think that about conference time there will be an Ingathering. Our district conference will convene seven days in October.

From there I went to Junaltsa to attend a two days’ meeting. Large gathering, many believing, and some baptized. They have a nice branch of about forty good faithful Saints. From there I went to Five Lakes again, preaching a few sermons and looking after church matters. I then returned home, a letter requiring me to come to Junaltsa to look after matters there for a week, and made a new opening about six miles from there; baptized one. I left the people investigating. Some said if any church is right that ours is the one. From there I had to return home, but expect to go back In a few days.

The great latter day work is onward in this part of the vineyard and the stone is rolling. I must say that since I came into the church I never before saw how greatly we as a people, or church, are gaining favor with the people of the world, as we are at present. Many places where a year ago they would not let us have their school houses, or churches, now are opening them and requesting us to come and preach. Truly the promise that we should have favor has come to pass. I never felt more determined to push on the work than now, and my daily prayer is for wisdom. Yours in bonds,

J. A. Carpenter.

Rhodes, Iowa, Sep. 10th.

Beloved Saints:—There is still a little band of the Church in the Edgewille branch left who have not accepted the assembling of themselves together from time to time to worship God; striving to keep the camp-fires blazing, and keep their post with sleepless eye; realizing that there are glorious victories coming for the army of the Lord. But those victories can only be won by the persistent, united efforts of the Saints. God uses human agencies to accomplish his grand purposes. There is work, not only for the ministry, but for every one who has taken upon them the name of Christ; for every one who has been buried with him in baptism, and arisen to a newness of life. Fields are white already harrowing, Who will beat the sheaves away? Lord, send your servants, for there is nothing I can do,” While the men of the vineyard are dying and the Master calls for you, Take the task He gives you gladly, Let His work your pleasure be; Answer quickly when He calleth, “Here am I, and ready.”

O, that we might all have this spirit of willingness to perform whatever task falls to our lot in meekness and humility, knowing well that God will not require more of us than we are able to perform! Let us be actively engaged in the service of God, lest the Master come in an hour when we think not, and find us as the foolish virgins, having no oil in our lamps. Satan understands that he has but a short time to work, and he is marshaling all his forces to try to overcome the people of God.

God was pleased to show me in a dream, some months ago, something of the shortness of the time before the coming of our Savior to reign on the earth. I saw a great white cloud, and before me stood a form of the Son of man, and were written clearly in letters of gold, in the most beautiful Spencerian hand. I said, as I glanced
hastily over the shining pages, "It would hardly seem necessary to put this in print so plainly."

The person who gave me the book replied: "Some people will read it. What is the use of reading when one is in the habit of reading?"

But, although it was so plain, I was not permitted to read anything except two dates; though I was very anxious to do so. On the first page I distinctly saw a date, and as I turned over the leaves I saw another, ten years later; after which the writing faded away, and there appeared before me a beautiful country scene. Everything had the appearance of early summer, so fresh and beautiful to look upon.

There were men returning home from their occupations; some driving teams and some on horse back; the finest horses I ever saw. But what seemed very peculiar to me was that the horses all had bells on; and upon everything there seemed to reign a perfect peace and quiet. As I gazed upon the beautiful scene the thought occurred to me, This is the Millenium! And with this thought I awoke.

Dear Saints, if this dream has any significance, (and I firmly believe it has), the time is short. That we may all be ready to meet our Lord with joy and gladness when he comes, is the prayer of my heart.

M. A. HUGHES.

POMONA, Cal., Sept. 10th.

Bro. Smith, and Blair:-It is now eleven months since I embraced the gospel, I being among the first to join the church here, under the influence of Elder W. J. Smith, he being the first I ever heard preach the gospel in its fulness. I now realize that it is the work of God. Our branch was organized on August 12th, now consists of fifty members; Elders J. H. Lake, and W. J. Smith being present at the organization. Elder J. H. Lake spoke by the Spirit, in the gift of tongues. The interpretation being given, it was to the effect that I be ordained an elder, R. H. Hales a priest, and T. Dack a teacher; also other instructions and words of encouragement. By resolution we were ordained and I was elected president of the seven. From that time Elder Lake preached the evenings of the 12th and 13th of August in our school-house, to a large audience. On the night of the 14th Rev. A. E. Whatam of the Church of England delivered a lecture in said school-house, claiming six objections to the Voice of Warning. He was unwise in accepting any propositions, being only willing to allow this to be a truthful man, and not to be denounced. Elder Smith soon proved his objections to be false. Whatam, finding that his arguments were being upset in such a short time, would jump up every few moments and disturb Elder Smith as much as any man possibly could and publicly confessed himself unbeliever and then afterwards deni- ed his own words. Elder Smith then and there proved him to be a positive falsifier, much to the annoyance of said Rev. Gentlemen and his followers but to the satisfaction of the Saints.

The Rev. Gentleman’s lecture has done no harm here; in fact, since then 23 more have been baptized by elder Smith. Bro. and Sr. Smith have been visiting in our neighborhood and have made many new friends. Sr. Smith is highly esteemed and loved by the saints, likewise her amiable husband. We were sorry to part with them, and hear his farewell sermon. The work is progressing favorably and we feel to thank the Lord for blessing this part of his vineyard.

Your Brother in the gospel,

ANSON W. BURTON.
both for old and young alike. We propose hav-
ing a day set apart during conference for a ses-
sion of Sunday Schools, as through this channel there seems to be an opportunity of doing much good. Praying for unity of the brethren; for perfect love in Christ, and a restoration to the land of the pure in heart.

Your brother in the gospel,

David Garner

Irondale, Ont., Sep. 10th.

Brother Jough—In company with brother John H. Lake, I came here on the 16th of July; both of us having previously visited this land of the pure in heart.

July, 1886, I was ordained to be a priest in this branch. He is an intelligent young man, and will, if faithful, render valuable aid to the work in this part.

I wish just here to say that I baptized an in-

igent lady yesterday, who had been investi-
gating our work for some time, but who, for want of a proper understanding of our claims, had drifted over near the shores of Whitmerism. But the debate settled the matter for her, and yester-

day she obeyed. I have also informed others that who were favorably impressed with Whitmerism prior to St. George's efforts, now repudiate it. Some of those also who were baptized by W. P. Brown at Cameron, in 1886, not claiming the Book of Mormon as a

fraud, and the idea of the gospel being restored by an angel to Joseph the Seer, a humbug. Thus we see what Whitmerism is doing for some.

On the 14th ult. I met a Rev. A. E. Whatham, of the Established Church. He came in the town-

ship of Monmouth and delivered a lecture against the Voice of Warning: making the claim that Ephraim became a "multitude of nations" on the Eastern continent. That the patriarchal blessings referring to Ephraim and Mannaasah, and Joseph's land, in no wise referred to America; that America was not referred to in any sense in the Bible. That the ten tribes were called Ephraim, and the great things of God's law written to them, was the Mosaic economy, as originally delivered to the twelve tribes. That the Bible nowhere men-

tioned the coming of Christ. He said, "And fin-

ally, "The Bible is a mystery, and the common people must take the spiritualized construction that the ministry place upon it.

I replied to this, and my reply seemed to turn him today furious; and he therefore took refuge under old Joe Smith." "He was a polygamist and you ought to burn this man out of the country," he said. At any rate, from this position, he hung up on "Show us a sign?" "Let us hear you speak in tongues!" etc. Well, the result is that twenty-three have been baptized there since, and a number have told me that the debate decided the matter for them.

There is one thing I have noticed here, perhaps more than I ever noticed before, that there is a certain class of people that will lock arms with the most detested if they will only arm themselves against the Latter Day Saints. And I verily believe that Satan with his burning chains jingling around his cloven feet, should step up on a branch and he therefore took refuge under old Joe Smith. He said, "And fin-

ally, "The Bible is a mystery, and the common people must take the spiritualized construction that the ministry place upon it.

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There is one thing I have noticed here, perhaps more than I ever noticed before, that there is a certain class of people that will lock arms with the most detested if they will only arm themselves against the Latter Day Saints. And I verily believe that Satan with his burning chains jingling around his cloven feet, should step up on the platform to antagonize the doctrine of the Saints, that some professing Chris-
tians would stand at his back, until the last effort was made, and then applaud him for his suc-

cess!"

On the 12th ult. brother Lake and I organized a branch in Monmouth of thirty-one members, to be known as the Monmouth branch. Brother Amon W. Burton, an intelligent young man, was ordained an elder, and is in charge. We are led to believe that he will make his mark if he is on-

ly humble. Brother Burton will be ably assisted by Bro. Richard N. Hales, priest, Thomas Dack, teacher, and John Braden, deacon. These are all good men, and we pray God's blessings to rest upon them. Their branch now numbers fifty-five. Brother Henry Dool has also been ordinat-
ed a priest in this branch. He is an intelligent young man, and will, if faithful, render valuable aid to the work in this part.

Yesterday I organized a branch consisting of fourteen members at Irondale, to be known as the Irondale branch. Brother Abraham Lake was ordained an elder and is in charge. Charles H. Lake was ordained a priest. He is a young man who is respected by all. May the kind Master smile upon these men, giving them wisdom and grace that they may become efficient laborers in the vineyard of the Lord.

One thing occurred here yesterday which made us feel sad. A lady, who is a wife and a mother who last fall embraced the gospel, was forbidden by her brutal husband to attend our meetings. He threatened to kill her if she went near the meetings. Many times he has cuffed and whipped her because she would not recant her religion. Finding that this was not going good, he tried to allure her from the path, by promising to buy silk dresses for her, etc., but she was unwavering. The gospel of the Son of God is precious to her soul. The gold and glitter of this life, is not to be compared with the riches in store for those who endure affliction. May heaven help this sister! I often think that it is hard to suffer persecution when coming from the world; but when a partner in life turns the gay hand of persecution, it must be terrible in the extreme. Many times this sister, while upon her knees, has been misused by this brute whom she calls husband. Husband! What a disgrace to the name! He is no more fit for her holy compa-
nionship than is a filthy crow for the associa-
tion of gold or olive branches. What a con-

sideration! Such conditions will not always be-
deliverance will come by and bye. Though we may be bowed down with troubles and cares, and be ill-treated or slain, yet the reaping time is com-
ing; and he who hears the raven's cry, will not be forgetful of the afflictions that we endure for the gospel's sake. Though it may be hard to en-
dure the crosses and trials here, yet they are on-
ly for a moment, comparatively speaking, and it will work out for us a far more exceeding and eternal weight of glory.

May the peace of our Master be with his chil-
dren.

William J. Smith.

MAGNOLIA, IOWA, Sept., 12th.

Dear Herald,—Elder Warren Peak has been with us ever since last Sunday, and to-day there is one to be baptized. His sermons are listened to with much interest, and we look for good to result in the lives of the membership of the body of Christ from his labors. The branch at Mag-

nolia still moves along, keeping up regular meetings twice on Sunday; prayer meeting on Wednesday evenings, Sabbath School Sun-

day forenoon, and we believe that while we have had no especial manifestations, yet we have had many evidences of divine favor, and we yet desire to remain with the church In be-

lief and practice. But we can not present a report as encouraging as the practice of many of the church here as we would like, but hope to see the power of God manifested in keeping all within the fold, with lives worthy of divine ap-

proval at the judgment day.

Crops are good in this and adjoining counties, considering the lateness of planting time; while the small grains are not large, yet we be-

lieve that we will have enough and to spare. I am enjoying the word of God as much as I ever did, and my desire increases daily to be able to do more for the salvation of souls. I am so situ-

ated as to be able to do but little, owing to the past, but as it has been said, and probably very wisely applied in my case, to let the past bury the past, and labor for the future. I shall bow to the inevitable, and see the moving hand of God con-

cerning the future. I am acting as Sunday School superintendent here, and preaching on the Sabbath to the Saints and friends here, and occa-

sionally at Little Sion and Logan. The quarterly conference held September first and second

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was exceptionally good, with large attendance and good interest; preaching by Peak, Derry, Crabbe and Minton. Arrangements were made to hold a series of meetings throughout the district, and some of the local elders are already out, expecting to spend some time in the ministry that they may better report to send to your precious columns in the near future, and we hope to hear of increasing interest in all parts of the world where the ministry may labor. May your power for good increase, and the ability be given me to keep pace with the work you represent. Yours in the faith,

J. F. MINTUN.

Communications.

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

The Divinity of Christ.

Jesus of Nazareth is indeed the Son of God and the Savior of the world. The Christian religion is the true religion, consisting that Christ is the very person evidently pointed out, in all the great dispensations of divine providence from the fall of man, and was undoubtedly in so many instances foretold from age to age, and shadowed forth in a great variety of types and figures. If we seriously consider the course of things from the beginning, and observe the motions of all the great wheels of providence, we discern that they all tend thither. They are all so as many lines, whose course, if it be observed and accurately followed, will be found to center here. It is so very plain in many things, that it would suggest stupidity to deny it. This person sent from God, came into the world with his commission and authority to do his work, and to declare that he was the Governor of the world in all his great works toward Jews and Gentiles to the time of Christ's birth has declared it. It is a plain and evident truth that he who was born at Bethlehem, who dwelt at Nazareth and Capernaum, and who was crucified without the gates of Jerusalem must be the Messiah. Blessed are all they that believe and obey him, and miserable will be all that deny him. This shows the unreasonableness of deists who deny revealed religion and the Jews who deny that this Jesus is the Messiah, foretold and promised to their fathers. Should any object that it may be some cunning man that contrived this history and those prophecies in order to prove that he is the Messiah; it may be replied, How could such a thing be contrived by cunning man to point to Jesus Christ long before he was born? How could they know that any such person would be born, and how could their subtile help them to foresee and point out an event that was to come to pass many ages afterwards? No fact can be more evident than the truth of those writings long before Christ was born, as they still have them in great veneration.

In all their dispersions through the world they would never have received such a contrivance from Christians to prove Jesus to be the Messiah, whom they always denied; much less would they have been made to believe that. They always had their books in their hands. If there had been an imposition, what has been said with a large degree of probability, by the divine authority of the books of the Old Testament, from the admirable harmony whereby they all point to the same thing. We may see by what has been said how that all parts of the Old Testament, the prophecies of many different penmen, and in ages so distant, harmonized one with another, all agreeing in one, and centre in the same event which it was impossible for any one of them to foreknow, but by divine revelation?

Now, if the Old Testament was not inspired of God, what account can be given of such an agreement? If these books were written without divine direction then none of their penmen knew that such a person as Jesus Christ would come into the world. His coming was a mere figure of their own brain; and if so, how happened it that this imagination of theirs, with the extraordinary many manner of ground for their prediction, was exactly fulfilled? How did they all come to agree in it, all pointing exactly to the same thing, though they lived so many hundred years distant from one another? This admirable consent and agreement in a future event is therefore a clear and certain evidence of the divine authority and authenticity of those writings. Hence we may learn how weak and ignorant the objections are against the Old Testament.

Another objection is that it consists so much of warlike histories and evil transactions. Say some, "We have histories of their kings and rulers, their wars with neighboring nations, and the changes that happened in their state and government. Other nations used to keep histories of their kings and rulers, as well as the Jews. Why then should we think that these histories are the word of God any more than those of other people?" This shows the folly and vanity of such an objection. The care of their history is different from that of all others. Their history alone gives us a creditable account of the origin of all things.

The same book gives a view of the whole series of the great events of divine providence, from the origin to the consummation of all things, exhibiting an excellent comparison of the wise and holy designs of the Supreme Governor in it all. No common history has had such penmen. This was all written by men who came with evident signs and testimonies of being prophets of the Most High, and by the power of the Holy Ghost, yet the Bible contains those great events of providence by which it appears how God has been carrying on the glorious work of redemption from age to age. They are no less full of divine instruction, and of the things that shall follow Christ and his glorious kingdom, than the other parts of the holy Scriptures. To object to a book being divine merely because it is historical, is a poor fancy. As if that could not be the word of God which gives an account of what is past; or as though it were not reasonable to suppose that God, in a revelation to mankind, would give us any revelation of the dispensation of his own providence. If so, it must be because our judgments are not framed, or our understanding fails; else because the scheme of his government and the series of his dispensations towards his church and the world are not worthy of record or of preservation. The objection that it is a common thing for nations and kings to keep record of their wars, and the revolutions in their territories is so far from being a weighty objection against the historical part of the Scripture, as though it were not the word of God, that it is a strong argument in favor of it; for if the light of nature teaches all governments and their administrations to publish histories for the information of others, how much more may we expect that God would give the world a record of the dispensations of his government, which doubtless is infinitely more worthy of a history for our information? If wise kings have taken care that there should be good histories written of the nations over which they have reigned, shall we think it incredible that Jesus Christ should take care that his church, which is his kingdom, his peculiar people, should have in their hands a true Bible history of their nation and of his government of them? But for the history of the Old Testament how wofully ignorant would we have been of many things which the church of God needs to know. How ignorant of God's dealings toward mankind, and toward his church from the beginning of the creation of the world. The fall of man and the rise and progress of the dispensations of grace toward mankind. We should have known nothing how God at first set up a church in the world, and was pleased by the manner he governed it from the beginning. How the light of the gospel first began to dawn in the world, and how it increased, and how things were preparing for the coming of Christ. If we are Christians born to the greatest building of God, and but for the history of the Old Testament we should never have known what was the first occasion of God's going about this work. How the foundation of it was laid, and how it has gone on from the beginning. The times of the Old Testament history are mostly such as no other history includes, and therefore it God had not preserved an account of these things in his word we should have been wholly without them.

Those that object against the authority of the Old Testament history, may as well object against Moses' account of the creation, for in the former we have a history of a work no less important, viz, the work of redemption. Nay, this is a far greater and more glorious work. If He inquired which of the two works, that of creation, or that of providence is the greatest? It will be found that the work of providence. But the work of redemption is the greatest of all the works of providence, and let all those who make this objection
consider what part of the Old Testament history can be spared, without making a great break in the succession of events, and so throw no discredit upon the whole body of the work. We must notice the fall of the old world and its degeneracy; of the circumstances of the rise of the new; of the necessity that we should have some account of the origin of the nation, as bond-slaves in Egypt, and how they were brought to Canaan. It was therefore necessary that we should have a book of divine songs given by inspiration from God wherein there should be a lively representation of the true spirit of devotion; of faith, hope, and divine love; of joy, resignation, humility, obedience, repentance, etc., as in the Psalms. Also that we should have from God such of moral instruction as that in Proverbs and Ecclesiastes which is full of the nature and the glory of God, and teaches us a view of the ancient and of the Prince and of the great Redeemer; his glorious redemption, and the various steps by which God accomplishes it from the beginning to the end. We shall also get from God some account of his dealings with his people, and with the world. This book contains the history of the whole of the world, and history is but a branch of the kingdom of God. The Psalms in Psalm 119:18 of God that he would enlighten his eyes, that he might behold wondrous things out of his law. The Scriptures are full of wondrous things. Those histories which are too commonly read as if they were only private concerns of particular persons, such as of Abraham, Isaac, and Jacob; and the Presidents of the Church, such as of the Judges, David and the Israelish princes are accounts of vastly greater things, and of far more extensive concern. The history of Scripture is but too often read as if they were only private concerns of particular persons, such as of Abraham, Isaac, and Jacob, and the Presidents of the Church, such as of the Judges, David and the Israelish princes are accounts of vastly greater things, and of far more extensive concern. The history of Scripture is but too commonly read as if it was written only to entertain the imagination, and as containing infinently great things contained in them are passed over without notice. Whatever treasures the Scriptures contain we shall never be the better for them if we do not observe them. He who has a Bible and does not observe what it contains, is like a man who has a great fortune and does not know it. He will never be the better for his treasure and so might as well be without it.

What has been said may show us how great a person is Jesus Christ, and how great his errand into the world, seeing there was so much done to prepare the way for him through all ages of the world, from the very beginning. If we had notice of a stranger being about to come into a country, and should observe that great preparation was made for him, alterations made in the state of the world, and great note engaged in the preparation and all the affairs and concerns of the country so ordered as to be subservient to the de-
sign of entertaining him, it would be natural for us to think that some extraordinary person is coming and it is some very great business for which he is to appear.

Surely this must be some great and extraordinary person and a great work it must needs be for which he came. We read when Christ was coming into Jerusalem and multiplied a greater representation should be made for him. But if we consider what great things were done in the west and in the east, there was not so large a representation of delegates and visitors from abroad, or in the vicinity, as there would have been. But we have the best reasons for believing that it is the beginning of much larger things in this direction.

August 14th the writer received a telegram while at his home in Providence, to go to Dennisport to conduct the funeral of Bro. Nehemiah Eldredge, whose funeral service was held in the afternoon, W. H. Kelley officiating. Preaching in the evening by the writer; a full attendance all day and house crowded in the evening; the Spirit being present from the very beginning.

Monday, at 10 a.m. prayer and testimony meeting, Elder Kelley in charge, in which the Spirit in wisdom and power, flowed uninterruptedly through God's covenant children, as they testified with tears of joy and gladness to the message of the hour. The interest, and the blessing of God's chosen ministry in these last days.

THE MAIN REUNION.

Editors Herald.—By request of the president of the New England mission, and as we do not want the church to understand that we are having a monopoly of the good things that belong to the kingdom of God, I essay the task of giving the readers of the Herald something in regard to the late Reunion of the Maine and Massachusetts districts at Jonesport, Maine.

Owing to the insufficient notice and advertisement, the short time for preparation, etc., it also being the first experiment of the kind in the east, there was not so large a representation of delegates and visitors from abroad, or in the vicinity, as there would have been. But we must and have the best reasons for believing that it is the beginning of much larger things in this direction.

Afternoon at 2:30, preaching by E. C. Briggs to an attentive audience, including the Congregational minister; and in the evening by Elder John Smith a good congregation.

Tuesday: Prayer meeting at 10 a.m., M. H. Bond in charge, and a universal good time was enjoyed amid great satisfaction at the manifestations of God's appearing in preaching in the afternoon by Wm. H. Kelley and in the evening by E. C. Briggs.

Wednesday morning: Raining hard; but those who braved the storm were well repaid by a most profitable and instructive talk upon the law of the church by Bro. Briggs.

Preaching in the afternoon by Bro. Kelley and in the evening by Bro. Briggs; at the close of which services the congregation repaired to the water side where nine were baptized by Bro. Briggs.

Thursday morning we had to say a sad good-bye to Bro. E. C. Briggs who left with some of the Providence Saints and brother and sister Smith of New Bedford, the latter for their homes, and Bro. Briggs for his appointed new field in Ohio. How much a friend to the church of God and for his imminent interests is this man, those alone who know him best and deepest are aware.

Met in the chapel at 10 a.m. for prayer and confirmation service. No diminution of the Spirit's power and encouragement; after which baptism was administered to two candidates by Bro. F. M. Sheehy. Preaching at 2:30 by W. H. Kelley followed by confirmation service. In the evening preaching by F. M. Sheehy.

Friday morning: Excellent prayer and testimony services again. Preaching in the afternoon by M. H. Bond; evening by Elder U. Green.

Saturday: Prayer and testimony meeting morning and afternoon. Preaching in the evening by W. H. Kelley.

Sunday morning: Bro. Kelley spoke again in the morning. F. M. Sheehy and Bro. Kelley again in the evening to packed houses, many being turned away.

The Reunion proper being closed with this service and thanks voted to friends who had stood ready with Saints to entertain five times the number of visitors who had come; also to the choir, etc., and the continuance of the committee for another year's Reunion, (in Maine probably), it was with mingled feelings of gladness and sadness that the time for separation came. Many leaving for home; a few remaining to spend Saturday and Sunday with friends' families. A sail on Monday and a picnic at Sand River Beach, four miles from Jonesport on Tuesday was enjoyed by Saints and friends. Preaching Monday and Wednesday evenings by Elders Bond and Kelley.

Thursday morning we had to take the parting hand of Bro. Kelley and the rest of the Saints of the Massachusetts district, Bro. Kelley being called to Ohio by sickness in his family, Brn. F. M. Sheehy and U. W. Green going to Jonesboro to hold testimony with friends' Sunday morning service.

Bro. Kelley, remaining to hold the fort
THE SAINTS' HERALD.

in Jonesport, where I held meetings every night with exceptions of two, when big political demonstrations occurred; preaching with excellent liberty, alternately at the holding in the chapel and the est River to attend to Sunday at Green to Jonesboro; taking opinion Mason's tend to a little of a great deal of work done, in order to remove stumbling blocks regard. sick through exposure in coming from Accompanied Bro. Sheehy that evening by the writer, Bro. Green being landing at Sedgwick, one remaining afternoon Blue Hill to-morrow with Bro. Carter, who will go to Orland, twenty miles north. We have Tennant's Harbor, New Harbor, Lisbon Falls, Westport generally, and of New Hampshire and Connecticut; to convert before we get around home; and also other worlds to conquer. Send in your orders, Bro. Kelley, we may get out of a job. In the faith, M. H. Bond.

A GLANCE AT JEWISH HISTORY.—No. 10.

BY ELDER WILLIAM KENDRICK.

THE SIEGE OF JERUSALEM, A. D. 70.

SOME idea may be formed of the horrors of the siege from the statement made to Titus about this time by a deserter, who had been appointed to pay the public stipend for carrying out dead bodies. He affirmed that he had been at the first and the first of Tamuz, a period of two months and a half, there had been carried out at that one gate, which had been in his care, 115,880 corpses. This did not include those dead bodies which were interred quietly. Others endeavored to estimate the total number of the poor who had died, and they asserted that no fewer than 600,000 had been thrown out of the gates; that, when they could no longer carry them out, they laid the corpses in vast heaps in large empty houses, and shut them up. These reported, also, that a medimnus (about thirteen gallons), of wheat sold in the city for a talent (which was equal to about £133 sterling per bushel); and that, when it was not possible to gather herbs, on account of the Roman wall of circumvallation, some persons were driven to that terrible distress as to search the common sewers and old dunghills of cattle, and to eat the ordure which they found there. But far worse than all this remains to be told. There was a lady eminent for rank and opulence, named Mary, the daughter of Zechariah, who had fled from Perea to take refuge in the city of Jerusalem. Her property had been plundered by the rapacious Zealots, who had continually broken open her house till they had robbed her of even the last morsel of food, and of everything that might have procured it. The famine pierced,—to use the historian's expression—"through her very bowels and marrow," and steeled her heart against the strongest of natural affections. She had an infant sucking at her breast; him she slew and roasted; and having eaten part of her horrible repast, concealed the remainder. The odor of food attracted the famishing Zealots prowling in the neighborhood, who, bursting in, threatened her with instant death if she did not give up what she had prepared. She replied that she had saved it for them, and, uncovering the dish, displayed the remains of her infant. Even these hardened ruffians were horrified and amazed, and went out trembling without a word, while the sad intelligence soon spread through the city, and even to the Roman camp filling both with consternation. "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." (Lam. 4:10) And now let us turn to the text; and this subject, minuta of detail, and read the solemn word of prophecy in which the very act had been predicted by God, with equal minuteness, fifteen hundred years before; and comparing the prophecy with the narrative, let us adore the inscrutable knowl-
edge of Him "who seeth the end from the beginning;"—"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flyeth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy land, and the fruit of thy land, until thou be destroyed. And thou shalt become as all thy neighbors, throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave: So that he will not give part of his children to his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not go down to the gate in the city, her eye shall be evil towards the husband of his bosom, and toward her son, and toward her daughter, and toward her young one that cometh from between her feet, and towards her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." (Deut. 28: 49-57.

As soon as the wall of circumvallation was complete, Titus turned his attention to the replacing of those banks which the Jews had destroyed, but without which the siege could not be prosecuted, for on them the military engines must be raised to attack the walls. To erect them, however, was no easy task, for the whole of the city was covered with buildings, and the neighborhood of the city had been cut down for the construction of the former. But it was indispensable to procure more; and though the legions had to seek for materials at a distance of eleven to twelve miles from the city, their indomitable perseverance succeeded in raising against the tower of Antonia four banks larger than before, in the space of twenty-one days.

The effect, however, was the entire desolation of the surrounding country; and the beautiful suburbs and environs of the city, which had formerly been adorned with trees and pleasant gardens, now lay a desert-waste, wholly deprived of its loveliness; so changed that "one who had known the place before, coming suddenly to view would not recognize it." On the banks thus raised both Romans and the Jews looked with peculiar interest; the latter, because they knew that, unless they could destroy them as they had their predecessors, the wall must speedily yield; the former, because, if these were demolished, they could not
hope to erect any more, and must despair of storming the city. Hence both parties were more than usually concerned about them; and while, on the one hand, they were assailed with the utmost vehemence, they were defended on the other with the most determined pertinacity.

The legions, now at length elevated, and the blows of the heavy rams fell upon the solid masonry of the Antonia. For a while it seemed to resist; but the legionaries, having made a sort of defense with their shields, began to work at the foundation of the wall. With immense labor and at the risk of their lives, they undermined in possessors some of its stones; and during the night that part of the wall which had been undermined before by John gave way before the ram, and fell in ruins. When morning dawned the elevation of the Romans was somewhat dampened by the discovery of another wall, which the providence of John had erected within the one now fallen; and their hopes of entering the city were to be still longer delayed. To attack this new wall was an exploit which needed no common daring; for it weighed as much as a hundred medieval castles. Notwithstanding, the time would venture on the hazardous enterprise; and when, stimulated by the exhortations and promises of Titus, one and another offered themselves, and a gallant little band of twelve mounted the breach, they were all slain, or driven back desperately wounded. But two days afterwards another little band of daring men, about sixteen in all, assembled an hour or two before day, and clambering up among the ruins of the fallen wall, got up to the Antonia. Here they found the sentinel asleep, and having cut their throats, they found themselves in possession of the wall. On this occasion they sounded a trumpet. The shrill blast, awakening the Jewish garrison out of their deep sleep, gave them the impression that various Roman hosts were upon them; and they fled panic-struck from the little band, whom they might with ease have thrown over the battlements. But on Titus and his army that trumpeter rose to his feet, and thus addressed his enemy, "If ye will not come out with your hands down, they that are behind shall fall upon you, and those that are before will slay you." And they followed him up with a general attack. The Roman legionaries, having made a sort of theatre; overthrown the eastern tower, continually reinforced from the city, each other by John and Titus, the defenders. Immense slaughter was made, and the dead and wounded were crushed into an indistinguishable gory mass by the mailed feet of the fighters. Ten hours had the battle now lasted; for it had begun at the ninth hour of the night, and it was now afternoon. Jewish heroism once more proved itself superior to Roman prowess; and at length Titus, baffled and disappointed, suddenly relinquished the contest, and drew away his forces into the Antioch. Such was Judah in the day of his trial. His valor was weakened by intestine discord, and, more than all, forsaken by God: What was he in ancient days, when "the Lord his God was with him, and the shout of a king was among them?" He will be yet again, when "the Lord of hosts shall visit his flock, the house of Judah, and make them as His goodly horse in the battle?" When they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded? (Zech 10:5-6.) For the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the sheep of the flock; who, if he goeth through, both treadeth down and tear eth to pieces, and none can deliver." (Micah 5:5.)

That sad day was now come, the seventeenth of Tamuz, which the Jews in their sorrowful dispositions have ever since observed as a mournful fast; since which "the children of Israel have abode many days without a king, and without a priest, and without a sacrifice." (Hos. 3:4.) A bitter cry rose up from the Temple, and was echoed from the desolate city: the daily sacrifice was no more. The daily bread, the fire, the Walrus, ever stalking on like a giant, had exhausted the supply of beasts for the offering; and death, in various forms, the sword, the dart, the pestilence, had thinned the company of priests till there were no more to offer it. Titus heard the intelligence, and, with the occasion to exhort the garrison to save the temple from spoliation by submitting to him, but Josephus, who bore the message was assailed from the walls with reproaches and imprecations.

The sight of the magnificent Temple, which the possession of the Antioch afforded, would no doubt inflame the desire of the Roman commander to preserve it uninjured for himself as a splendid trophy of his victory; but the Holy House of God, though now deserted by him for whose honor it was built, and though given over to destruction, was not to become the pride and glory of a pagan, nor could the earnest and constant endeavors of Titus preserve it from destruction. Unwillingly, therefore, he gave his orders to renew the assault upon the sacred courts; and having selected a body of his bravest troops, committed the command of these to Cerealis, while he himself took up his station on the summit of the tower, to cheer his soldiers in the conflict of their valor. The ninth hour of the night was again chosen for the attack, as it was hoped that the guards of the Temple might be sleeping, and the gates taken by surprise. The Jews, however, were found vigilant and alert, and, on the approach of the assailants, rushed forth to the battle with loud shouts; and another desperate affray began. The darkness, the narrowness of the place, and the impetuosity of the antagonists, rendered it almost impossible to distinguish friend from foe; and the battle became an indiscriminate slaughter of man striking blindly at the one before him. But by and by the day broke, and then the combats were more easily distinguished by their armor and physiognomy. Each party contended with inflexible valor, alternately encouraged and ex- horted by their respective friends above and around them; for the combat seemed, as it were, on the arena of a theatre; overlooked on the one side by Titus himself from the turrets of the Antonia, and on the other by John from the cloisters of the Temple. Eight hours the conflict was maintained; but the Romans, though aware that the eyes of Cæsar were upon them, had not gained an inch of ground, and were at length compelled to relinquish their purpose.

These contests had proved, as Titus had foretold, that, owing to the narrowness of the space between the Antonia and the Temple, a sufficiently large body of men could not be brought up to effect the storming of the sacred fortress. He had therefore ordered the demolition of a portion of the Antonia, and at length after seven days had elapsed from its capture, this was accomplished and a broad level area formed in front of the Holy House. On this the legions proceeded to erect embankments, though with immense labor, for the material had to be procured at a distance of a hundred furlongs from the city. These banks, as on the former occasions, were four in number; and, notwithstanding the furious sallies of the Jews, they proceeded to their completion. In the meantime as if to cut off those members of the body which he was sacrificing to a successful stratagem. One of the embankments had been erected opposite the cloisters which ran along the western front. The space that was between the

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roof and the beams of this colonnade having been filled with pitch and other combustibles, the Jewish garrison affected to retire from the top, as if abandoning in despair its further defence. On this multitude of the Romans, as had been anticipated, eagerly applying their scaling-ladders, climbed upon the roof, till the surface was covered with them. The crafty Jews then fired the mass, and instantaneously on every side burst forth the flames, curving around and enclosing the deluded assailants as with a wall of fire. The hissing flames and the cracked timbers, drowned the groans and cries of the dying and as they rushed helplessly to and fro and vainly held out their hands to their comrades below. Many cast themselves headlong through the blaze and were dashed to pieces; others stabbed themselves with the exasperated Jews. All perished; and this, the sight of Titus, who could afford them no relief, but the solace of his pity.

By this desperate maneuver the whole of the western cloisters were destroyed, as far as the gate that led to Xystus, and the remainder was immediately afterwards separated from the Temple. On the next day the Romans set fire to the north cloister and this was destroyed through its whole length; even to the angle, where it made no effort to quench the flames, and instantaneously the whole edifice, a soldier, unperceived, thrust a firebrand between the hinges of the golden door, and threw it into the dark interior. Immediately the whole was filled with flames, which burst forth so impetuously that the commanders were compelled to flee before it, and abandon the house to its destruction. Immense was the multitude of the slain; the whole summit of Mount Moriah was scorching hot, yet the blood was more than the fire, and the slain more numerous than the slayers; the ground was nowhere visible because of the bodies that lay on it, and the slaughter was prosecuted over heaps of corpses. Of the mighty and magnificent Temple the only remnant was a portion of the outer cloisters, on which six thousand trembling fugitives had taken refuge, chiefly women and children. These were wantonly murdered in cold blood, the soldiers setting fire to their refuge. Not one escaped.

And now for that "holy and beautiful house," the "joy of the whole earth," that had covered, as with a crown, the glory of the summit of Moriah, there lay only a shapeless and blackened ruin, from whose heaps sullen clouds of smoke and ashes ever and anon ascended, telling of the destruction of the holiest of the whole earth. The fires spread fast, for the wild and excited multitudes ran to and fro and the work of destruction. The poor Jews seemed overwhelmed with despair; to the last they had trusted that there would be some miraculous interposition, by which the holy house would be saved from the impious assault; in the end it was come, and their hopes withered before it. The sword dropped from their powerless hands, and they were slain by thousands, an unresisting multitude. The steps of the altar and the surrounding area were covered, nay heaped, with dead bodies, while their blood ran in purple floods from the marble pavements.

The Roman General lifted the vail, and with his commanders stood within the holy of holies. He was astonished at the splendor around him, which far exceeded all his expectations. The precious gold of Ophir, the rarest and most radiant gems, costly and fragrant woods, were there in richest profusion, shaped into beautiful forms, and in consummation of delight. The flames had not yet penetrated the sanctuary, and Titus hastened out with the hope that the glorious shrine, "the Perfection of Beauty," might still be saved. Again he entreated those around him to second his endeavors; he gave orders to his centurions to beat off the rebellious soldiers; but all was of no avail. A decree higher than Cæsar's had gone forth, and who could dissuade it? The sight of the massy gold and glittering stones that reflected the light of the consuming flames, more and more excited the tumultuous legions; and while Titus was anxiously beseeching them to spare the edifice, a soldier, unperceived, thrust a fire brand between the hinges of the golden door, and threw it into the dark interior. Immediately the whole was filled with flames, which burst forth so impetuously that the commanders were compelled to flee before it, and abandon the house to its destruction. Immense was the multitude of the slain; the whole summit of Mount Moriah was scorching hot, yet the blood was more than the fire, and the slain more numerous than the slayers; the ground was nowhere visible because of the bodies that lay on it, and the slaughter was prosecuted over heaps of corpses. Of the mighty and magnificent Temple the only remnant was a portion of the outer cloisters, on which six thousand trembling fugitives had taken refuge, chiefly women and children. These were wantonly murdered in cold blood, the soldiers setting fire to their refuge. Not one escaped.

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Mount Zion wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregation; they whisper and meditate upon thy ruines. A man was famous according as he had lifted up axes upon the thick trees, but now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have polluted by casting down the dwelling place of thy name to the ground."


Bezetha had fallen, Acra had fallen, the Antonia had fallen; but the strong city of David still remained. The daughter of Zion was left, indeed, but the strong city of David still remained. Antonia had fallen, the temple had fallen; but the city to be burned and plundered by his soldiers, were then so abrupt and deep, that Titus had no hope of giving the city to be burned and plundered by his soldiers, were then so abrupt and deep, that Titus had no hope of giving it up.

Simon and John with many of their adherents, had retired into the Upper City on the burning of the temple, and now demanded a parley with Titus across the bridge that spanned the Tyropoion. He required, however, an unconditional surrender, to which they would not accede; whereon he in anger, determined to give no further quarter, but to put to death without mercy, all who fell into his hands. The next day he delivered up the lower city to be burned and plundered by his soldiers. Acra, with the archives, the council House, and the Palace of Helena, was at once set on fire, as well as the quarter called Ophel.

The sides of the Tyropoion, which now receive the accumulation of rubbish and the debris of ages, but an uninterrupted depression, were then so abrupt and deep, that Titus had no hope of giving it up.

The Romans finding themselves unopposed where they expected a strenuous resistance, joyfully took possession of the city; and thus Jerusalem was at length wholly subdued. But the cessation of resistance moved not their iron hearts to mercy. They poured through the gates, and cones of ages, but an unimportant body of valiant men were on the point of marching out, when the vigilant Simon, obtaining intelligence of it, arrested the band of 6 elders, 2 priests, 6 baptized, and 3 ordinations. Approved by the branch August 26th, 1888. P. Cadwell president, W. R. Dodson clerk. Spring Creek at last report, present number 94, including 6 elders, 7 priests and 1 deacon; 3 received by letter. Approved by the branch August 26th, 1888. D. Chamber president and clerk. Woodbine, organized August 15th, 1888, with a membership of 26, and to change number report August 28, 1888, including 1 elder, 1 priest, 1 teacher and 1 deacon; 3 ordinations. Approved by the branch August 26th, 1888. M. C. Cadwell president and clerk. Union Center at last report, present number 101, including 17 elders, 5 priests, and 1 deacon. Approved by the branch August 26th, 1888. J. M. Preiny president, J. W. Steel clerk. Willow Valley 64; 14 received by certificate of baptism. Unlongburg 51; 1 baptized, 1 removed. Sioux City 17; 2 baptized. Cadwell, Bishop's Agent, reported: On hand last report 65,2.17; total paid in $265.45; paid out $175.40. Patent 90th, 8th, 1888, $160.95. Pound correct and adopted.

Conference Minutes.

LITTLE SIoux.

Met with Spring Creek branch, Persia, Iowa, at 10:30 a.m., Saturday, September 14th, president of district J. C. Crabb presiding. Organized by electing J. C. Crabb president, Wm. C. Cadwell and J. F. Minunt secretaries, and P. Cadwell chorister. Minutes of last conference read and approved. Visiting brethren were invited to remain in the conference and take a part in it.

Branch reports: Magnolia 170, 1 baptized, 1 removed. D. Maule, president and clerk. Logan at last report, present number 57, including 1 bishop, 6 elders, 3 priests, 1 teacher, 1 deacon; 3 received by letter. Approved by the branch August 27th, 1888. P. Cadwell president, W. R. Dodson clerk. Spring Creek at last report, present number 94, including 6 elders, 7 priests and 1 deacon; 3 received by letter. Approved by the branch August 26th, 1888. D. Chamber president and clerk. Woodbine, organized August 15th, 1888, with a membership of 26, and to change number report August 28, 1888, including 1 elder, 1 priest, 1 teacher and 1 deacon; 3 ordinations. Approved by the branch August 26th, 1888. M. C. Cadwell president and clerk. Union Center at last report, present number 101, including 17 elders, 5 priests, and 1 deacon. Approved by the branch August 26th, 1888. J. M. Preiny president, J. W. Steel clerk. Willow Valley 64; 14 received by certificate of baptism. Unlongburg 51; 1 baptized, 1 removed. Sioux City 17; 2 baptized. Cadwell, Bishop's Agent, reported: On hand last report 65,2.17; total paid in $265.45; paid out $175.40. Patent 90th, 8th, 1888, $160.95. Pound correct and adopted.

District secretary reported a list of old resolutions for the adoption and rejection of two meetings. On motion the list was referred to a committee of three, consisting of D. Chambers, P. C. Kemish and J. F. Minunt. By the committee the following were adopted:


City Schools: Sunday School reports: average attendance 21, average donations each $1.00. On hand at beginning of quarter $56, received $20, paid out $20. and E. S. Engle and B. H. A. Stoddart (baptized 10), other children 28. On hand at last report $85,60, collected $10,41, paid out $13,60, balance $5,35. W. C. Cadwell superintendent, S. B.
Four car loads of cobs by D. Maule

Verses Spring result had appointed and Chambers superintendent, Mamie two appointments. Willow should so fact that lessons in was soon to be issued volunteered to fill this mission. Bro. J. Seddon advised ministry where laboring report, action on which was, by branch that they should do so by agreement with :read till next conference. A communication was delivered on grounds where wanted. There is also a building on the grounds which can be used for lodging that will accommodate a limited number. Parties furnishing their own bedding.

The session will hold over the second Sunday (to October 15th) and longer if thought advisable. We have control of ground two weeks.

A cordial invitation is extended to all elders in the west and elsewhere to attend. Let our prayers go up to our heavenly Father as a united band of devoted Saints, that we may not only have a renewal of our former Reunions, but that each year they may increase in spiritual manifestations, and result in great good to the cause of Christ. Come one and all. No pains will be spared by your constituents to obtain a Sioux Valley to make this Reunion a success.


INVITATION TO THE SAINTS.

The saints of Knox, Indiana, extend to the Saints an invitation to attend a Two Days’ Meeting, to be held on the 25th and 26th of September, 1888. We desire as many as only as can, for we are few in number and need you. Your sisters in the faith, Jennie Sundin, Molly Prettyman, Mary Prettyman, Maggie Collins, and Alma Adair.

CONFERENCE NOTICE.

The Northern Michigan district conference will convene at Five Lakes, October 13th and 14th. A large gathering is expected, and we will be pleased to have all the Elders and members from this Branch, visit us. All who may send in reports, &c. by mail, Adress, J. J. Cornish, care of Mr. Higfly, Five Lakes, Lapeer County, Michigan.

J. J. Cornish.

Texas Central district conference will convene at Cooke’s Point, Friday, October 19th, at seven o’clock p. m.; and days following. Let as many members as can “come.” We desire a full representation and report from all the Branches in the District. E. W. NUNLEY, President.

There will be a conference held at Deer Lodge, Montana, on the 13th and 14th of October. We greatly desire that the district be well represented; we therefore extend a cordial invitation to the Saints throughout the district to attend. Come, Saints, let us give the work in Montana a lift. Gomer REEVE, Dist. Pres.

By kind permission of the brethren and sisters of the Leeds branch, the SemiAnnual conference of the Manchester District branch, will be held in the Saints’ meeting room, Wellington Road, Leeds, convening at 6:30 p.m. Saturday, October 27th. The conference will be held as follows: Sunday 7:30 to 8:30 a.m. Prayer meeting, 10 a.m., short address from the brethren of the Manchester branch. Following the service the pulpit will be occupied by the kind permission of the president of the Manchester branch. A preliminary meeting for the transaction of routine business will be held in the Latter Day Saints Chapel, No. 113, Clarendon street, Manchester, at 7; p.m., Friday, October 12th.


A conference of Decatur district will be held at Plasonton, Decatur county, Iowa, commencing at nine o’clock on Saturday, October 20th. It will be the annual election time. The ministry and members from the various branches are requested to be present. Br. J. T. Martin, who will be attending, is requested to report on time.

H. A. Speirnins, Dist. Pres.

The Fall Conference of the Kent and Ellgin district will be held on Sunday, November 5th, with adjournment to the 13th of October, at ten o’clock a.m. Clerks of branches see that your branches are properly reported.

Arthur Leverton, Pres.

The Freemont district conference will convene at Shunnandez, October 20th, at ten o’clock a.m., for business; and will continue over 21st. We hope that Presidents of branches and Secretaries of branches will be on hand to report their branch reports.

Henry Kemp, President.

DIED.

Conolly.—At Hartford, Michigan, September 28th, of paralysis, aged 76 years, 7 months, and 10 days. He was born in Dublin, Ireland, and emigrated to America in 1832. Was a soldier in the Union Army during the late civil war; was a member of the United Brethren Church for some time after, but after investigation of the Gospel as preached by the Latter Day Saints, was baptized and confirmed by the writer, July 27th, 1879. He was of very quiet disposition, but always firm, and strove by his daily life to adorn the doctrine of Christ; was highly esteemed by all who knew him, was a member of Ellsworth Post, No. 20 of the Grand Army of the Republic. A man of about eighty, attended his funeral in a body, and had general supervision of arrangements. The services were held in the Baptist Church, at Hartford, which was filled to overflowing; on Sunday Sept. 9th. The remarks on the nature of the judgment, based on Matt. 25, 31-41, were listened to with great interest. Thus another soldier has gone to join the ranks of the triumphant ones, leaving his three sons, and three daughters to deplore his absence.

Williams.—At Felinfloyd, Llanelli, Wales, April 5th, 1888, Sister Rachel Williams, aged 77 years, 4 months, and 3 days. She was baptized June 8th, 1865. Every Josephite missionary to Wales had reason to remember her kindness. She was true and faithful.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, September 11th and 25th, and October 9th and 23rd, Harvest Excursion Tickets at Half Rates to the Farming Regions of the West, South and Northwest. For tickets and further information, concorrers are requested to apply to your nearest C. B. & Q. Ticket Agent, or address P. S. Ennals, General Passenger and Ticket Agent, Chicago.

THE INDEPENDENT PATRIOT.

This is the LAMONI GAZETTE enlarged to a seven page format. This has been done in order to improve the paper in many respects, and we are now prepared to give the friends and acquaintances of Dr. and Mrs. Samuel W. Littlefield, and the friends and friends as a general newspaper of good and reliable character. All which we can and shall do to the best of our ability. We publish the sermons as before. Patriot with­out subscription, and the classes is free of charge. All sermons, with the exception of one sermon each month, is freely supported. An address by yonr committee and the people of Laman, Laman, Iowa.

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THE SAINTS' HERALD.

Lamoni, Iowa, October 6, 1888.

Vol. 35.—Whole No. 803.

THE SAINTS' HERALD:
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Latter-day Saints
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The Saints' Herald.

Joseph Smith
W. W. Bliss
ASSOCIATE EDITORS.

Lamoni, Iowa, Oct. 6, 1888.

The Utah Herald, of Salt Lake, in its issue for September 19th, has the following editorial concerning the action of Judge Sanford in the case of Apostle George Q. Cannon, as judge before him for violating the law of the land. We cannot help the thought that if this apostle of the Utah church had been moved by the spirit of fealty to the laws of the land there would have been no such humiliating spectacle as that of an apostle arraigned for a crime against the law of which he is obliged to say, “I am guilty,” and await the sentence of the Judge:—

A CHANGE.

Chief Justice Sanford, as Judge of the Third District Court, first sat in the trial of unlawful cohabitation cases on Monday, and pronounced his first sentences upon those who appeared before him to receive the punishment which the law has provided for their offense. It is hardly necessary to remark that His Honor's course on the bench caused something of a sensation in the community; nor to say that the sensation was a pleasing one with all save those who are filled with hate towards this fair Territory and her people. It has been a long time since there was an absence of apparent malice and vindictiveness in the class of cases referred to, hence the sensation mentioned above. It was refreshing to hear a judge pass sentence on men who stood before him with a confession of their offenses on their lips, without adding to those sentences something that would elicit worse than the penalty itself, and without indicating that the court was sorry and chagrined that the law limited and restricted him in severity. There was no goading of men, no exacting from them humiliating promises, no display of vindictiveness if they declined to make promises which a court had no business and no right to exact.

It is hardly necessary for the Herald to remark that it regards Judge Sanford's as the better way. It is the way that we hoped would have been pursued from the first. If it had been followed, the problem which the anti-polygamy laws were expected to solve would have been quite as near solution as it is to-day: years of excitement and commotion in the community would have been avoided, many cruelties and inhumanities been escaped, and there would have been deeper popular love and respect for the law and its administration than have existed for some time. The course pursued has been one calculated to antagonize and infuriate the community, to arouse its opposition and drive it into a condition of desperation rather than lead and encourage it into obedience to the law and right-doing. The enforcement of the law is necessary and proper, but there is a difference in the way of enforcement. If a man violates a law he must be punished, but there is a humane and an inhuman mode of inflicting the punishment. One has a tendency to arouse respect for the law and its administration, the other has the directly opposite effect.

The government intends and expects that its laws shall be obeyed in Utah as elsewhere, but it should not and does not desire that the laws shall be applied in such a manner as to give a community the impression that the government is its enemy, bent on its destruction. Vindictiveness and hate should be unknown passions in government. Will Israel turn back and assert, is sadly degenerated, that the law violates a law he must be punished, but there is a humane and inhuman mode of inflicting the punishment. One has a tendency to arouse respect for the law and its administration, the other has the directly opposite effect.

In his actions on the bench yesterday, Judge Sanford said plainly enough that violators of the law must be punished in reason for their offenses, and that being done and the offenders acknowledging the supremacy of the law, they should not be hounded and persecuted. If Monday's work marks the inauguration of a new policy in this territory, we predict for it the most gratifying success. There will be quite as general obedience to the law, and a good deal more respect for those whose business it is to interpret and apply the statutes; and there will also be a better feeling through the community which has been so long terrorized. Unless we are mistaken in our estimate, confidence and prosperity will soon succeed the distrust and business prosecution which have been with us.

We do not know whether what follows in the article below, correctly represents the condition of the agricultural portions of Utah, or not; but if it does, the land "flowing with milk and honey," the land "blessed to be the abode of the Saints," as the elders sent out from Utah have so often claimed and asserted, is sadly degenerated, and needs rejuvenating by rest.

The "late legislature" referred to in the article, which we cut from the Enquirer, published at Pocatello, for September 19th, was Mormon, with one or two Gentile exceptions; so are the City Councils referred to, all under Mormon control. How city progress affects the granger in the country away from the control of the city, we do not plainly see; although

we can see how the market for all that the granger raises afforded by the proximity of a large and rapidly growing city affects the prices of what the granger may have to sell. The wait about having to support two families is a bad one, and should have been considered before the man was wheedled into so obvious a burden on his resources. Will Israel turn back from his errors? That is the question, indeed.

THE INCREASE IN TAXES.

A UTAH FARMER CRIMES OUT AGAINST THE OUTRAGE.

The following communication, signed by "Old Fogy," appeared in the Tuesday evening's issue of the Deseret News:

I am a farmer. I own a farm of twenty acres and a water right of fourteen and a half acres. A so-called water right is two hours use of a certain portion of water per acre every fourteen days.

Just now it would take me three days, at the present low stage of water, to water one acre of lucerne. I hold the water on my farm three hours less than two days; so you can see it would take me one day and three hours more to water the acre of lucerne than I used to hold the water.

This year I had eight acres of small grain—six in wheat and two in oats. I paid for cutting and binding, fifteen dollars in cash, besides feeding team and men the time they were cutting it, not counting anything for the use of a horse on the binder that belonged to me. The grain is not threshed yet, but I will take sixty bushels of wheat and fifty bushels of oats for my two stacks of grain.

I have four acres of lucerne. I have paid, or will have to pay about twelve dollars for cutting and raking, three dollars for help in hauling, and I will take eleven tons of lucern for my stack that holds all this year's cutting.

I have two small orchards on the place that will cover one and a half acres. Two-fifths of the trees have died for want of water. The fruit that is left anybody can have for $30.

I have about two acres of potatoes that may average one-third of a "stand" that I will take one hundred and twenty-five bushels for now, but by the time I dig them they may take seventy-five bushels and not a very big measure at that.

This is a correct statement as far as my knowledge and belief goes in regard to my farm for this season.

Let us see what we have got—sixty bushels of wheat, fifty bushels of oats, that has yet the expense of threshing to come out, and every farmer knows what that is; $30 in fruit, and as we can not sell it green, we will have to be at the expense of drying it; eleven tons of lucern and 125 bushels of potatoes in the ground. Now you have one farmer's increase for this season.

I will tell you what I must do with what I have made on my farm this year: I must support two families of my own, for I am a poly-
gambl. (Of course the "law" will not permit me to live with my own family, but I must support them all the same). I have an invalid mother to support and take care of. But all that to me is only a pleasure and a double pleasure at that, but now comes the "tug of war," and that is the front and the offense of this long preface, I must pay my taxes! Oh, dear! let me just rest for a moment while I take a breath! $37.32 to be paid in taxes; territorial, county, city, school, water and other taxes, beside 40 per cent that I hear some board of equalization has added to the county and territorial taxes.

It seems to me that the "Mormon" question is about to be solved at last. Taxes will do it. The "Gentiles" must take our possessions. We can't keep our homes—they are too expensive. The homes of Saints will have to pass by the ballot box, and his children crieth in the street! That is the road we are going; can we, will we turn back, or Providence interpose?

The Missouri Valley Times, published at Missouri Valley, for September 20th, contains the following:

"Our business men and citizens generally are perfecting arrangements looking to the comfort of those attending the conference of the Latter Day Saints, which will be held in the Valley on Saturday, October 6th."

"Elder P. Cadwell and J. K. Davison, of Logan, and William Cadwell, of Woodbine, were in the Valley on Tuesday making arrangements for the conference of the Latter Day Saints, which will meet in the Valley on October 6th."

The sequel of the arrest, flight, forfeiture of bail and long hiding from re-arrest of George Q. Cannon, one of the leading polygamous apostles of Utah will be seen from the following despatch taken from the Chicago Tribune of a late date:

"SALT LAKE, Utah, Sept. 17.—Shortly before ten o'clock this morning Apostate George Q. Cannon, who has evaded the officers of the law for over two years, surrendered himself to Marshal Dyer. There were two indictments against Cannon—one found March 20, 1880, and the other found last Saturday. The former charged him with unlawful cohabitation with two wives; the latter with cohabitation with five wives. He was brought into court at ten o'clock this morning and pleaded guilty to both indictments. Judge Sanford in passing sentence said that, inasmuch as the prisoner had pleaded guilty and saved the Government the expense and labor of trial, he would make the sentence light, and accordingly gave the prisoner seventy-five days' imprisonment and a fine of $200 on the first indictment and one hundred days and $250 on the second. Cannon was at once taken to the penitentiary. The Indignation here among the Gentiles against the court's action is intense, because they believe a deal has been consummated between the Democratic Administration and the Mormon Church. The belief here almost assuages the shape of positive conviction that the Mormon Church is about to issue an edict abandoning polygamy, and that Statehood will soon follow. In view of Cannon's having evaded justice so long, having counseled his flock to practice polygamy, having after his arrest forfeited his $45,000 bonds, the Gentiles are of the opinion that he should have received the full penalty of the law. Cannon gives a reason for evading the officers so long the fact that he was afraid of appearing before Judge Zane. He is the first Mormon sentenced by Judge Sanford, whom Cleveland recently appointed Chief Justice of Utah.

A LATE issue of the Osage county Times, published at Scratchon, Kansas, gives the following account of the Central Kansas district conference:

Following the account of the conference we publish an editorial from the same issue of the Times. The notice is a friendly one, and the editorial places manifest in thus example of the worth of our people. We are gratified to see the good exhibition of the Saints is bringing such communications, and we thank the editor of the Times for the fairness of spirit he manifests in expressing a just estimate of their worth.

LATTER DAY SAINTS.
CONFERENCE AND DAILY SERVICES IN SCRANTON.

The quarterly conference of the Central Kansas district, Latter Day Saints, was opened on Saturday, Elder D. Munns, president of district, of Good Intent, presiding. Among other visitors and delegates were Elder E. C. Brand, of Topeka, Kansas; Elder A. W. Marsh, of Topeka, Kansas; Elder H. Parker and lady, and Elder E. W. Watts of Netawaka; Elders F. Lofty, A. H. Parker and lady, and Elder L. J. Talk of North Topeka. Branch reports received as follows: Fanning, last quarter, 36, present membership, 33; Netawaka, 34 and 41; Scratchon, 30 and 39, including six elders, one priest, one deacon; six baptisms: Good Intent, 25 and 25.

Elder Brand reported 8 baptisms, Jarvis 1 and Adamson 5. Elder William Gurwell reported by letter. At the afternoon session a resolution was passed respectfully requesting Elder Joseph Luff of Independence, Missouri, to respond to their request for his presence. The notice is a friendly one, and the editorial places manifest in thus example of the worth of our people. We are gratified to see the good exhibition of the Saints is bringing such communications, and we thank the editor of the Times for the fairness of spirit he manifests in expressing a just estimate of their worth.

Dear Sir—I am informed through what I believe to be good authority that you are more or less actively engaged in representing that Joseph Smith, the founder of so-called Mormonism, was a polygamist in theory and practice, and that the pernicious doctrine and practices of the Utah Mormons are more or less attributable to his sentiments and teachings. Now sir I am not ignorant of the opportunitites which have enabled you to gather up and post yourself relative to the charges (grave or formulable as they appear to be) as made by the Rock, or the pretended adherents of the slain founder of the Mormon faith, neither would I underestimate your ability and shrewdness as a debater; but this I know that the position held by you, as regards the purity of
the original doctrine, teachings and practices of the early founders of the church are both slanderous and false, and your method of attack un­courteous as it is cowardly; and in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, I hereby notify you that we will not silently submit to such indignity without a pro­test against the insult. Whatever may have been your observation or experience with Utah Mormonism, you nor any other party have not the right to charge its unchristian, criminal prac­tions with such modifications as may be agreed upon, in Marysville, between the first and 30th of November, 1888, on the following ques­tions with such modifications as may be agreed upon:

First—Was Joseph Smith a polygamist in theory or practice?

Second—Do the doctrines of the church, as taught by Joseph Smith, conflict in any manner with the teachings of Jesus Christ and his apostles? Respectfully,

JOHN D BENNETT, Secretary of N. W. Kansas Dist.

Curns, Kansas, September 4th, 1888.

IMPORTANT NOTICE.—DELIN­QUENT SUBSCRIBERS.

By request of the Business Manager we again call attention to the list of outstanding balances due the Herald Office, on account of books pur­chased and subscriptions for the Herald, Hope and other publications.

The business interests of the publishing de­partment are suffering on account of the long lists of delinquents who fail to give even ordina­ry attention to the payment of these obligations.

The Board of Publication in their endeavors to supply the Saints with church literature contain­ing the news of the spread of the work and the manifestations of divine favor upon the Lord's people need to be promptly and properly sustained in order to continue this good work, and to publish it to the world. In this they should be heartily and faithfully sustained. Promptness in payment insures success in this work; while long and continued failure so to do greatly retards and hinders it; often making the good news unchristian, and all should see that in their stewardship they deal justly with it.

Thus all may become helpers in the good work.

None need be a hindrance, nor should they be such. No offense is intended in this, and none should be taken. All can see that the subject re­quires “plainness of speech.”

“Pay that thou oweth’ the Herald Office.

EXTRACTS FROM LETTERS.

WANT of space compels us at times to make extracts from the many letters sent us, while at other times when a lesser number are on hand, we publish them entire after necessary corrections are made. All interested can understand why their letters do not at times appear in full.

Bro. C. F. Smith writes from Farwell, Michigan, that he rejoices in the soul sat­isfying blessings of the gospel. Although but eighteen months old as a man in Christ Jesus, yet he is enabled by the Divine Spirit to declare the word with liber­ty to his fellows. He and Bro. J. J. Cor­nish have been preaching and baptizing in that section and hope to raise up a branch there.

Bro. Cornish, writing from the same place, September 17th, gives encouraging details of events there. The usual oppo­sition is brought to bear against the work, indicating the success that usually follows such. The prediction made by the angel to Joseph Smith is being verified “It will increase the more opposition.”

Bro. Richard Hartnell writes a good letter containing an account of “the grand­est time ever experienced by the Saints” of that place at their late two days’ meet­ing. He says: “It was truly a spiritual feast and one never to be forgotten. Our preaching services were spiritual, impres­sive, and well attended, and the testimony meetings all that could be desired. Three were baptized during the meetings and five since; others are almost persuaded.” He also mentions the visit and labors of Bro. Robert Brown of St. Mary’s, Ontario, which were greatly appreciated by the Junita Saints.

Bro. W. W. McLeod writes from Cor­morant, Minnesota, September 13th: “Bro. J. C. Foss has been pounding away in Otter Tail county, and has been doing much good. Bro. H. N. Hansen is trav­eling around on foot and preaching every time he has opportunity. The Scandina­vians say that he is a good speaker and preaches in harmony with God’s word.

Bro. Alexander H. Smith has done a noble work. I had the pleasure of seeing him and many of his friends who are heads of families except one. Bro. Smith’s meet­ings were bringing out an increasing num­ber and were creating a growing interest, but we were made sorry by his being called home on account of sickness in his family. Many interested ones regret the departure of Bro. Smith.”

Bro. M. P. Madison writes from Val­entine, Missouri, that the late conference of the Nodaway district was the best ever held by that district. The Holy Spirit was present during the session of the de­gree of the Priesthood.

Bro. J. Reader of Baldwin county, Ala­bama, writes that during a recent two months’ visit to the state of Georgia he had preached forty-two times to large congregations in Jefferson and Emanuel counties; and had also administered to six persons and blessed one child. He en­joyed good liberty, and at one time had an audience of fifteen hundred people. Brother Reader sends for some tracts for use in the places where he has been preaching and states that he would like some able minister to labor there. The people were calling for preaching all through that section, and he had promised to write them if some one could be found to continue the work.

Mrs. S. J. Kennedy, writing from Eureka Springs, Carroll county, Arkansas, says: “I have been reading the Herald loaned me by a friend, and find in it the essence of what my soul has been yearning for for years. I have been a member of the Methodist Church for thirty-five years, but there was an inspiration in my heart that told me there was something wrong. My heart has been grieved by seeing so much wickedness and to see men and women living seemingly as if in pulpits and pew, and I have prayed that God would let me live to see a people that was doing his will. I am a widow woman living with my youngest daughter at Eureka Springs, Carroll county, Arkansas. We wash for our living, and having twenty dollars, we want to do something for God’s holy work, so we send you two dollars to be used in the latter day cause. I hope that the Lord will send some elder to preach for us, for I do feel that it is God’s cause and I want to know more about it. I need for the Herald to come again so that my children may see the true light. I will write again.”

Bro. W. J. Graves of Brownsdale, Min­nesota, in a late letter also writes of his appreciation of the good things being con­ferred upon the Lord’s people. He thinks the people could do more for the cause if preaching was done there by some of the traveling ministry. He is distributing tracts among the people.

AGAINST THE CIGARETTE.

We are glad to note that there is more than one man in the Senate that is mindful of the ef­fects of the cigarette habit upon the youth of the District. Senator Chase has presented a bill prohibiting their sale to minors; and Senator Stewart has also spoken in favor of it. The bill is upon the subject. Mr. Chase presented petitions last week in favor of his bill, signed by 86 pastors of our city churches, 350 superintendents, officers and members of the public schools, and others. The signers are all persons situated where they can see something of the effects of tobacco upon children. The bill would forbid the sale of cigars, cigarettes or tobacco, to minors under 16 years of age. There ought to be a cause made for the boys and girls to be found smoking at all. It is our deliberate opinion that cigarettes are doing more harm to the boys of our district than rum, for outside of the effects of the are, such as they lay the foundation for the drink habit.—Sel.

WASTE OF WAR.

Since January 1st, 1860, the nations of Christ­endom have indulged in forty-seven great wars, and leaving minor squabbles and indirect expense out of view, our sacrifices on the altar of wars since that day may be roughly estimated at $1,000,000,000,000 dollars, or just about $500,000,000,000.
pounds of gold—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size and running at the usual rate of speed, would be two hours in passing any given point for such a train would weigh twenty-two miles long—Sel.

Selected Poetry.

BUILD WELL.

High on the granite wall the builders toiling, Heaved up the massive blocks and slave to toil, With sweat and streaming brows and straining sinews, Under the summer's blare.

And higher yet, amid the chills of autumn, Far upon the arched space; And still crept upward—coldly, wearily, Mid winter's sifting snows.

From stage to stage upspringing the master builder, Instructing, coaching, chiding here and there; Scanning, with scrutiny severe and rigid, Each lusty laborer's share.

Anon his voice to those most distant abounding Through his hoarse trumpet makes their orders swell; Or utter words like thunder or heartburning: "Build well, my men, build well!"

"The ropes are strong, and new and sound the pulleys; The derrick's beams are equal to the strain; The ropes are strong, and new and sound the pulleys; The derrick's beams are equal to the strain;"

Tier upon tier and arch on arch arose: Instructing, cheering, chiding here and there; Tier upon tier and arch on arch arose: Instructing, cheering, chiding here and there;

"Hang motionless upon their gold, And the red pennons of the cardinal saints will shine, And the red pennons of the cardinal saints will shine,"

"And all may say, as storms and centuries test them;"

"The cause of Zion may prosper and that we sisters may not be backward in doing what we can help move forward this great work and hasten the day when our Savior shall come to reign on the earth, is the prayer of your sister in Christ,"

BUILD WELL.

MOTHERS' HOME COLUMN.

EDITED BY SISTER "FRANCES."

"Along the roadside like the flowers of gold The tawny fencer for his garden wars, Heavy with sunshine droops the golden red, And the red pennons of the cardinal flowers Hung motionless upon their upright staves."

"The home column and autumn locuses are a great comfort to me. I lie on the bed and read them over and over, and wish they were four times as large. I would like to write more but am too tired, and fear you will be troubled to read this. Your sister in Christ,"

EXTRACTS FROM LETTERS.

Sister Ann Walker, Lamoni, Iowa, writes:—I was baptized when quite young and married somehow against the wishes of my parents as the man I married was not in the church. As the result of this step I have passed through much sorrow and trouble. After his death I married again, and have raised a family of nine children. I have always prayed to God for his guiding care, and especially that he would watch over the children he had given me, and lead them in the way of life. He has been so lovingly and patiently and mercifully, giving me courage to care for my home, for to God is true to his promise. I know that he has heard my prayers and answered them in behalf of my family many times. My prayers shall always be joined with your that the work of God may roll on and our children be blessed of God and take their places in the ranks of King Emmanuel's army."

Sister Sarah Downey, Stn., Nebraska writes:—I have been in the church over forty years. The prospects of the church never looked brighter than at the present time. I believe that God is with his people, both to will and to do of his good pleasure. The Herald is our preacher. I thank God for the spiritual food we are daily receiving from the shepherds of his flock."
written asking an interest in our prayers. I have felt impressed to send these two names, trusting that all will be right. With a trusting heart I am, 

Your sister,

Sophia Wight.

Dear Sister Frances:—Feeling that each one within the fold can do something for the advancement of this work, though sorely afflicted I feel that I would like to be among the helpers. I am young in the cause and feel much need of being taught. I have not been in the church two years until the 27th of next March. Bro. I. N. White was the first elder I ever heard preach. I told my husband I was the right choice, and 'I was going to join it, and I have never regretted it for God has blessed me many times, and I thank him that he spared my life until I did hear and obey. It is my desire to keep the commandments of God as far as my wisdom and knowledge direct me. Dear Saints, I wish to be remembered in your prayers that I may recover my health, and that I may have more of God's Spirit to be with me, helping me overcome all evil, and have patience to bear my afflictions.

Your sister,

Sarah E. Farr.

North Canyonville, Oregon, Aug. 10th.

Sister Frances:—May I enter the Home Column? The Herald is our only preacher. There are no Saints near here. I have not heard an elder preach for over four years. I feel very lonely without the society of the Saints. The people in this part of Oregon are very much prejudiced. My husband has scattered tracts, but very few are interested enough to read them. The Expositor is doing a noble work on the coast. We feel grieved to think at the close of the present volume it must stop for want of support. Dear sisters, can we not do something to prevent it from stopping? Will not some sister in each branch solicit each member to give ten cents for the support of the Saints? It would seem as though the Expositor is doing its work for the cause can be done. If the faith and devotion of the tried and true sisters Expositor prevails, it will evidently be done ere long. They are worthy Saints.

On the 7th, joined by Bro. Sheehy we went to Rockwell and stopped at Sr. M. Perry's for the night, she being away on the Christian errand of caring for the sick. Our Yankee tact suggested a remedy for the emergency, so we assumed possession by right of discovery and directed the kitchen and sleeping apartments according to taste and inclination. Was refreshed. Thanks, Sr. Mary.

The 8th we arrived by boat at Sargentsville and soon received a warm welcome at Bro. W. G. Pert's and Levi Gray's, where we had a pleasant stay. They with Bro. Brown are valiantly sustaining the cause in that vicinity, the sisters being of great aid. On the 11th we met the Saints of the Western Maine district in conference at Brooksville. There is not a large number of Saints in this section, but some very excellent ones. Withal there is a kind of blind and stupid prejudice existing in the place against the faith. They do not believe Paul's doctrine of salvation,—Prove all things; hold fast to that which is good. The business of the conference was conducted with unity of sentiment and a good spirit. Sunday brought out a very delectable audience at our preaching services. The Saints took a lively part in the prayer service and the Spirit gave comfort and encouragement. Bro. F. M. Sheehy's effort on the angel message was a good one. We were pleased to learn of the high esteem that our young brother L. W. Greene was held by the Saints. He has been laboring there a portion of the time during the past year. Now reinforced with the aid of a young and beautiful wife, doubtless his usefulness has just begun.

Jennie Currie.

G. A. Blakeslee, presiding Bishop, Galien, Michigan.
One was baptized on Sunday by the writer, comrades insisting that he should begin here to baptize in the great Atlantic. It was a most desirable place. The gentle waves came sporting in with the tide over a stony bed of the sea with waters so lucid that one could see all the way to the bottom. A gentle rain was falling and a wind, not strong, and narrow way. May he overcome his race.

May he overcome his race.

Mr. and Mrs. Parker Billings made us welcome at their house, also cheerful! entertained name) to Deer Island in a pea pod and dory their little boats sink down until the water was dry. All the extra clothing on hand and spread  with others, who were in attendance at the meetings. The Jonesport wharf. Here we were met by brethren and friends who gave us a cordial reception and we were soon hied away to the church where separation and assignment to quarters were made. Some disappointment was felt, however, when it was found that there was not enough to go around, a larger number being expected and ample preparations having been made to accommodate them. But there is nothing like being ready.

Sunday morning the 19th, a large audience met at the Union Church, at Jonesport, at ten o'clock a.m. and organized the meeting by selecting the writer as chairman, Bro. F. M. Sheehy secretary, Clementine Hinkley and Irvin H. Perkel as ushers, and Miss. Cora Sawyer and organist. Bro. Edmund C. Briggs was introduced with a well selected subject and ably delivered discourse which was listened to with interest. In the afternoon the writer, by request, preached the funeral discourse of a young man of the neighborhood, just deceased; the management being under the direction of Bro. F. M. Sheehy. We were pleasantly impressed with the death of Hendrick,;,

Sheehy and wife, Nettie Richardson, M. S. Craig, Laura Drisko, Cora Sawyer, Lewis Hinkley, Ed Wilson, Nettie Smith and Ed Hinkley. They were aided also by other friends also attendant at the meetings. The music was charming and did credit to the young people of Jonesport. May their usefulness have just begun. Large numbers returned to their homes unable to find room within the house in the evening. Bro. Sheehy preached in the afternoon with fine effect on the hearers, and the writer, aided by Brn. Greene and Bond, in the morning and evening, with what seemed to be interest. Many of the meetings were represented by a number of men from far and near who will carry the good news of a restored gospel abroad, and the good effect will go on.

Providence seemed to favor us from the beginning; and time, and place, and circumstance could not have well been better. A good Spirit and feeling pervaded throughout and the Saints separated with increased confidence in each other and confirmed in the great cause. Numbers of others expressed their convictions of the truth and consistency of our work and will unite with the church are long. The Jonesport Saints, many of whom have stood long and well for the faith, feel comforted and encouraged at the prospect ahead.

A vote of thanks was extended to the citizens for their splendid entertainment, and the committee on arrangements was continued for another year, to prepare for another meeting; and amid great cheer and congratulations the reunion adjourned. Thus closed one of the pleasantest and most impressive series of meetings that it has been our fortune to attend.

As a change, on Monday following, Bro. Bryant gave a number of us a ride in the private schooner of the Messrs. Mansfield which was enjoyed, only we grew just a little nervous at times when the waters come so near the top of the vessel as to dash into it occasionally.

Bro. Bryant on the evening began to an attentive audience. Tuesday was set apart as a holiday and picnic down on the beach, and the day was favorable. The inhabitants were early on the move, as many as could spare the time and find a way to go. Bally horses, that occasionally showed their natural bent, rendering it a little doubtful, as well as amusing, as to which way they were going and those of steady habits, with vehicles to match, were pressed into service for the occasion. Old and young, the mid-summer resort of the opulent of the east, where the Gouds, Vanderbilts, Fields, etc., retire during the warm season.

We had an hour to see the city. It is elaborately built, especially, the hotels, situated on a fine harbor, a semicircle of high hills, some of which approach to mountain heights, all covered with evergreens, forms a background to the west, while Battery Green, six miles off, and the harbor filled with boats of traffic and pleasure, from the bight canoe to the finely equipped yacht and sturdy ocean steamer that plows the ocean from shore to shore. Altogether it presents an enchanting view.

At evening twilight while the Saints were singing a selection of hymns from the Harp, which sounded beautifully out on the evening air, the Richmond seamed along side the Jonesport wharf. We were met by brethren and friends who gave us a cordial reception and we were soon hied away to the church where separation and assignment to quarters were made. Some disappointment was felt, however, when it was found that there was not enough to go around, a larger number being expected and ample preparations having been made to accommodate them. But there is nothing like being ready. Sunday morning the 19th, a large audience met at the Union Church, at Jonesport, at ten o'clock a.m. and organized the meeting by selecting the writer as chairman, Bro. F. M. Sheehy secretary, Clementine Hinkley and Irvin H. Perkel as ushers, and Miss. Cora Sawyer and organist. Bro. Edmund C. Briggs was introduced with a well selected subject and ably delivered discourse which was listened to with interest. In the afternoon the writer, by request, preached the funeral discourse of a young man of the neighborhood, just deceased; the management being under the direction of Bro. F. M. Sheehy. We were pleasantly impressed with the death of Hendrick,;,

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THE SAINTS' HERALD.


Dear Herald:—Thirteen years ago this summer I was baptized by Apostle T. W. Smith, and became a member of the Church of Jesus Christ. For years there was not a Latter Day Saint in the town (Lake Keween). This summer brother Alexander H. Smith held a series of meetings and the result of his labor is that there are now twelve Saints in the town besides myself, and they are the best citizens of the town. One of the members is my oldest son who will someday preach this gospel. Through the labor of brethren Alexander, Foss, and others, twenty-two have been added to the Church since our last general conference. Truly God is blessing us and giving us of His Spirit. Bro. Alexander was wonderfully blessed in preaching, being filled with the Spirit and the people sat-open-mouthed, drinking in the truth. There are more to come in the near future. Bro. Hansen is nobly battling for the truth, but it is hard to get the Scandinavians out of the old rut; but the Spirit says he shall be blessed and we must all sustain him by our faith and prayers. Bro. Foss is with me this week, anxious for Sunday to come that he may do his work for the Master. He baptized two at France City last Monday.

The Saints of this Northern Minnesota district are, as a general thing, alive, and trying to do their duty. The Oak Lake branch has been especially blessed of late in the out-pouring of the Holy Spirit. The officers of the branch are active, and look after the members as the law directs and good results follow. But the Saints must be watchful and prayerful. The enemy is on the alert. For the first time since I came here the local brethren did not know anything about an institution that brother Alexander was an impostor. But the Spirit said, "Keep silent," and we have said nothing. I rejoice that we are counted worthy of persecution.

Your brother in gospel bonds,

T. J. Martin.

Dear Herald:—"The Lord will surely go before us. Our way be even to the morning." So runs the lines of the beautiful verse chosen by brother J. F. McDowell to close his soul-stirring address before the Herald of September 13th. In behalf of "Our Sunday Schools." My heart was stirred within me as I read it, and I am going to make haste to assure the readers of the Herald that I am not on the side of the grumblers or big heads; on the contrary I feel to second the brother's wise suggestions which truly seem to be the unselfish utterances of a big heart and a great spirit. Is the subject mentioned? Let every parent ask themselves who have children growing up around them whose welfare and a thorough understanding of the truth of salvation they are anxious. I halted with joy the letter, being very hopeful in my heart that it may even be a forerunner of other educational plans for our young people. We may even hope and pray for schools to be carried on under the auspices of our own beloved church. "For with God all things are possible." The subject of schools of this kind has been occupying my mind much of late, and the plan of organizing and co-operating the Sunday Schools seems such a God-given inspiration in the right direction that I feel it my duty to at least give what little assistance an encouraging word of approval will afford. This is all I can do at present under existing circumstances. There is no branch of the church in the city where we live, but we will save up our pennies and nickels for the Christmas Offering mentioned in the Home Column. And who can suggest a better use for that same offering than to provide the means to carry on the Sunday School work as brother McDowell has so wisely pointed a way to do provided the means are forthcoming? May God bless and continue to move upon the hearts of His Saints to "lay hold" of the blessings we have in store for them, to the praise of our Lord. A. W. B.

Communications.

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

WHEN DID CHRIST PREACH.

Dear Herald:—Your pages are dear to me because of the glad tidings you bring and for the freedom you allow to your correspondents in expressing their views; so that by friendly exchange all may be profited by reading the arguments, (when such are used), logic, reasoning, and proofs, that may be adduced; thus getting both sides of any controverted theme or idea that we can decide according to the evidence.

In your visit of September appears an article "When did he preach."—p. 566. The writer takes the ground that Christ went, after his resurrection, to preach to the prisoners. But the writer hereof believes and always has believed, that He preached to the spirits in prison by His Spirit. The ground usually taken by the other side is that in order to show a resurrected body to the prisoners in order to prove to them the resurrection. If that was the case he was very partial, and a great respecter of persons; for the Jews wanted to see some sign of his Messiahship, and he said to them that He would be given them, but the sign of Jonah. "Ah!" says one, "There is just where you put your foot into the trap! Because Jesus did show himself unto ——." Yes; unto who? Not unto those who wanted to see a proof or sign, but unto chosen witnesses. Not unto the sign seeking world; nor did he to a sign seeking prisoner. But let us look at the case of Jonah: Was Jonah twice in the whale? No. Yet you would make Christ go twice to some place; once to paradise, (in the spirit), and then to hell (the prison) in spirit and body. Look at a few Scriptures: Job says 42: 5: "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee." Could Job believe in him without seeing his resurrected body? Yes; and saw and believed that Christ would come into the world, die and rise again; and so could the prisoners. "Abraham rejoiced to see my day." And yet Abraham was dead nearly two thousand years before Christ's resurrection. He could believe, however, in Christ's resurrection, without having a
resurrected body shown to him, and so could the prisoner. But how was the preaching to be done? Can spirits preach or talk? Read Luke 23: 43, "To-day shalt thou be with me in paradise." Then read Luke 16: 19-31, the case of the rich man and the poor Lazarus. You will find that father Abraham preached a very nice sermon to the rich man, and a very intelligent conversation was carried on relating to salvation. But Abraham did not hold the keys of opening the prison, although he could, and did on this occasion, preach to the prisoner and the poor Lazarus; and hence did, David speaks of Christ in Psalms 88: 5-10, as being "free among the dead," but not as a prisoner. The proof of his being the Christ was proof enough that he would rise from the dead. The fact by the Spirit; by which Spirit also he went without seeing him resurrected. The fact that he was not seen forty days if he<br>did not rise from the dead, especially as he went to preach to the prisoners not free, (and no free one had ever came among them), then to see the spirit of Christ free, was proof enough that he would rise from the dead, especially as he went to preach the gospel, of which the resurrection was a part. The proof of his being the Christ and the earnest of the resurrection lay right in the very message he came with, and from the fact that he was free to enter and to leave. Read 1 Peter 3: 18, 19, ... "Being put to death in the flesh, but quickened by the Spirit by which also he went by the Spirit and preached unto them." Notice carefully how this reads and you will find that he went previous to being quickened, Jesus was raised from the dead by the Spirit; by which Spirit also he went (past tense), previous to being quickened. Why use the word "also?" Because the reader (our eye) cannot get the idea of his body being first spoken of as being accomplished by the Spirit; but he went by the Spirit and preached. By what Spirit? The same that raised his body; so that also went," shows conclusively that he went before he was quickened. Again, Acts 1: 3, "Seen of them forty days," after his resurrection. If he was seen for forty days by men and women who previously believed in him, and at the end of these forty days he went to heaven, then when he preached to them, in the heart of the earth. But read a Nephi 11: 2, page 94, where Nephi, speaking of Christ says: "Behold they will crucify him, and after he is laid in the sepulchre for the space of three days, he shall rise from the dead," etc. Isaiah 29: 24: "They that err in spirit shall come to understanding, and they that murmur shall learn doctrine" from the book which was an out of the ground. See also Helaman 5: 5, page 414, concerning his birth. There was a sign given of one night being turned into day, thus making three days with no night. Also Nephi 1: 5, page 432. This sign of three days light was an out of birth, while page was an out of the body. The sign did not exist in the earth, but was to show the resurrection, and not showing himself to the obedient ones? But this is not all; John 13: 36: "Thou shalt follow me after wards;" not now, (then). Did the spirit of Peter or the spirits of all the priesthood first go to paradise, then go through a resurrection and take resurrected bodies to go to the prison and preach to the disobedient? If not, then they (Peter in particular) did not follow him, but went some other way. To me it is very evident from the commission—"preach the gospel to every creature,—that the church of the Lord would continue their work of ministry in the spirit. Millions of creatures never heard those men; millions more died before the time of their receiving the commission and the possibility of getting to them; countless millions more never heard the gospel during the apostasy, yet the command was, "go ye into all the world, preach the gospel to every creature." As we said before, millions died before they could get to them, or before they ever got into one tenth part of the world. Some died just at the minute they were receiving their authority. Who preached to them? Could they go to paradise, not having been the spirits of the righteous, inasmuch as none but the spirits of the righteous do go to paradise? (Alma 19: 5, 6). I am satisfied that all the controversy between the two parties is based on the erroneous supposition that Christ's body was not three days and three nights in the grave; yet 2d Nephi 11: 2, p. 94 and Helaman 5: 7, p. 416, says: "Behold they will crucify him," and after he is laid in the sepulchre for the space of three days, he shall rise from the dead." Helaman says concerning the sign of his death: "Behold, in that day that he shall suffer death, the sun shall be darkened ... also the moon and stars, and there shall be no light upon the face of the land (America) unless the day of darkness and tribulation be for the differ of death, for the space of three days, to the time that he shall rise again from the dead." Hosea 6: 2: "After two days will he revive us; in the third day will he raise us up and we shall live in his sight." (use the pronoun 'he' instead of us and it is a clear prediction that after two days will he (God) revive him (Christ); in the third day will (He) raise him up, and we shall dwell in his sight. After two days would certainly be three days, not one and a half days, and two nights, and did not arise out of the grave the first day while it was yet dark. (Matt. 28:11; Mark 16:2-9; Luke 24:11 John 20:11-18). By counting back three days
we would have Thursday instead of Friday, the day he died. Paul says in 1st Corinthians 15:4: "And that he was buried, and that he rose again the third day according to the Scriptures," Now the Scriptures does not say rise again in a day and a half, but rise again "the third day." Where is the Scripture that says in Hebrews 11:33, "There is no use of going to the New Testament to look for the Scripture that Paul quoted from, for there was none but the Old in his day, but we go to the New to prove that he was crucified on Thursday instead of Friday. Mark 15:42: "And they went to make ready the sepulchre," which was the day of the preparation. What is meant by the day of the preparation? We answer, the day before the Sabbath, (Saturday,) which would be Friday, the day of the preparation. (See Exodus 16:23, 29.) The Jews were commanded to bake and seethe, in fact to do all their work in six days, and especially on Friday, the sixth day, they were to have all manner of work done so that no work would be done on the Sabbath (Saturday). Exodus 16:25 "On the sixth day ye shall do no work, for the seventh is the day of rest, which is the Sabbath unto the Lord in Israel; whosoever doth any work in it shall be condemned." Then the sixth day was the day of preparation. So as not to deceive we call attention again to Matt. 27:62, where a very wrong rendering is given. It says: "Now the next day that followed the day of the preparation the chief priests and the scribes came together unto Pilate." This is certainly wrong, for the next day that followed the day of preparation was the Sabbath, and the priests and scribes would not dare break the Sabbath by going to Pilate on a social, or a state question; for, according to their law, questions of punishment, death, &c., were not executed on the Sabbath, but the guilty were put in ward till the Sabbath was over, and on the next days they were punished. (See Num. 15:32-36; Lev. 24:13; 25:13; 22:13; 20:4.) It would be a very great offense to the Jews, and they were very tenacious in keeping it so. That by reading Matt. 27:62 in this way: "Now the next day that followed was the day of the preparation," &c., this is clearly proven by the facts of the verses before. Joseph took the body, wrapped it in linen, laid it in the tomb, &c., &c. "Now the next day was the day of the preparation," makes good sense and is in perfect keeping with their law. And so the priests and scribes could go on the preparation day to Pilate, because the day on which he was questioned if it was the Sabbath. See Mark 16:42: "Now when the even (of his crucifixion, Thursday) was come, because it was the preparation, that is the day before the Sabbath. . . Joseph of Arimathea went in unto Pilate and took Jesus out of the sepulchre of the Jews." Now do not be mistaken and think that it was the even of Friday that Joseph went to Pilate because the even of the preparation had only come on, for according to Jewish time the evening and the next day is called the sixth day (Mark 16:2; 1st Cor. 15:41.) Therefore it took Thursday evening and Friday morning to make the day, but as the going down of the sun on Thursday night closed that day, then the even of the preparation day began and that last day lasted till sundown, Friday, and at the setting of the sun on Friday the Sabbath began. Neh. 13:19; Lev. 23:35, &c., &c.; see Luke 23:33-35.

Verse 33, "There they crucified him," 44, "And it was about the sixth hour (noon)," &c., and the earth did quake (land in margin) till the ninth hour, (three o'clock,) Thursday afternoon; 50, "And behold, . . . Joseph, a counselor," 52, "went to Pilate and begged the body," 53, "took it down, wrapped it in linen, laid it in a sepulchre," 54, "And Joseph did all this," What was the preparation and the Sabbath drawn on? Can any one not see that, if Joseph went at even (Mark 16:42; Matt. 27:57) to Pilate to beg the body that it was Thursday even, or the even that began the day of the preparation? Then he was crucified on Thursday; taken down Thursday night; wrapped in linen, &c., on Friday, and laid in a tomb. After laying him in the tomb the women returned and prepared spices, &c., and rested on the Sabbath. Luke 23:56. Then we would have Thursday, Friday, Saturday, three days; Thursday night, Friday night and Saturday night, three nights. Then as John was three days and nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth. The other theory has him a day and a half and two nights at one time, and three days and three nights again; making four days and a half and five nights, or five days and five nights at two times.

For the convenience of any who may want to hunt up the Book of Mormon on paradise, and that Christ was three days in the grave, see pages 71:4, 5; 173:16; 31:1, 5, 7; 414:5; 416:7; 439:4-6; 440:7-11; 345:2.


If any of the above is not up to the light that some others have on the subject, I for one would be glad to hear from them, so that we could unite in that way. In the meantime praying and ever working for the redemption of Zion, I remain your brother and co-laborer in the gospel,

J. A. McINTOSH.

BLUNNER, Ontario, September 9th, 1888.

CORRECTION.

In Herald for September 1st, No. 351, the last quotation in my letter is said to be in second Nephi, chapter ten. It should read chapter eleventh, fourth and sixth verses, as the above named verses in the Book of Genesis, or of the creation, which book have the book still be judged by its teachings; so we must read and understand it correctly. Unfortunately we have no concordance to this important book.

We must read the book through to learn the confirming statements of each prophet on doctrine or history. They harmonize clearly on every subject. The church can make them more useful with a reference to the principles of truth plainly taught in them when they can attain to a perception.

Many have lived to see prophecies in the book fulfilled. Our elders can now prove the divinity of the book by its many verified prophecies.

MARY P. KATON.

A GLANCE AT JEWISH HIST.

ORY. — No. 11.

By Elder William Kendrick.

THE DESOLATION, A. D. 70.

"Walk about Zion, and go round about her; tell the towers thereof; mark ye her bulwarks, consider her palaces, that ye may tell it to the generation following." Ps. 98:12, 13.

Titus was now undisputed master of Jerusalem, and as he walked through the magnificent streets of the upper city, and gazed on the ruins of the four massive towers, with which it was defended, and noticed the enormous magnitude of the stones, and the strength of the masonry, he is said to have been lost in admiration. "Of a surety," said he, "God has been our assistant in this siege; none but God has ejected the Jews from these fortifications; for of what avail could all the strength of man, or of machines been, in overthrowing such towers as these?" And when the city was demolished, three of these towers were left standing, "to tell generations following," what a city that was that he had besieged and taken. The army was now glutted and wearied with slaughter; and yet there remained a vast multitude of wretched creatures of whom it was difficult to dispose. Of these, however, the aged and infirm were to be slain, as well as all those who were taken in arms; the rest were driven, a helpless throng, within the bare and blackened walls of the Temple courts, where one Fronto was deputed to adjudicate upon their fate.

All who were accused by one another of having been factions were slain; the tallest and most beautiful young men were reserved to grace the triumph of the conqueror; an immense number were distributed into the provinces, to be destroyed in the theatres and public shows, by sword, poison, combats, or by wild beasts. All who were under seventeen years old were sold for slaves; and all above that age were chained and sent to work in the Egyptian mines. To enhance the misery of their condition it was recorded among the few days that this adjudication was proceeding, there died of the number no less than eleven thousand from want of food. The Jews who perished in this terrible visitation of Jerusalem alone, without including those who perished before the siege began, or in the sanguinary progress of the Roman army in Galilee, Samaria, Perea, and in other parts of Judea, are said to have amounted to the almost incredible number.
burned, one of these visionaries had made public proclamation, as if from God, that deliverance should be granted by a miracle, commanding the populace to assemble in the sacred edifice believing the assurance congregated there, and were slain by the Romans. A star, or comet, in the form of a sword, is said to have hung over the city through a whole year. Before the breaking out of the war, when the people were assembled at the temple, on the first day of Nisan, there suddenly appeared a light, shining round the altar, and was as bright as day, though it was the ninth hour of the night; and this light continued for half an hour. At the same festival a heifer as she was led forth to be sacrificed, brought forth a lamb in the midst of the temple. At another time "the eastern gate of the inner court, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested on a base armed with iron, and was furnished with bowels, found it very deep into the firm floor, which was there made of one entire stone, was seen to open of its own accord about midnight. The populace thought this an happyomen, but the scribe expounded it to prognosticate that the sacredness and security of the Holy House was about to be dissolved." And still more significant were the voices heard by the Priests at the feast of Pentecost. Going in at night to perform the accustomed service, they felt a great quaking, and heard a noise, followed by the sound of a multitude of footsteps, and voices saying, "Let us depart hence." Again, on the twenty-first day of the month Yar, there appeared in the sky a prodigious and incredible phenomenon! For in the afternoon a little before sunset, there were seen in the clouds, chariots and horsemen, performing military maneuvers and the visionary storming of a city. Nor was there wanting more distinct and oral mention of the coming desolation. At the feast of Tabernacles, seven years before the destruction of Jerusalem, the Son of Ananus, began to cry against the city and the Temple: and through the whole of her remaining existence the streets of Jerusalem never ceased to echo his boding voice. Day and night he passed on his solitary way, muttering near, neither those that best him nor those that gave him food; but ever uttered his melancholy "Woe to Jerusalem! A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Holy House, a voice against the city, and the temple, and against the whole people." He was arrested and severely punished by the elders, but he did not intermit his prophetic cry. He was brought before the procurator, and scourged till his bones were exposed, yet he made no supplication, but said, "Woe upon the house of Joshua, the son of Ananus." His mouth was put on a stroke "Woe to Jerusalem." At length the Romans came, and the city was shut up, still the son of Ananus strode through the death-struck streets, and flung forth his ceaseless "Woe." But now his message approached its end; and as he went his rounds upon the walls, he stopped, and with more than usual energy gave utterance to his last denunciation; "Woe to the city, and to the people, and to the Holy House, and to myself." At the instant the word left his lips a huge stone from the mighty catapult smote him with a thundering sound, and dashed him to pieces, put an end to his life and his prophecy.

It appears unaccountable that a resistance so hopeless should have been protracted beyond the very last moment, for the people seemed utterly incapable of entertaining the idea of Jehovah's desolation of His city and Temple. The solemn threatenings of His prophets they had either despised or neglected, and trusted in the favor of God through their natural relationship to Abraham, though His holy name through their iniquities was blasphemed among the Gentiles. Nor were there wanting (as we have already intimated,) prophets who confirmed them in their presumptuous confidence; "false prophets also rose up in the midst of Israel, even as Jesus foretold Jehovah; and caused the judicially blinded people to trust in a "refuge of lies;" to the very last these were numerous in Jerusalem, who, in the lofty language and burning imagery of the inspired Scriptures, continually flung out proud denunciations of wrath about to fall upon the invader, and announced the miraculous interposition of God to save His Temple in the very moment of extremity. Alas! Alas! The builders had greatly rejoiced the Chief cornerstone, Elect, Precious, upon whose sure foundation they might have been established and preserved for evermore; and now the overflowing scourge was come, and was sweeping away their refuge of lies, and destroying their deceitful hiding-place, even as they had been warned before hand; therefore hear the word of the Lord, ye scornful men that rule the people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the scourge shall overtake them, even though it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste, Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be as dead, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and as I spake in my exclamation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, he shall be wroth as in

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Thus fell Jerusalem, the city of the great King; and Titus having sacrificed to his gods in the city, ascribed the success for which he had been raised up by the living God, and having distributed rewards and spoils in profusion to his army, departed from the desolate scene to Caesarea, leaving the tenth legion as a garrison over the ruins. Thence he made a triumphal progress through the cities of Syria, his steps everywhere marked by the blood of the poor captive Jews, "poured out like water." For wherever the imperial savage came, thousands of prisoners were tortured in a thousand different ways; slain in cold blood; made to fight as gladiators with each other, or thrown to lions and tigers in the amphitheatres for the amusement of the populace. Such was the mercy of one, whom it had been the fashion to call Clement, the king of the human race, etc. His apostate flatterer has done his best to hide the darker features of his character; but the facts that even he has recorded enable us to discover that, whatever he might be to others, in the fold of Judah he raved as wolf; in the heritage of God, given over into his hand, he was indeed "a beast dreadful and terrible, and strong exceedingly, that devoured, brake in pieces, and stamped the residue with his feet." We naturally feel an interest in the fate of the renowned leaders, John of Gischala, and Simon the son of Gioras. The former pressed by famine in the caverns to which he had retired, surrendered to the Romans, and was condemned to perpetual imprisonment. The latter struggled more fiercely with his fate. He took with him implements for mining, and a portion of his adherents, hoping to be able to excavate a passage for himself through the base of the mountain. He found this, however, a hopeless task; and after the departure of Titus he suddenly appeared little by little out of the caverns, dressed in a white robe over which was thrown a purple cloak. The Roman soldiers were at first awed at the apparition, but soon beheld him, whom he demanded to see their commander. On bringing before Terentius Rufus, the captain of the legion, he declared his name and quality; and was then conveyed to Caesarea to await the pleasure of Titus. We shall not describe the pompous pageant which was arranged for Titus on their triumphal entry into Rome. All that could aggrandize Rome and its idol demons, all that could dishonor the broken people of Israel and Jehovah, were here accumulated in a gorgeous show, which we could not describe without an expression of sympathy for his bleeding country, without a tear of sorrow for his trampled people, or a word of disapprobation at the insults offered to his God. Among the spoils were the golden table of the shewbread, and the seven-branched candlestick of gold that had been snatched from the sanctuary of God; and after these was carried the copy of the law, wrapped in its splendid coverings; a trophy whose preciousness, greater than that of gold or silver, they were surprised to little know how to appreciate. The unhappy son of Gioras was led in chains at the chariot wheels of the victors; he was led to the Forum, inhumanly tortured as he was dragged along, and then at length slain. Thus fell one who, whatever Titus knew (and we must remember that they are warranted by one whose interest it was to blacken the portrait), at least indemnified the fate of Jerusalem with his own, devoted his utmost energies to her defence, and died for her sake; scorning to perish, like his renegade biographer, his own case and safety at the price of his national faith.

On the very spot where this cruel execution was perpetrated, a triumphal arch was erected, which has survived to this day. Among the sculptured bas-reliefs which adorned it, if we may still trace with peculiar interest the record of the gorgeousovation. There is the candlestick with its seven branches, the table, the silver trumpets, and other furniture of the temple; and then marches the procession of melancholy captives, bearing aloft upon their shoulders their own most precious things. The reduction of two or three strongholds, but unimportant mountain strongholds of Judea, where the Jews sternly maintained their resistance to Rome, occupied two or three years more. At length all was over; and the now desolate land, once the Lord's heritage, was let out to hire as the private property of the emperor. And now let us take our stand among the deserted ruins of Jerusalem, and view the scene where the Lord poured out his anger, in his wrath the strongholds of the daughter of Judah.

And in bringing before us the melancholy picture, we can not refrain from using the words of Jeremiah:

"How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among nations is cast off! cities are destroyed, and houses are desolate; her priests sigh; her virgins are afflicted; and she is in bitterness. Her adversaries are the chief; her enemies prosper; because of the Lord that affliceth her; for the multitude of her transgressions; her children are gone into captivity before the enemy, and from the daughter of Zion all her beauty is departed; her princes are become like harts that find no pasture, and they are good without strength before the pursuer. How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto earth the beauty of Israel, and remembered not her footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob; and hath given his strongholds as a spoil. The Lord hath stretched his hand over all nations, and has thrown down in his wrath the strongholds of the daughters of Judah; he hath brought them down to the ground; he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horn of Israel; he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about. He hath bent his bow like an enemy; he stood with his right hand as an adversary and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion; he poured out his fury like fire. The Lord was as an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces, he hath destroyed his strongholds and hath increased in the daughter of Jacob mourning and lamentation; and all the cities thereof have been wholly taken away his tabernacle as if it were of a garden; he hath destroyed his places of the assembly; the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion and hath despised, in the indignation of his anger, the king and the priest. The Lord hath cast off his atarm, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord as in the day of a solemn feast. The Lord hath put an end to the villages of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying; therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; her bars are broken; her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground and keep silence; they have hung their heads upon their cheeks; they have girded their loins with sackcloth; the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my
liver is poured upon the earth, for the destruction of the daughter of my people; because the children and daughters say to their mothers, where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul called the perfection of beauty, the joy of the wine? when they swooned as the wounded opened their mouth against thee; they hiss Jerusalem, saying, Is this the city that men said would become the everlasting righteousness, that the enemy was to rejoice about thee, and he hath caused thine enemy to rejoice and to anoint the Most Holy, who was brought in through the gospel reconciliation was made by the atonement of the beast? The brother says the moral law was given to the “sixth head,” the Roman Emperors, in severing the empire into ten divisions, and was so deadly that no civil authority could exist there, and bequeath it to the eighth head, and was healed by the union of church and state, and were ruled over again with an iron hand by the “woman,” or Papal power for 1260 years.

The brother thinks France will be the “eighth head,” and the Roman Emperors were certainly the sixth form of government or “head” of the beast. The “seventh” was to abide but a “short space.” “And the beast which was [had been] and is not, even the eighth, [not France], and is of the seven.” (Rev. 17:10, 11.) France had never existed at that time, but Pagan Rome had, and had ceased to be, but after that it “ascended out of the bottomless pit” and became the eighth as Papal Rome. If France shall be the “eighth,” then the Papacy is only the “seventh,” which can not be, for it was to conquer only a “short space.” (Rev. 17:10.) The Papacy has continued longer than all the other heads (forms), of Roman government together. Perhaps the Exarchate of Ravenna was “the seventh,” for it continued about three years (as I understand) between the emperors and the Papacy.

The late revelation says: “Insomuch as there has been much discussion in the past concerning the Sabbath of the Lord,” that “the Saints are to observe the first day,” but that they are to cease defending it as the Lord’s rest day, if they cannot defend it, then we are at the mercy of our Seventh-day advocates. The brother says, “The Lord made the Sabbath at creation,” and for proof quotes Genesis 2:3, which utterly disproves the assertion, for it was because God had rested that first day after his works, that he afterwards sanctified the seventh day as a Sabbath. How long after? is now the all important question? Surely not until he had revealed “the secret to his servants the prophets.” Amos 3:7. When was that matter revealed? It was the Seventh-month after his works (5739 a. d.; Sept. 15, 1957), and why? Because God had brought them out of Egypt on that day. (Deut. 5:15.) Moses had taught this law forty years, from the tables of stone, before this writing; and as there is an apparent discrepancy between this and Exodus, chapter 20, before God wrote the law, and Moses had written his recollection of it in a book, Exodus 24:4, as we do doubt have it in Exodus, chapter 20, the presumption is in favor of Deuteronomy 5:15 being correct. Although I doubt not it was a two-fold memorial, that of creation, and that of Israel’s deliverance from Egypt. The brother says the moral law was given at the creation. Yes; but not the Sabbath law. All moral principles are included in the gospel, and existed eternally. The gospel is the inceptive word, and the gospel was preached to Adam, but no Sabbath that we read of. It is not a moral, but only a positive precept. Paul says: “When the Gentiles which have not the law, do by nature the things contained in the law,” (Rom. 2:14), nature teaches no certain day Sabbath. Morality is that which is naturally good.

That the Sabbath originated from Israel’s dispensation, from Egypt, is evident from the fact that they came out on that day—the fifteenth of the first month of lunar months. The fifteenth of the second month was the seventh day also, yet they traveled, led by Moses, God’s high priest. (Ex. 13:4.) But it was not Sabbath, for after six days manna fell, and they were not to go out of their place, on that first Sabbath day after it was made known by Moses.

The preceding seventh day on which they came over from Elam being no Sabbath. The institution of a rest, and the day upon which it is appointed, are different things. The seventh day was the Sabbath of the Lord God. The first day now is the Sabbath of the Lord Jesus Christ, ‘spoken of by him to spiritual Israel as the seventh day was to literal Israel. It is not termed in Revelation chapter 4. The rest of the seventh, “a certain day” is said to have been limited; and as the seventh day is under consideration, it is fair to presume that it (the day) is referred to. In verse eight we read in apparent explanation: “For if any man have given the seventh, i.e., recognized their rest day, which he did not. See John 5:18, then would he not afterwards have spoken of another day. There remaineth therefore a rest [Sabbath] to the people of God.” And why? Because the “certain day” or seventh-day Sabbath being “limited,” there would have been no Sabbath unless Jesus had “afterward spoken of another day” as a Sabbath, or rest. Therefore there was still a Sabbath “for the people of God”—Christ’s disciples. As it was another name of the former Sabbath, what day was it? Verse ten says: “For he that is entered into his [Jesus] rest, he also hath ceased from his own works as God did from his.” How did God cease from his? By speaking about the day he ceased from his works afterward, in Moses’ day as a rest. So Jesus also ceased from his own works, the first day by “afterward” speaking of it, sanctifying it, as a rest-day for his people. Hence Paul says in verse eleven. “Let us labor therefore to enter into that rest lest any man fall short of the rest. For the hour was not appointed unto us, but unto the household of faith.” (Heb. 4:11.) This was not the day of the elders, but the day which was given to the Lord God. First day was the Sabbath; Morality is that which is naturally good.
THE SAINTS' HERALD.

monizing with the testimonies of the Chris-
tian and Hebrew portions of the Herald of March 26th, 1887. It was called "Lord's day," Rev. 1: 10. God was Lord under the old covenant; but Jesus Christ under the new covenant. (Acts 2: 36). He is called "Lord" by all his people; and God as the Father of our Lord Jesus Christ." And as such he had a "day" called the Sabbath day in Book of Covenants, section sixty-eight, paragraph four; "Lord's day," in section fifty-nine, paragraph two. So the brother is mistaken in regard to the first day being nowhere called "the day of the Lord." If the brother will examine carefully 2 Corinthians, chapter three, he will learn that what Paul says "was glorious," he also says the same was "done away," for if that which was "done away was glorious, much more that which remaineth is glorious." Certainly, the two laws, one written and engraved in stone, the other written . . . in "fleshly tables of the heart," are here being contrasted; and that which remaineth does not refer to both of them. One was done away. Which one? The law of the Spirit of life in Christ Jesus written in "fleshly tables of the heart." It included all that was good in the former, and is as much superior to it as the glory of the sun is to that of the moon. And as the law of the Spirit of life is not to be "done away;" behold all things are become new, (2 Cor. 5: 17), harmonizing with all his other writings, especially Hebrews, chapter four, certainly including a new rest-day, "Let us labor therefore to enter into that rest," and "as inhabitants of Zion, observe the Sabbath day to keep it holy," (Doc. Cov. 68: 4), preceding it with six days of labor.

The Bible and Doctrine and Covenants are against our brother, how will the Book of Mormon agree with him? When the Nephites "Understood not the sayings of old things had passed away; and that all things had become new," Jesus told them that the law that was given to Moses was fulfilled in him. "It hath an end in me; behold I am the law and the light," Book of Nephi 7: 1. This is strictly in harmony with all other Scriptures.

Notwithstanding all these scriptures are admitted by the brother he says: "I do not believe God ever abrogated the seventh day Sabbath, or that he will this side of the day of judgment." I hope he will reconsider this.

The brother says, "If there was (or is) no ministeration of death, (the Mosiac law), or in other words, if we are not dead in trespasses and in sin, in the reason of the law (of Moses), why are we to be made alive by baptism?" We answer, that the gospel, wherein the righteousness of God is revealed, or what God requires of us to do, "without the law" (of Moses) Rom. 3: 21, was preached from Adam to Enoch, Noah, Abraham, Moses. It was called the "law of faith," (Rom. 3: 27), "the law of the Spirit of life," (Rom. 8: 2); and it was, and is, by that law, that sin was made known from Adam to Moses, and from Christ's day until now, and will forever be, even until the end of time. Paul explains it thus: "For until the law, (of Moses), sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses," (Rom. 5: 13, 14), because of sin or transgression of law, the law of faith, a far better law than Moses' law. And not until men utterly rejected that higher law was the "law of carnal commandments added" because of that transgression, in order to school and prepare a people in due time to again walk in the steps of "the law of faith," when it should again be presented by "the Lord himself." Jesus refers to this greatest law, namely: "Thou shalt love the Lord thy God with all thy heart." "Thou shalt love thy neighbor as thyself. This is not a narrow understanding of the Decalogue. See the law of the Spirit of life in Christ Jesus written in "fleshly tables of the heart," (Rom. 10: 6), "For what is written," in Matthew, chapters five, six, and seven, how superior to the law of the flesh (or to govern the flesh), from Sina.

As to what the National Reformation League may accomplish, and what effect it may have upon the libraries of the Saints, I know not. But believing that "sufficient unto the day is the evil thereof," and that the kingdom of God will ultimately "break in pieces and consume all these kingdoms," I am quite sure that this great organization will stand against it if the members abide in God's laws.

I refer the brother to articles in Herald for October 30th and November 27th 1886; March 26th and April 16th 1887, upon the Sabbath, which may give him some "original thoughts," if he has never carefully considered them. One thing the brother must admit; "the Sabbath" is changed from seventh to first day, (if he admits my quotations from Doctrine and Covenants), and the Almighty recognizes the position the church occupied in the world, and the firm stand its leaders are taking against the great evils of our time, the use of tobacco and alcoholic drinks. Was he not able to say that so far as those evils were concerned, we in this country have nothing to fear among the membership of the church. Being pretty much acquainted with most of the brethren in this country, he felt pleased to say that he did not include a single one indulging in any such things to any extent, and he felt sure that those who took only a small portion would be ready to leave it off for the good of the church, and he might say the same with respect to tobacco. The church in this country was surely growing—slowly it may be, but surely. One direction in which progress is being made is the desire for closer union, a real love and good feeling among the brethren. And to his mind that is one of the most healthful signs of progress: for if we grow in love, we shall also grow in faith and grace, hence be better able to do battle against

LIGHT AND SHADOW.

No light e'er shines without its shadow casting,
A gleam as deep and dark the other way,
No earthly beam can make the day,
But that the tallow dip is faintly showing.

So thro' the world in every rank and station,
Here tho' the frosts the sweetest buds are blasting,
And yet the sun's clear beam as true,
Light up the splendor of the halls of pride.

Thou shalt love the Lord thy God with all thy heart,
Thou shalt love thy neighbor as thyself.

And can we love the Lord, a Sovereign God,
And part of his kingdom, in the flesh?

No light e'er shines without its shadow casting,
A gleam as deep and dark the other way,
No earthly beam can make the day,
But that the tallow dip is faintly showing.

So thro' the world in every rank and station,
Here tho' the frosts the sweetest buds are blasting,
And yet the sun's clear beam as true,
Light up the splendor of the halls of pride.

Brethren.

This is not in the

ENGLISH MISSION.

Annual conference was held in the Saints' Chapel, Longsett Road, Sheffield, England; May 19th, 20th and 21st, Elder Thomas Taylor, mission president, in charge, presided; Elder Joseph H. Caton, secretary. There were present brethren Thomas Bradshaw, James Gerrard, and F. Samills, of London; Brother Joseph Dawe, Sr., Hy. Greenwood, James Baty and Wm. R. Armstrong, of Manchester; Brethren Taylor and C. H. Caton, of Birmingham; Brethren G. S. Greenwood and G. R. Greenwood, of Stafford; Bro. W. H. Seckins, and J. Naylor, of Leeds; Brn. Hill, S. Holmes and W. Cousins, of Clay Cross; and Bro. Samuel Shepherd and others, of the NTinham branch; also brother Joseph Matthews of Birmingham. Conference was called to order by hymn 65, "The Lord was there." The letter convening conference was called for and read. Minutes of Annual Conference of 1887, were then read and ordered signed by vote of conference. Deacons G. H. Harbor and Wm. Sharp were chosen deacons for conference. President Thomas Taylor then addressed the assembly. He expressed his great pleasure at meeting his brethren once more in conference, and to find in the main, health and strength were our portion. He was pleased to say that death had not robbed us of any of the more active ones; although there are many aged ones among us. He viewed with great pleasure the position the church occupied in the world, and the firm stand its leaders are taking against the great evils of our time, the use of tobacco and alcoholic drinks. Was he not able to say that so far as those evils were concerned, we in this country have nothing to fear among the membership of the church. Being pretty much acquainted with most of the brethren in this country, he felt pleased to say that he did not include a single one indulging in any such things to any extent, and he felt sure that those who took only a small portion would be ready to leave it off for the good of the church, and he might say the same with respect to tobacco. The church in this country was surely growing—slowly it may be, but surely. One direction in which progress is being made is the desire for closer union, a real love and good feeling among the brethren. And to his mind that is one of the most healthful signs of progress: for if we grow in love, we shall also grow in faith and grace, hence be better able to do battle against

Photographs!

Two finely finished prints of "Restored Kirkl-land Temple," and "Birthplace of Joseph Smith," by First Pres- ident H. B. H. Logan, were shown in the view. Roll No. 5, 7, consisting of cards 10 x 12, at 50 cents each. Box No. 18, consisting of cards 4 x 6, at 35 cents each. BES BETTER PICTURES EVER TAKEN OF THESE PLACES. BEST LANDSCAPES IN EXISTENCE. ILLUSTRATE THE COUNCIL TO RIDERS AND THOSE WISHING TO SEE THEM. WRITE FOR TERMS.

F. E. COCHRAN,
Lamoni, Iowa.
The Saints' Herald

prospects of success. The Sunday School in Manchester found of those who are seeking, they be blest, and so would light and truth be encouraged, and though advancing in years, felt great blessing on the labor of the ministry.

Edward, as also his desire to his faith growing stronger, as also his desire to saw how all men may attain to the likeness of God. Bro. Joseph R. Greenwood, of Stafford, spoke on the matter. Financial report, minutes of annual conference of 1887 not examined and ordered spread on the minutes. Business: Bro. C. H. Caton called attention to the<a href="#" class="reference">reports</a> of the trustees and encloses of the Manchester and Birmingham districts, and great differences that existed between the mission and the authorities of the branches are each mission conference; application for missioning of elders. John F. Henson, Marion county, Tennessee, was sustained to. with great attention. The Lord helped his letter. He was present at the late meeting; Bro. Hy. Greenwood reported in person. M. R. Stebbins and John F. Henson, as a committee of the branch, along with all the secretaries of Birmingham district, viz., C. H. Caton and G. S. Greenwood; also of the Manchester district, viz., Joseph Dewsnup Sen., and James Baty; among the London brethren. Thus closed a happy period. It shows that some progress had been published since §15, received from the Bishopric. This conference convened on Sep. 12th, at Pleasant Ridge school-house in Dry Fork branch, G. T. P. Green, and J. W. Stone, as a committee of the branch, reported that the presidency was appointed to labor in the vicinity of Erie and in connection with the president at Canton. Elder Larew was appointed to labor under the direction of the president. By resolution the next conference will convene at Kewanee, Illinois, Saturday and in the district, the request was to labor to said conference in person or by letter. The president was instructed to take such help as he should seem to labor in the White Eagle branch. The spiritual and temporal authorities of the Church were sustained in their offices of Presidencies, 2 apostles, 6 elders, 2 priests, 2 teachers, 1 deacon. Preaching Saturday evening by elders Chisnall and Short. Sabbath school was held in the church. Preaching at 10 a.m. by E. L. Kelley of the bishopric. This was truly an interesting discourse on the law of tithing from the Savior's standpoint of "laying up treasures in heaven." Preaching in the after-
noon to an interested audience by M. T. Elder Kelley again occupied the stand in the evening. From a report on the subject the president and secretary were instructed to grant an elders license to Henry Holland. That ended one of the Kuemanee district's most interesting conferences, only a mere synopses of which is given in deference to the editor's wishes.

NODAWAY.
This district conference convened at Sweet Home, Missouri, September 15th and 16th, J. Thompson presiding, M. T. Eldridge and J. Thomas being absent.


Bro. Flory sent in his resignation as district president for the Michigan district. Officials of the church in that place. The general conference held June 23d, to make known the determination of the church to act upon the demand upon the treasur es of the church.

The Philadelphia Pennsylvania district conference will convene at Brooklyn, New York, October 15th, Bro. William H. Kelley is expected to be present.

HOSI.E H. BACON, Dist. Sec'y.

A conference of the Pottawatamie district will be held in the Saints' Chapel, Hazel Dell branch, commencing Saturday, October 29th, at 10:30 a.m. Several of the traveling ministry are expected to be with us. Let all branches be prompt in sending in reports, and elders and priests remain their respective places or on letter. Reports sent by mail may be addressed to H. N. Hansen, President of district, Westport, Iowa.

ANNUAL REUNION MEETING.

Arrangements have been fully consummated for the annual reunion of the church to be held at Missouri Valley, Iowa, beginning Saturday, October 6th, at ten a.m.

Notice.

At the next district conference to be held October 7th, the St. Louis District will desire that their new church be presented to the General Conference for the reception of the Saints--and the question of the organization of the church in the demand upon the treasury of the church discussed. We shall be prepared to render an account of the financial condition of the church.

FIVE HARVEST EXCURSIONS.
The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, October 9th and 23d, Harvest Excursion Tickets at Half Rates to the Farming Regions of the West, South and Northwest. These tickets and further information concerning these excursions call on your nearest C. B. & Q. Ticket Agent or address General Passenger and TicketAgent, Chicago.

THE INDEPENDENT PATRIOT.

THIS is the LAMONI GAZETTE enlarged to a seven column quarfo. This enlargement has enabled us to publish the paper in thirty-six pages, and now pleased to have the privilege of offering to the Saints in the eastern states, a greater variety of good and suitable character—one which needs is worthy of its support. We publish the sessions as before. Our 1888 Patron will cost twenty-five cents per year; with our subscription. With subscription (which costs one dollar per year).

S. F. WALKER, Lamonl, Iowa.

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**DOCTRINE AND COVENANTS**

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**SAINTS' HARP—HYMN BOOK**

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**THE INDEPENDENCE GAZETTE**

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DEAN STANLEY ON BAPTISM.

There are some strange things in an essay on Baptism written by Rev. Arthur Penrhyn Stanley, D. D., Dean of Westminster, England, for the Magazine "The Nineteenth Century." In answer to the question, "What was Baptism in the apostolic age?" he replies:

"It coincided with the greatest religious change which the world had yet witnessed. Multitudes of men and women were seized with one common impulse, and abandoned, by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society under the banner of a new faith. That new society was intended to be a society of 'brothers' bound by ties closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered by a moderation, a wisdom, and a holiness such as enthusiasts have rarely possessed. It was, moreover, a society swayed by the presence of men whose words even now cause the heart to burn, and by the recent recollection of One, whom, not seeing they loved with love unapproachable. Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as a pledge of entrance into this new and universal communion—retained under the sanction of him into whose name they were by that solemn rite baptized.

"In that early age the scene of the transaction was either some deep wave-side spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whether, as in the Baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in those eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings. It was natural that on such an act of expression which the language could furnish to express the mighty change: 'Regeneration,' 'Illumination,' 'Burial,' 'Resurrection,' 'A new creation,' 'Forgiveness of sins,' 'Salvation.' Well might the apostle say, 'Baptism doth even now save us,' even had he left his narrative in its unreserved strength to express what in that age no one could misunderstand. But no less well was he led to add, as if with a prescience of coming evils, 'Not the putting away the filth of the flesh, but—the answer of a good conscience towards God.'—1 Peter 3:21.

"Of its origin and significance, he states: 'Baptism is the oldest ceremonial ordinance that Christianity possesses; it is the only one which is inherited from Judaism. It is thus interesting as the only ordinance of the Christian church which equally belonged to the merciful Jesus and the austere John. Out of all the manifold religious practices of the ancient law—sacrifices, offerings, temple, tabernacle, scapegoat, sacred vestments, sacred trumpets—he chose this one alone; the most homely, the most universal, the most innocent of all. He might have chosen the peculiar Nazarite custom of the long tresses and the rigid abstinence by which Samson and Samuel and John had been dedicated to the service of the Lord. He did nothing of the sort. He might have continued the strange, painful, barbarous rite of circumcision. He, or at least, his Apostles refused to do that. He chose one only sermon by which a well-known writer of the ancient world. But the cleanness of the body was in this ordinance meant to indicate yet more strongly the perfect cleanness, the unsullied purity of the soul; or, as the English Baptistical Service quaintly expresses it, the mystical washing away of sin—that is, the washing, cleansing process that effaces dark spots of selfishness and passion in the human character, in which, by nature and by habit, they have been so deeply ingrained.'

A secondary meaning:

"Baptism" was not only a bath, but a plunge—an entire submersion in the deep water, a leap into the rolling sea or the rushing river, where for a moment the waves close over the bather's head, and he emerges again as from a momentary grave; or it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract. This was the part of the ceremony on which the Apostles laid so much stress. It seemed to them like a burial of the old former self and the giving up again of every new self. So St. Paul compared it to the Israelites passing through the roaring waves of the Red Sea, and St. Peter to the passing through the deep waters of the flood.

"We are buried," said St. Paul, with Christ by baptism at his death; that, like as Christ was raised, thus we also should walk in the newness of life." Baptism, as the entrance into the Christian society, was a complete change from the old superstitions or restrictions of Judaism to the freedom and confidence of the gospel.
was a complete change from the idolatrous and profanities of the old heathen world to the light and purity of Christianity.

There is now no disappearance as in a watery grave. There is now no conscious and deliberate choice made by the eager convert at the cost of cruel partings from friends, perhaps of a painful death. It is but the few drops sprinkled, a ceremony undertaken long before or long after the adoption of Christianity has occurred. But the thing signified by the ancient form still keeps before us that which Christians were intended to be. This is why it was connected both in name and in substance with Conversion. In the early Church the careful distinction which later times have made between Baptism, Regeneration, Conversion and Repentance did not exist. They all meant the same thing. In the Apostolic age they are, as we have seen, absolutely combined with Baptism.

The feast of Pentecost for the great reservoir when the catechumens met the Bishop—the river, the wayside well were taken the moment the convert was disposed to turn, as we say, the new leaf in his life. And even after-was a thing of uniformity. The ecclesiastical language (pataligeneia), which gradually was taken to be the equivalent of Baptism, was, in the first instance, the equivalent of Repentance and Conversion.

"Baptism," says the English Baptismal Service, "doth represent unto us our Christian profession, which is to follow Christ and to be made like unto him." This is the element added to the Baptism of John. In the first two characteristics of Baptism which we have mentioned, water is signifying cleanness of body and mind, and immersion as indicating the plunge into a new life, the Baptism of John and the Baptism of Christ are identical. John's Baptism, no less than Christian Baptism, was the Baptism of purity, of regeneration, of remission of sins."—Luke 3:3.

The change in mode of Baptism:

For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the early Church the careful distinction which later times have made between Baptism, Regeneration, Conversion and Repentance did not exist. They all meant the same thing. In the Apostolic age they are, as we have seen, absolutely combined with Baptism. This is why it was connected both in name and in substance with Conversion. In the early Church the careful distinction which later times have made between Baptism, Regeneration, Conversion and Repentance did not exist. They all meant the same thing. In the Apostolic age they are, as we have seen, absolutely combined with Baptism.

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life made in Scripture fulfilled unto them. Which is the more reasonable thing to do, accept the rite as instituted of Christ, or as dictated by the taste and convenience of men?

SAYINGS OF JOHN C. WHITMER.
The following extract is from a letter dated at Richmond, Missouri, September 13th, 1888, signed by Andrew Jenson, Edward Stevenson and Joseph S. Black, pursuant to the request of the Brighamite church, for we clipped the extract from a late Deseret News. From this it would appear that the so-called “Church of Christ” began its existence about 1875-6, (twelve or thirteen years ago), but the facts, as furnished by William E. McLellin and others, prove that it began in 1836 and 1847, (over forty years ago), for about 1836, William E. McLellin and others at Kirtland, Ohio, claimed to organize the Church of Christ, baptizing and ordaining each other February 13th, 1837; and September 5th of that year, this same William E. McLellin, at Far West, Missouri, baptized, confirmed, and ordained David Whitmer, John Whitmer, Jacob Whitmer and Hiram Page, the two latter to be High Priests, John Whitmer “to be counsellor to David in the First Presidency of the church, and to me,” says William E. McLellin: “We stepped forward and all laid hands upon David and re-ordained him to all the gifts and callings to which he had been appointed through Joseph Smith in the general assembly of the inhabitants of Zion in July, 1834.” See The Ensign of Liberty, published by Mr. McLellin the same year, also the Saints’ Herald, June 4th, 1887, pages 355-6. Herein is manifestly the times of the origin of this so-called “Church of Christ.”

The “gifts and callings” conferred by and through Joseph Smith upon John C. Whitmer “in what Mr. McLellin falsely claims” the general assembly of the inhabitants of Zion in July, 1834,” may be seen by the following:

“On the third of July, 1834, the High Priests of Zion assembled in Clay county, Missouri, and I (Joseph Smith) proceeded to organize a High Council, agreeable to revelation given at Kirtland, for the purpose of settling among them business that might come before them which could not be settled by the Bishop and his council. David Whitmer was elected President and W. W. Phelps and John Whitmer Assistant Presidents.”—History of Joseph Smith, Times and Seasons, vol. 6, p. 1109; also Millennial Star, vol. 15, p. 109.

By what authority did William McLellin baptize and ordain David Whitmer to any office, seeing himself had been disfellowshipped by the Bishop’s Court, in Far West, May 11th, 1838, David Whitmer having been disfellowshipped April 13th—just twenty-eight days before! (See Millennial Star, vol. 16, pages 133, 134 and 151.) This baptism and ordination was irregular and plainly unlawful; yet it was the origin and basis of this so-called “Church of Christ.”

This clipping is quite valuable for its historical items in respect to the witnesses to the Book of Mormon:

We visited the new cemetery, situated a short distance west of town, where the mortal remains of the last witness of the Book of Mormon now slumber in the dust. We also visited the old cemetery about half a mile north of Richmond Center, where rest the remains of the senior Peter Whitmer (in whose house the church was organized) and his wife together with their son Jacob (one of the eight witnesses) and Oliver Cowdery. A fine marble tombstone designates the resting place of Jacob Whitmer, but the grave of Oliver was entirely hid among and overgrown with weeds. While we found the new cemetery in a first class condition we found the old one entirely neglected and marble monuments, head stones and fences scattered promiscuously on the ground as the cyclone left it ten years ago. Standing over the graves of Oliver and Jacob we insensibly uncovered our heads, uttered a silent prayer and passed on with heavy hearts.

How we should have appreciated a short inter­view with him who was blessed with the minis­tration of angels, the Savior, Moses, Elijah, the prophet and other holy beings.

Toward evening we sat down on foot about one and a half miles south of Richmond to the house of John C. Whitmer, the only living son of Jacob Whitmer. He is the presiding elder of the so-called Whitmerites and is a respectable farmer, fifty-three years of age. He received us kindly and gave us some information that is highly ap­preciated in regard to the eight witnesses of the Book of Mormon and others. His uncle Christian and Peter Whitmer both died as faithful elders of the church in Clay county, Missouri, the first named November 12th, 1835 and the latter September 22d, 1836. Both bore faithful and unflinching testimonies to the last of the authenticity of the Book of Mormon. Jacob Whitmer died in Richmond April 20th, 1857, aged 56 years, 2 months and 26 days. John Whitmer died in Far West, Caldwell county, Missouri, in 1879 and Hiram Page died on a farm about fourteen miles west of Rich­mond, near the boundary line of Clay county, August 12th, 1852.

John C. Whitmer testified as follows concerning the witnesses:

“I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his tes­timony concerning the divinity of the Book of Mormon. I was also at the deathbed of Oliver Cowdery in 1859, and I heard him speak to my uncle David (Whitmer) and say: ‘Brother Da­vid, be faithful to our testimony to the Book of Mormon, for we know that it is of God and that it is very true.’ He then closed his eyes in death. My father, Jacob Whitmer, was always faithful and true to his testimony to the Book of Mormon, and confirmed it on his deathbed. Of my Uncle John (Whitmer) I will say that I was with him a short time before he died at Far West, Missouri, when he confirmed to me what he had done so many times previously that he knew the Book of Mormon was true. I was also with Uncle David (Whitmer), who died here in January last, and heard him bear his last testi­mony in the presence of many witnesses whom he had called together for the occasion. He sol­

émnly declared that the record of the Nephites, as he always called the Book of Mormon, was of God, and his testimony concerning it true.”

John C. Whitmer then gave us in substance the following particulars in regard to the church over which he presides: He was baptized by his uncle, David Whitmer, September 13th, 1835, and by him also ordained an Elder January 28th, 1836, receiving instructions to go forth and preach the Gospel as it had been taught by Joseph the Prophet and organize a new church according to the original pattern, in which he (John C.) was to be the first Elder. In obedi­ence to this he immediately took up his la­bors and succeeded in baptizing the first three individuals on the following February 17th, 1836. Others followed and soon the new church commenced to hold meetings and completed their organization as far as their numbers would permit them. They now claim to have about one hundred members, all told. Some of these reside in and around Richmond, others in Canada, Jackson, and Independence, and a number live in a more scattered condition in Iowa, Kansas, Illinois, Tennessee, California and other states. The few around Richmond and as many of the others who can conveniently come together hold meetings every third Sunday in a small school-house situated about a mile and a half south of Richmond and as many as two or three of their people, and everything that conflicts therewith they reject. They have no High Priests in their church as they do not believe in that order of the Priesthood, but they have a few Elders, Priests and Teachers. They have no Deacons, but believe in the order, and would also ordain Apostles and Seventies, if the number of their members would allow it, but as they believe in so few of these two books of their school district where John C. Whitmer, their president, resides, the Whitmerites; or as they call themselves the Church of Christ, believe only a part of the rev­elations given through Joseph Smith the Proph­et, but they take the Book of Mormon and the New Testament as their standard and rule of faith. Anything that agrees with the teachings of these two books they consider, and everything that conflicts therewith they reject. They have no High Priests in their church as they do not believe in that order of the Priesthood, but they have a few Elders, Priests and Teachers. They have no Deacons, but believe in the order, and would also ordain Apostles and Seventies, if the number of their members would allow it, but as they believe in so few of these two books of their school district where John C. 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POLYGAMY IS DOOMED.
We present below a clipping from the Chicago Times which contains the major­ity report of the Utah Commission. Mes­srs Godfrey, Williams and Thomas are well informed in regard to the political situation and intentions of the Utah Mor­mons, and when they recommend that the admission of Utah to statehood be deferred until an amendment to the Constitution of the United States prohibiting polygamy is made, it is clear that polygamy is indeed doomed.

The majority report of the Utah commission, signed by G. L. D. Godfrey, A. B. Williams, and Arthur L. Thomas, recommends that Utah be not admitted to the union until such time as the Mormon people shall manifest by their future
acts that they have abandoned polygamy in good faith, and not then until an amendment shall have been made to the constitution of the United States prohibiting the practice of polygamy. It says the convention which adopted the proposed constitution upon which an appeal was made to congress for admission to the union was held without authority from any proper source. It adds, "The proposed constitution is alien with respect to the crime of polygamy, and the commissioners are of the opinion that the government can not afford to surrender the great advantage which it now holds and which has been secured at much expense and trouble. They also think that no harm can result from delay in the admission of the territory. It is also stated in the report that the democratic and republican parties of Utah, in their conventions recently held, indorsed the position taken in the majority report. The report concludes that the Mormon Church is committed to a policy which, if successful, will prove destructive to the public-school system in Utah. During the year there have been eight indictments for bigamy and four convictions, 344 indictments for unlawful cohabitation and 326 convictions.

EDITORIAL ITEMS.

Pres. Joseph Smith left Lamoni on Tuesday the 2d inst., for Independence, Missouri, whence he expects to go to Missouri Valley, Iowa, to attend the annual Reunion which opens October 6th. Brn. W. W. Blair, A. H. Smith, J. R. Lambert, M. H. Forscutt and R. M. Elvin will leave for the same place in a few days. Besides those mentioned Brn. A. M. Chase, wife and mother have gone and will doubtless be followed by others of the Saints. All appearances indicate that the Reunion of this year will be a very successful and enjoyable one.

Bro. A. L. Whiteaker wrote from Wheatville, Wisconsin, September 23d, that Brn. M. T. Short and Pender had been laboring in that portion of the field and their labors had been well received and was productive of good. Several had been baptized and a good hearing accorded by others. The brethren had left for other places in the same field.

We present elsewhere a letter from Sr. Mary Estes of Independence, Missouri, which we commend to the readers of the Herald. The letter was sent to the Kansas City, Missouri, Star and was declined by that paper, so she sent it to us for insertion.

From the October 3d issue of the Chicago Tribune, we learn that the Supreme Court of Nevada has decided that the anti-Mormon test oath, passed by the last Legislature of that state, is unconstitutional. This is as it should be, as the oath took the form of a sectarian ban, inasmuch as it discriminated against the Mormon from voting whether he be a believer in or a strenuous opposer of polygamy.

Sr. Mary Anway in a late letter mentions the labors of Bro. G. E. Deuel in the vicinity of Greensburg and Kingsley, Kansas. A few meetings were held, but election matters and heavy storms prevented all but a few of the people from attending.

Bro. R. J. Anthony writes a cheering letter from Albion, Idaho, under date September 25th. He thinks that prospects for the Utah Mission were never as bright as now and expects ere long to see an abundant harvest for the many years of toil by the elders of the Reorganization.

Bro. J. C. Crabb has lately organized a branch of fifteen members at Kingsley, Iowa.

Bro. John Erter, of Antwerp, Ohio, writes that Brn. C. Scott, H. Rathburn, and B. V. Springer had been laboring in that vicinity for about two weeks.

EXTRACTS FROM LETTERS.

Bro. Walter Menzies writes from Coal Creek, Colorado:

"On the 26th two were baptized and on the 29th six more. Great threats among the opposers,—Tar and feather them! Drug their coffee! They will get the eggs to-night, &c. The work is onward here."

Bro. A. Currie, Jr., writing from Pine Creek, Texas, September 25th, says:

"Baptized five to-day. One more made application since I last wrote. Our opponents are going to send for another man to meet us."

Bro. B. V. Springer writes from Ryl., Indiana, September 29th:

"I am on the road that I can under the peculiar circumstances under which I labor. I go to Ohio October 6th to baptize. Hold forth here two or three nights."

Bro. William Culbertson writes from Chelsea, Nebraska:

"I baptized three on September 30th. The work is onward here and we are having good meetings. I expect to work in the gospel cause elsewhere in the fall. Good work, I think a good long and loud. If it is My Master's will."

Bro. Duncan Campbell writes September 24th, from Milan, Missouri:

"Bro. Henry Grim and I have held nine or ten meetings south of Humphreys with gratifying results. We had two good meetings here yesterday. We start to-day for Wintersville, to try what can be done there."

Bro. Noah N. Cooke, of Winter ville, says:

"Baptized to-day. One more made application since I last wrote. Our opponents are going to send for another man to meet us."

Bro. J. Cornish says in a letter from Albion, Idaho, under date July 2d, that their chapel had been well filled the reservior of a gasoline stove was filled by the regulars and was productive of a good harvest.

It is further asserted that the proposed act that they have abandoned polygamy in good faith, and not then until an amendment shall be made to their constitution.

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. Wherefore the apostle says that they who are the sons of perdition, of whom I said that they had been born; they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, with an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the midst of the throne.

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of the Father before the worlds were made."—Dec. and Con. 76:4.

The above texts explain the question.

Q.—What is meant by "the elect" and "the elected?"

A.—Those specially chosen.

Q.—Where are the spirits of the pure, innocent, and perfected Saints destined to dwell?

A.—In paradise. See Luke 23:43; Rev. 2:7; 2 Cor. 12:4; with Phil. 1:21-25; 2 Cor. 4:16-18, and 5:1-8; John 13:36, 37; Acts 7:56, 57, etc.

Q.—Are there classes of angels?

A.—Yes.

Q.—Are angels disembodied spirits?

A.—The angels who "minister for those who shall be heirs of salvation" are evidently persons who were once on this earth, who were either translated or resurrected.

Joseph the Seer said in June, 1839. "An angel has flesh and bones."—Millennial Star 17:312.

He further said February 9th, 1843:

"There are two kinds of beings in heaven—viz., angels who are resurrected personalities, having bodies of flesh and bones. For instance, Jesus said, 'Handle me and see, for a spirit hath not flesh and bones, as ye see me have.' The spirits of just men made perfect—those who are resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If he be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything; you may therefore detect him. These are three grand keys whereby you may know; whether any administration is from God."

And April 2d, 1843, he said:

"When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves; and that same sociality which exists among us here, will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. The appearing of the Father and the Son, in that verse, (John 14:23) is a personal appearance; and the idea that the Father and the Son dwell in a man's heart, is an old sectarian notion, and is false. In answer to the question, "Is not the reckoning of God's time, angle's time, prophet's time and man's time according to the planet on which they reside?" I answer, yes. But there are no angels who dwell in this earth but those who do belong or have belonged to it. The angels do not reside on a planet like this earth; but they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest—past, present and future and are continually before the Lord.

The place where God resides is a great Urin and Thummmim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelations 2:17, will become a Urim and Thummmim to each individual man who thereby things pertaining to a higher order of kingdoms, even all kingdoms, will be made known; and a white stone is given to each of those who come into the celestial kingdom, wherein is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.

"I prophesy, in the name of the Lord God, that the coming generation of the different which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832. I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man: therefore let this suffice, and trouble me no more on this matter. I was left thus without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time. What are the principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irreversibly decreed in heaven before the foundations of this world, upon which all blessings are predicated, upon which I am blessed; and if not from God, it is by obedience to that law upon which it is predicated. The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of Splirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him." See Millennial Star, vol. 20.

Q.—Are all the righteous to be resurrected?

A.—Yes; resurrected, "quickened" or "changed."

"But I would have you to be ignorant brethren, concerning those which are asleep, that ye sorrow not, even as others who have no hope. For we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. 4:13-18.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:50-53.

"And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up; so the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God."—Dec. and Con. 85:27.

IMPORTANT NOTICE.—DELINQUENT SUBSCRIBERS.

By request of the Business Manager we again call attention to the list of outstanding balances due the Herald Office, on account of books purchased and subscriptions for the Herald, Hope and other publications.

The business interests of the publishing department are suffering on account of the long lists of delinquents who fail to give even ordinary attention to the payment of these obligations.

The Board of Publication in their endeavors to supply the Saints with church literature containing the good news of the spread of the work and the manifestations of divine favor upon the Lord's people need to be promptly and properly sustained in order to continue this good work, and to publish it to the world. In this they should be heartily and faithfully sustained.

Promptness in payment insures success in this work; while long and continued failure to do greatly retards and hinders it; often making the undertaking very burdensome, for means must be had to continue it.

The publishing department has lost, and is still losing large amounts by being compelled to drop long lists of accounts which have never been paid.

Some who are in arrears notify us from time to time of their intentions to pay, sending part of the amount as it comes to them, thus showing that they remember their obligations. With such the Board is willing to be, and has been, lenient.

But a long list of others is carried who seemingly fail to consider that money due the Herald Office should be paid as fully and as promptly as any other debt; or that it is a sacred obligation.

The publishing department is an important branch of the Master's service, and all should see that in their stewardship they deal justly with it. Thus all may become heaven in the good work. You need be a hindrance, nor should be such. No offense is intended in this, and none should be taken. All can see that the subject requires "plainness of speech."

"PAY THAT THOU OWEST" the Herald Office.

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S. F. WALKER, Lamoni, Iowa.
INDUSTRIAL TRAINING FOR GIRLS.

If I were able I would change the public sentiment so radically that no girl should be considered well educated, no matter what her accomplishments, until she had learned a trade, a business, or a profession. There would then be fewer fathers and brothers toiling like galley-slaves to support healthy and vigorous human beings in stagnating idleness—idle for no earthly reason save that God has made them women.

Lack of technical and industrial training not only makes dependent and inefficient women of our daughters; it puts them in fearful peril morally. Indolence is always demoralizing. It ruins health, destroys beauty, and enfeebles the will. Of 2,000 fallen women in the city of New York, 1,880 had been brought up to do nothing; 535 pleaded destitution as the cause of their sad life. In view of these facts, which might be multiplied indefinitely, ought we not to rid ourselves of the mustering out of large numbers who had only enlisted on short terms of service. Uniforms, guns, and the all-important drill would be given these raw recruits, we were told, when they reached their destination.

Two or three weeks later I met some of these very unequipped men, still without uniforms, on board a hospital boat, steaming slowly up the river, en route for the superb general hospitals of St. Louis. Some of the poor fellows were so weak that their own mothers would not have recognized them. I heard their pitiful story from many lips, but it was always the same story. Hardly had these green boys in the clothing of civilians reached their regiments, when they were surprised by the enemy, and without guns or an hour's drill, they were plunged into a sharp, disastrous engagement. Shot at, shot down, they could make no defense; for they had not been supplied with the munitions of war, nor taught how to use them.

It is as wasteful, as unwise, as inhuman, to send our delicately-nurtured and tenderly-reared young daughters out from the home to fight the battle of life without a preparation for it—with an equipment in the form of an industrial and business education, as it was to send those hapless young fellows to fight the enemy without drill and without guns. The results are more disastrous, and reach farther. Our daughters are not shot down like the untrained military recruit; they live, but with no individual grasp on life. They become anxious concerning the future, with no power to provide for it. At the mercy of circumstances which they know not how to control, victims of petty beliefs, old abuses, and respectable tyrannies, they drop into mental ill health, and bodily disease comes with it. Or they marry and make faithful, loving, lovely wives to admiring husbands. But the husband dies. He was living on a salary, which ceases with his life. His young widow has one or more children. What is she to do? Or the husband may drop into permanent invalidism, or into bankruptcy, or into dissolute habits. If the young wife has not been in part prepared for such emergencies by previous training, her lot is hard indeed.

“Oh, you can't prepare girls to meet such emergencies,” said an eminent clergyman, in whose parlors this topic was being earnestly discussed. “Your must prepare them to be good wives and mothers, and risk the rest. There you will have to leave them, and trust in God.”

Our trust must be in God, to be sure. No one disputes that. But do not we give the deepest respect for the advice that Oliver Cromwell gave his soldiers: “Trust in God, and keep your powder dry!”—Sel.

HE KNOWETH ALL.

Thou knowest all—I Jean my head,
Content with shot and arrow's smart,
This path, since Jesus knows.
Who knows and pities me?

Thou knowest all—In God's vessel.

And every anguished pain and smart
She bend to hear here I lay me down to rest,
Who pities me?

And every anguished pain and smart
Here I lay me down to rest,
With answering love is stilled.
Who pities me?

Another's soul would'st thou heal
Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Host, the God of Israel whose armies thou hast defied.

Sister Frances.

THE MINISTRY OF SORROW.

“Our story from many lips, but that of the most hardened of her sex. She conquered because she loved; and she loved because she could press to her heart in sincere affection. When she went out and began her ministry. She never knew how much she could love until she had loved. And at that hour her heart overflowed with love for all. She found the house, knocked, and the door was opened to her. It was a refuge where the Quaker lady had sheltered forty lost girls—she had become too infirm to visit them. Mrs. Butler took up the work, and from that day, in ever-increasing and extending fields, she labored for the forlorn young hearts who needed a mother's love.

"Light had broken in upon the darkness, and a great and burning love and compassion for the lost daughters of other mothers entered into the wounded heart of the bereaved mother, and Mrs. Butler's destiny was fixed. She went out and began her ministry. When she went out and visited the homes of the forlorn, or placed the last haunts of vice, she found she had the secret of the power of suffering. She was able to succeed in touching the hearts and winning the confidence of the most hardened of her sex. She conquered because she loved; and she loved because she had suffered. Mouths that were full of blasphemies and filthy speech she stopped with a kiss. No woman was too degraded, for she could press to her heart in sincere affection. When the poor outcasts sought to escape, she opened a little refuge in her own house, where they had food and shelter and home. This work went on for many years nor has it ceased even to this day."

INDEPENDENCE, Mo., Sept. 20th.

Dear Sister Frances—I feel almost constrained to write you a few lines, as there has been one subject of prayer presented to my mind many times,—"Our fallen sisters." Their terrible
state has often made my heart ache when I have thought that many of them have been the daughters of loving homes, perhaps tenderly reared and as respectable as our own loved ones and have been led away, some by their strong young love, others by treachery, some by vanity and folly. But when we think this their sin is not like any other, that may be overlooked when sincerely repented of, but that from the moment: It is known that they have fallen there is a ban put upon them, and they cast out as the leprous are, we feel all the terribleness of their situation; for though they may sincerely repent and heartfeltly detest their life and wish to abandon it—as no doubts hundreds do wish—they are worse off than the lepers, for these, at least, when they are healed may return to their homes and kindred; but where is the home, where are the kindred ready to extend a helping hand to these? They are outcast to the day of their miserable death. Jesus said, the Harlots should go into the kingdom before the scribes and Pharisees and hypocrites; but how, oh, how are they to find entrance? how are they to be reached? It seems to me that the mothers in Zion must have something to do in this work.

I have published the subject presented to my mind at different times for several years and have prayed for them, and for myself that if I have any part to take in the work, that the Lord would fit me for it; and since, I have been thinking of often of the "Prayer Unions," (I like this name better than Prayer League), I have thought that possibly through the united prayers of the sisters the man might be made known and the way opened by which the gospel might reach them.

Now I have given you a few of my thoughts on the subject and if you think it will be the right thing to bring it to the thoughts of the sisters in a public way, give it to Sr. Eleanor as a subject of prayer; and let her formulate it, for I feel myself incompetent to prepare anything for publication. I have often prayed for those poor outcasts, and numbers of times I have felt blessed while praying. And why should they not come up in remembersance before the Lord? They are of his creation and probably no more.

I have just adopted this plan. Two weeks ago one Herald gave sixty-six and the other eighty-one. Isn't it enough to encourage one to keep "Steadily Forward" in the work we pledged to do when we were "buried in baptism"? Does it not recall the love we had and ever should have for this glorious work? I would rather lay my body down in mother earth to-day, than to know I should depart from the belief I now have in the gospel. I have been a Latter Day Saint only one year the 10th of September, 1888; and I will be twenty-five years of age the 11th of October, 1888. I have two "precious jewels" to care for and I greatly need the prayers of "righteous" Saints, that I may bring them up in the way they should go, that when they get old they will not depart therefrom.

I am your sister,

Ella Miller.

PRAYER LEAGUE.

Concert for Thursday, October 19th, 1888.

Memory texts: Mat. 11: 29; John 14: 14.

Subjects. The conversion of unbelieving husbands, whose wives are members of the church, and none were. Bnt, oh, let us be ever ready and none were.

REQUEST FOR PRAYERS.—Sr. Frances: Would you please ask the Prayer League to pray for sister J.——P——, that she may be enabled to bear her oppression in a Christ-like manner, and to be kind to her oppressors; and that God will soften her husband's heart towards her and the church, and bring him to obey the gospel.

Eleanor.

HOME COLUMN MISVISIONARY FUND.

Sr. M. C. Knapp, Beloit, Kan. ——— 75
Sr. Julia Neeham, Wheeler's Grove, Iowa 1 75
Sr. G. A. Blakelee, Galen, Mich. ——— 5 00
Sr. Hannah, Riverside, Cal. ——— 1 00
Sr. M. E. Kearney and son, Lamon, Iowa ——— 1 00
Sr. Nellie Olsen, Lamon, Iowa ——— 25
A friend, Ohio ——— 1 00

$25 — Read all moneys to D. Dancer, Lamoni, Iowa.

LAMON, IOWA, Oct. 4th.

CONVICTIONS IN UTAH.

Under the provisions of the Anti-Polygamy law of 1882, some convictions have been

In the Territory of Utah 470 convictions for polygamy, adultery, and unlawful cohabitation, with fines imposed, and thirty convictions where the sentence was imprisonment without a fine, making a total for the Territory of 500. In Idaho there was a total of eighty-nine cases. There have been fourteen pardons granted by the President to persons convicted under the Anti-Polygamy laws, as which, as shown by the enclosed tabulated statements, were generally made upon the recommendation of court and Territorial officials on the grounds of old age, ignorance of the law, and extreme poverty.

There was one conviction in Utah in 1875, one in '81, four in '84, fifty-five in '85, 152 in '86, 210 in '87, and 105 in '88. Fines in the amount of $45,308 have been collected and a forfeiture of $25,000.

POLYGAMOUS MORMONS NOT BIBLICAL.

A defense of the Bible and answer to the Kansas City Star for August 16th, 1888.

The Bible does not teach polygamy as a correct principle, but as a custom of the heathen. Their influence caused a few of the Israelites to practice it. When the Author of all good, the great architect of our world, placed the happy pair in the garden of Eden, he planned the true pattern for the happy family of the world. This was observed by his people before the flood, until Lamech, a descendant of Cain, and a murderer, "took unto him two wives." Righteous Noah, to whom the Lord talked and gave particular instruction, went into the ark with his wife; his sons also followed the Edenic pattern and were saved, when the posterity of Cain and the rest of the wicked were drowned and exterminated from the earth. We follow the Bible history in Abraham. His wife Sarah gave him her maid to be his wife. This she did in her unbelief in the promise of the Lord, that "Sarah should be the mother of nations." Sarah soon found she had done wrong; and Abraham also, for the Lord commanded him to put away the bond woman. He obeyed the Lord, a good example for Bible believers, but marked the one that does not multiply wives, but they brought terrible calamities upon themselves by disobeying this law. The New Testament and Book of Mormon adhere strictly to the Lord's plan. Those who led the Mormons to Utah deceived them, and taught them the customs of Laban the heathen. There are many thousands of Latter Day Saints in the world, under the ministerial charge of Joseph Smith, the son of the founder of their church. They are loyal to the government and are of pure morals, and obey the law of Eden. They send their elders to teach the people in the west that polygamy has not come to stay. It must go to the heathen, its natural originators, its final home.

M. Eaton. August 18th, 1889.

MINERSVILLE, KANSAS, Aug. 28th.

Brother Blair.—I am the one lone Saint here. Have lived here seventeen years, and am sixty years of age. Had my right ankle broken two years ago and have not fully recovered the use of my limb yet but live in hopes. There are no Saint's meetings here, so it is necessary that I take part in doing my duty to Christ, therefore we hold prayer meetings at my residence once a week with Christians from other churches, and we devote some time to exchanging views on subjects in the Bible, which is some times very interesting.

I have had calls from Elders Beebe, Parsons, Kent and Bennett, and quite a number of the
Saints call to see me. I get very lonesome at times, but am cheered by reading my Bible and Book of Mormon.

My youngest daughter had a dream about eighteen months ago which she dreamed Bro. Blair could interpret. It is this: She lost her first-born, a daughter three months old. She has two younger children. She saw two angels coming from the east, one her little daughter, while the other was unknown to her, and one, a young woman who had died a few years previous coming from the north. They all stooped over her, and the one from the north said, "We will take her now!" Whereupon her little daughter angel said: "Leave her a little longer;" then all departed.

MARY J. WILLIAMS.

[The dream illustrates the solicitude of departing ones for their living friends, the watchcare of the angels over them; also that the days of the sister will be prolonged.—ED.]

Alma Road, Hamilton Park, Windsor, September 28th.

Bro. Joseph Smith:—It is a long time since I wrote you. You will see that I have moved a long way from my last address. I am now about one hundred and thirty miles from London, and in a place where there are no Latter Day Saints. I think I hear you say, "trust in your sickle and reap." Yes, sir; I feel that that is it; and I shall try it as wisely as I can.

I have not done any public preaching yet, but have done some private and fireside talking; and on one occasion I wandered about the village, passing the Wesleyans, the Independents, the Christadelphians and heard a discourse on the free-will offerings and send them along for the necessary of life. The circumstances that have been working within my mind, and, (in their unawares) have moved my every nerve. When the strangers were gone, the body will be full of light; but think that we will gain the means of life in the Latter Day work. I will do the best I can, God helping. I am not so mighty in word or deed, as the Lord is very willing to be pleased with me. I am now holding a series of meetings in the Court House in this place with very good attendance and interest. Some wonder; some admire; some kick. Some will obey here soon, but some want to fight and want us run out. Well, such is life in the Latter Day work.

 Yours in bonds,
  GEORGE W. SHUTE.

OONSOLO, Iowa, Sept. 12th.

Editor Herald:—After reading the article in Herald of September 1st, under the title of "Let all thy garments be plain," I am moved to reply. Bro. Mainland begins by saying that the revelation given in Doctrine and Covenants, page 144, paragraph 12, has been, is, and will be a "stone of stumbling" and a "rock of offense," to many honest in heart who desire to serve God in the "beauty of holiness" rather than the garb of austerity or ugliness; or words to that effect. In the same paragraph it reads: "Thou shalt not be proud in thy heart." Now if pride of dress finds no place in our hearts there will be no "stone of stumbling" or "rock of offense" to hinder our acceptance of the revelation just as it reads and means. Why should our brother consider the sisters' letters on this subject so dajful, when so many have been very sensible in their views.

Trimming is not mentioned in this revelation, and I agree with a sister who wrote lately, in thinking the Lord meant what he said in this as in all other. If "all thy garments" refer to both sexes, then the whole thing must apply to both sexes, and the men's garments should be plain and their beauty the beauty of the work of their own hands. I can not see the comparison intended to be drawn between this revelation and the late one given at Kirtland; for the part to be taken in the Temples, is very plainly addressed to the "men of God who bear the vessels of the Lord," and has no reference whatever to the sisters. I do not think any Saint who is what a Saint should be will torture themselves in order to follow all the dictates of fashion, and would ask what in male attire (or female either) comes under the head of "monstrous and iniquitous," and "attire given in Doctrine and Covenants, page 23, section 84?" Bro. Mainland asks,—"Can you criticize the angels attire?" How are we to know what the angels' attire is? Would the style of clothing worn by angels be suitable for Saints to wear? Have not angels appeared to men in such common garb as was worn by people in those times, and were not recognized as angels? Would it be possible to "entertain angels unawares" if they followed in some peculiar way that would be noticeable at a glance?

I agree with the brother in regard to the quotation "Let thine eye be single and thy whole body will be full of light; but think that it does not apply only to those who are gathered, else where would be the blessing to those who live faithfully and are and have been alone for years.

Yours in the search for light,
  ELLA J. GREEN.

COUNCIL BLUFFS, Ia., Sep. 23d.

Dear Herald:—I joined the church in the year 1843, just before Joseph the Martyr died, and I am now 65 years of age; and after the manner of the many testimonies which have been given of this great Latter Day work, I also desire to give mine. In former days Israel's God always made himself known to his servants the prophets through his own voice, or by the administration of angels. It is also said by the Saviour: "Ask and ye shall receive, knock and it shall be opened unto you." And again, "Ye being parents how much shall ye give good gifts unto your children; how much more shall your heavenly father give good gifts unto those that ask him?" And again, Joel the prophet says, "And it shall come to pass afterward, that I will pour out of my Spirit, saith God, upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out of my Spirit." Dear Saints, you see the promised blessings God has in store for those that call upon him in truth. David said to Solomon his son, "And thou, Solomon, my son, know thou the God of thy fathers and serve him with a perfect heart; for the Lord searcheth all hearts and understandeth the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him he will cast thee off forever."

Some time about the year of 1830, I being quite small, I remember reflecting upon the death of my parents, who were not dead, but I thought they might be taken from me, which caused me to weep bitter tears of sorrow for fear they might die. I conceived an idea of my self. I left my hiding place for fear of being seen crying and walked out near some trees, where I...
saw a glorious light in the heavens above, nearly as bright as the sun, which caused a great joy to come over me, and my mourning was turned into exceeding great joy. As I viewed the light I heard a voice saying unto me, "Thou shalt one day be called to preach the gospel," and the vision was closed. I had not so much as heard that there was a Latter Day Saint in being. I lived at this time in the state of Pennsylvania, Erie county, town of Waterford. My father emigrated from there to Michigan, where I first heard the gospel preached by Elder Brown. It was so plain I could not help believing it to be true. A few years after I was baptized by L. D. Hickey in the year 1844, received the Spirit who revealeth secrets, to know for night my soul was drawn out in prayer to that God who standeth before me and said, "Joseph Smith is a true prophet of God, and the Book of Mormon is true; and you need not be afraid to declare it to the people." It was shown to me in such power that my knees smote together like Belshazzar's, when he saw the handwriting upon the wall. I have received many manifestations since then. I have also been to the North country and the western states and the ten tribes, with their prophets are preparing to come over; it was north of the Arctic Ocean. To God be all the glory. I am trying to live humble and walk in obedience to all his commandments, that in the end I may have a right to the tree of life.

I know that there are many in this church who have not received the manifestations that I have received of the Spirit of God, who would like to have their testimony added to the list. Your brother in the new and everlasting covenant,

Chancy Loomis.

Boonsboro, Iowa, Sept. 17th.

Bro Joseph:—Elder George Shimel has been with us for some time. He is a humble and able minister of the gospel. He preached three times last week and twice Sunday. There are several that seem to be greatly interested, as I heard one woman remark that he made it so plain that one can not help but understand it. One man that has never been to our meetings before attended all but the first meeting, and has borrowed the Book of Mormon. I understand he has been a preacher on a small scale. One woman who was intending to join the Free Methodists concluded, after hearing one sermon, that she had better not be in a hurry, for she says Bro. Shimel preached the truth. So you see the Lord is calling the honest in heart. Bro. Shimel expects to be with us again in a few months, when the Lord willing, he may have had no preaching here before for several months and hope he will be able to come. We need a missionary in this district that can be in the field all the time and we hope that the General Conference will appoint him again next year, and make it possible for him to labor as the work demands, as he is both willing and competent. His arguments are strong and convincing. The Saints here are pretty well scattered but are living in peace and harmony, and by their lives are making the name of Latter Day Saint respected. We have a chapel of our own and hold one meeting and a Sunday School every Sabbath, believing that the school is the nursery to the church.

also in the Bible injunction to "train up a child in the way he should go and when he is old he will not depart from it." We are often refreshed and strengthened by the letters in the Herald which show how the Lord is blessing his people, and opening the way for the public in heart to seek the Lord in his own appointed way. Believing that he who began this good work is able to continue it to the end, I remain yours in the bonds of peace,

Samuel McBirnie.

CRESCENT, IOWA, Sept. 23d.

Editors of the Herald:—The work is progressing nicely here. The people are becoming more and more convinced that we have our prayers and may the Lord help them. Bro. Peak and Davis are working hard to prosecute the work in this district. They are ardent little workers and deserve the prayers of the Saints. Brother Peak is somewhat under the weather, bedfast, afflicted as was our ancient brother Job. With one desire "to thrust in my sickle for the Lord.

I remain your brother

C. F. Pratt.

Communications.

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

WHEN DID HE PREACH?

SOME THINGS YOU SHALL KNOW.

I saw an article in Herald for September 22d, page 619, headed, "Some things I would like to know." And having had to meet and examine the subject mentioned, I think I can turn a little light upon the same; not because I think I am more lighted than others, but having had to meet with the Adventists and Soul Sleepers, &c, I have had to study upon it and feel sure that the result of my study, fasting and prayers to God for light, have resulted for good to me. Some two or three years since, I wrote an article upon the "Spirits in Prison," but for certain reasons it was not published. The main point of difference seems to be as to the time of our Savior's preaching to the spirits in prison; so I purpose only to speak of the points touching that.

First. The prophets who spoke of the mission of Christ, do not make any change; do not say that he will administer to some in body and to others in spirit, but lead us to conclude that it would be the same Jesus (body and spirit) that would perform the mission spoken of. See Isa. 42:6-8, "will keep thee and give thee for a covenant of the people, (Jews), for a light of the Gentiles, (other nations). To open the blind eyes, to bring out the prisoners from the prison," etc. The same Jesus who was to be a covenant to the Jews and a light to other nations was to preach to the prisoners in prison. Read also Isa. 61:1-3: 49:5-9; 24:21-23. Now read what Jesus himself says, Luke 4:18: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, ... to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, and to set at liberty them that are bruised." The Saints here believe that he who does the work here to those who are in the flesh, will also go to the prison. But he makes it clear beyond a possible doubt when he says, "for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. 12:40. Jonas was cast out of the ship into the sea and the great fish swallowed him. Jonah 1:15, 17. Jonah was there in body and spirit, and while there prayed unto the Lord of the fish of the sea. (Jon. 1:2). "As Jonas was [body and spirit] in the whale's belly, so shall the Son of Man be [body and spirit] in the heart of the earth."—Matt. 12:40. Please note that Jonah was three days and three nights in the fish, (Jon. 1:17). So shall the Son of Man be three days and three nights in the prison. But his body was only in the tomb about thirty-six hours, about one half the time that he was in the prison. He was crucified on Friday in the afternoon about three o'clock. (Luke 23:44). It was on the evening of the old Sabbath, and in the evening of that day Joseph craved the body of Jesus. (Mark 15:42, 43.) Joseph was a disciple of Jesus'; and after he was permitted took the body and buried it in his own new tomb. Why? Because there was no time to make another. (St. John 19:42.) They then returned and rested (on the old Sabbath) according to the commandment. (Luke 23:52-56. See also Matt. 27:56-61.) Now we see the day was gone and the evening was past and if they had been very slow about it the Sabbath would be upon them.

The day of the crucifixion can not be counted as one of the days in which his body lay in the tomb because it was not put there until the close of the day. He was there that night (Friday night) and all day Saturday and all of Saturday night; and the next morning early, at the rising of the sun, they came to anoint him.

Notice that they did not have time to do it on the day he was crucified, but when they came he was gone. (Mark 16:1.) Hence we see there was no part of the first day of the week, (Matt. 28:1; Luke 24:1; John 20:1), of which clearly proves that the body of our Savior only lay in the tomb one day and two nights. It may be questioned whether they gave this two days or not, from all that Matthew, Mark, Luke and John have to say about it, but when they came to the sepulchre he was gone. Yet from the Savior's own saying it is evident he rose the third day. (Matt. 20:19; Acts 10:39, &c.) But if the body was to be in the grave.
Yes, Bro. Cairns, that would count three days, but only two nights. Now let us see if the way it reads and you will have his body three days and two nights, whilst his spirit is in paradise. (Luke 23:43.) Then allow his body to be resurrected, the spirit to enter it (body and spirit) and go and spend three days and three nights in the heart of the earth. No clash then, Bro. W. C. Another point: The tomb and the "heart of the earth" are two different places. The heart of the earth (its centre). The tomb, on or a little above the surface, in a rock.—"Rolled a stone to the door."—Matt. 27:60. Peter had to stoop down to see where the body of Jesus lay. (Luke 24:12; see also John 20:3-5.)

In the Book of Mormon page 311, p.s. agraph 5, Alma says: "And then shall it come to pass that the spirits of those who are righteous are received into a state of happiness which is called paradise; a state of rest, a state of peace, where they shall rest from their troubles and from all care and sorrow," &c. John's statement in Revations 14:12, 13 agreeing thereto. Paul says that paradise is above. (2 Cor. 12:1-5.) Pit, prison, hell, heart of the earth, &c., are not up but down, (Num. 16:45; John 17:16; Ps. 88:3, 41; 30:3-5), and Nephi says that Jesus did speak to the people on this continent during the hours of darkness, lightnings, earthquakes and the great calamity. (Nephi 4:437,442.) Thus did Jesus speak to the people from paradise, lifting up his death and before his resurrection. Hence the spirit was not in prison but in paradise where all the righteous spirits go, and where they remain until the time of their resurrection. (Alma chapter 19:6, page 311.) Again, Jesus says: "I am he that liveth and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death."—Rev. 1:18. These words were uttered by the Savior to John about sixty-two years after his resurrection. When did he get the keys of death and hell? Evidently after he was raised from the dead, when "all was given unto him." (Matt. 28:18.) Before his death his Father was greater than he. (St. John 14:28.) He must rise from the dead before he can be a conqueror of death, but rising conqueror over death, hell and the grave, he obtains the keys of hell (the pit or prison). Now he can go (body and spirit) and set the captives free, etc.; can show the prisoners his pierced hands and feet and declare by the word of his power, and by the signs in his hands, by his name and by that side that he is indeed the Savior who should come into the world. Jesus says: "The hour cometh when the dead and all that are in their graves shall hear his voice" not that his spirit only shall go there. (John 5:25-29.) And Peter tells us that he did go there and preach to the spirits in prison and that he went after he was resurrected from the dead. "Being put to death in the body, but quickened by the spirit:" (The body made alive by the spirit), by which spirit (that which made the body alive) also he (body that is alive) went and preached to the spirits in prison. (1 Peter 3:17-20.) The preaching of Jesus, body and spirit, went far above all heavens (far above the paradise) when he promised the gifts to men, for he says: "He that descended [into the lower parts, pit, prison, heart of the earth, etc.] is the same also that ascended up far above all heavens that he might fill all things."—Eph. 4:9.

Now, Bro. Cairns, did Jesus go up body and spirit and sit at the right hand of God? That same HE that went up, went down to the lower parts of the earth that he might fill all things. All things which HE has spoken to the fathers was fulfilled. (Matt. 5:18.) What was spoken of by the prophets Isaiah 61:1-6; Isaiah 42:6-9 etc. Is the problem solved, Bro. Cairns?

Now, brother, I will try in my weak way to answer your questions:

Ques.—"What do the righteous do in paradise?"

Ans.—"They rest from their labors. Rev. 14:13. They are comforted. (Luke 16:25.) They are enabled to sing the new song. (Rev. 5:9.) They are received into a state of happiness, a state of rest, a state of peace, etc. (B. of M., Alma 19:5, page 311.) If soon to rest in the paradise of God" (allow that the Savior did the same) "until my spirit and body shall again reunite," etc.—Moroni 10:1, p. 545.

Q.—"Jesus said: Destroy this temple and in three days I will raise it up again." What did he mean?

A.—He meant just what he said. He did it inside of the "three days." Died at the end of one day, and ere the sun had risen to give light for the third day, he arose and only two nights had passed as hereinbefore mentioned.

Q.—Was it not three days, and is not this what he meant when he made an illustration of the sign of the Prophet Jonas?

A.—No; it was one whole day, but a very small portion, if any, of the first and third, and that at most could only have been two nights. No, that could not have been what he illustrated in speaking of Jonas's case, but the illustration was this; that as Jonas was three days and three nights in the whale's belly, [body and spirit], so shall the Son of Man be three days and three nights [body and spirit], in the heart of the earth. (Matt. 12:40.)

Q.—"Can we in the flesh hold conversation with disembodied spirits?" This or nearly the same is asked again.

A.—To both questions.—Yes. Jesus took Peter, James, and John (three embodied spirits) up into a high mountain, and Moses and Elias (two disembodied spirits) appeared and talked to Jesus, who had a body of flesh and blood. Moses was an unembodied spirit, as his body was dead. Elias was the spirit of that body once called John the Baptist, whom Herod had caused to be beheaded. See Matt. 17:10-13; Matt. 14:8-12. Now Moses and John were both there in spirit, the resurrection of their bodies not having yet taken place. No doubt, at the appearance of these heavenly messengers the Master received ordination to the Melchisedec priesthood. See Hebrews 5:1-10; 2 Pet. 1:16-18, etc. If "can we in the flesh hold conversation with disembodied spirits," did not the same Peter, James, and John appear to Joseph and Oliver? See Doc. and Cov. page 113:3. Peter and James had died since that resurrection spoken of in Matt. 27:52, 53, and the first resurrection, yet to come, has not yet taken place; hence they are disembodied spirits administering to bodies of flesh, bone, and blood. We also notice the angel that gave John instructions, with a host of others that we might cite. But I give one more evidence: See the testimony of one W. C., in Herald, page 673. He is a member of the Church, and witness to the testimony: "The spirit communication was most brief—just a word or two!"

Q.—"Was there none but Jesus that ever preached unto the spirits who are in prison?"

A.—Yes, if your statement should happen to be correct. The reader who is bent to prove to paradise could not have rested and chatted a while among the good spirits there, then chosen twelve good spirits and gone to the prison," etc. Should that have the case, then there would have been twelve who went with him to preach to the spirits in prison, but being in paradise until the resurrection of the body, at which time "Many bodies of the Saints which slept arose" after his resurrection, etc. (Matt. 27:52, 53). Why not take twelve of them who had glorified bodies like himself? Or as he is no respecter of persons, (Acts 10:44, 19:14; 2 Cor. 1, 12:1-13, 18;) or as on this continent, ordain twelve here? Why not do the same among the lost tribes, and among the spirits in prison? I guess we will have to live a little more faithfully, Bro. C., and wait until the Lord reveals to us that "Sealed Book," that will reveal things to us from the creation of the world to the end thereof. There is one more objection to Christ's preaching to the spirits in prison with the body: "For thou wilt not leave thy soul in hell, neither wilt thou suffer thin the One to see corruption."—Acts 2:27. In Doctrine and Covenants, page 234, para...
graph four, it says: "The spirit and body is the soul," hence, "thou wilt not leave my soul!" (spirit and body) "in hell," (pit or prison), "neither wilt thou suffer thine Holy One [body] to see corruption" that is all clear. His soul was only in hell, or prison three days and three nights after his resurrection, (1st Pet. 3: 17-19), and before he ascended; (Eph. 4: 8, 9; some time during the forty days spoken of in Acts 1: 10, and his flesh did not see corruption, being in the tomb but one day and two. These are all clear.

There are some other objections to the body going to the prison, on which one of which I will clear up. One claimed to be of importance is that Christ could not go to the prison in body. I think he could as well go in body to the prison just as he did go where the disciples were assembled and go into their midst when the doors were shut, (John 20: 19), or to vanish (to become invisible) out of their sight. (Luke 24: 31, etc.). He had all power. (Matt. 28: 18, etc.). Further proof on pit, prison, etc., see my "Bible Synopsis." For fear of making this too lengthy I will close with good feelings and good wishes to brothers Cairns and all who may see fit to differ with me upon the subject, hoping that we may at all times live in such a way and manner as to be enabled to learn "some things we would like to know."

J. J. Cornish.

INFIDELITY

The above named disorder is not content to waste away and die like the extinct species found in the ledges. The fossil remains of beasts, birds, fishes, reptiles and insects are found petrified in the quarry. Many varieties of the vegetable kingdom have gone into oblivion during the lapse of ages. The oak and leviathans perish, the tiny coral and the venomous snakes and scaly inimacule of sea and land reproduce. Surely these facts are hard on the doctrine of "spontaneous generation" and the theory of the "survival of the fittest" is forever nullified. Skepticism being an attribute or state of the mind, it seeks affinities and is highly transmissible. The malady originated in and immediately departed from heaven; walked amid the fruits and flowers of Eden; a bottle of cogniac, a decanter of champagne, a demijohn of whiskey, a glass of English ale, or a mug of Milwaukee beer is prized more highly by his lordship than the Balm of Gilead, or the Water and Spirit of Love. From small to great and from the minor to the major of Eden; walked amid the fruits and flowers of the vegetable kingdom. The scientific bigot vociferates in a despotistic dogmatic way all about what he knows. He prates about known truths, scientific disclosures, and demonstrated facts and then sarcastically bemoans all that "walk by faith, and not by sight." What he really knows could be printed on a leaf; whereas the things he thinks he understands would make a large book; and the innumerable that he does not comprehend would fill vast volumes. To cavil at the unknown is to call in question our own existence. An individual in possession of a very small store of knowledge with only the poorest appreciation of domestic animals and poultry, in abundance, all subsisting upon the grain and drinking from a common stream. While this nourishment produces vitality in all and growth in general, it yields feathers from the fowl, bristles from the swine; hair from the horse and horse; and wool from the sheep, and that, too, of different quality. Mr. Wiseacre, how is this? What makes fire burn? Who originated that grain of sand? Where is the power that perfected the walnut, the acorn and the walnut? Why do the different plants grow in the same bed, and get such adverse qualities from the common soil? Why does opium put us to sleep, and coffin keep us awake? What makes the disposition of beasts different, as also twin brothers? If the logician can give good reason for all the foregoing, how they came into being, why they exist, and the way they are perpetuated without a God, let him agree to catalogue no further. If you would find a wooden hand-rake, and tell him it came by chance, was an accident, or made itself, he would brand you as being an imparable fool or a downright idiot. The natural writer speaks of these things of nature as if the supply is as good as it is ancient. In the kingdom of nature we hunger and thirst, and the natural laboratory is teeming with food and boiling, streaming, and pouring with water. In the realm of grace we feel, meditate, think, reason, desire, long, beseech, invoking supplicate, pray, intreat, beg, implore, importune, fear and revere, hunger and thirst for righteousness and redemption, while a loving Savior says, in pitying tones, "Seek?" "Knock?" "Ask?" The chemical properties of the snow ferments the earth; the pestiferous disease of the saucers protects the fall sowing, and the winter wheat; the frost enlivens the soil, and renders it mellow and porous. The warm spring sun kisses the land; the refreshing rain awakens universal nature, and, thus, seed time and harvest are recurring links in an endless chain, while an indulgent providence lavishes forth these elementary and physical, these temporal, and earthly bounties, man alone is vile. Monopolies, Confederacies, Syndicates, Rings, Cliques, Secret Orders, Trade Unions, Pools, Labor Societies, Vigilance Committees, Protectionists, Detectives, and Anarchists unite and combine, not to kill snakes, or vanquish ravenous beasts, but to maintain and defend themselves against the encroachments of mankind. Our beloved land is all honeycombed with treason, while the nation of Christian Europe (?) would sooner try the adventures of war than to smother to death under her arm. Retribution is not far away. Scoffers may scorn; villains go unwhipped; liars and thieves, the lascivious, and the red-handed murderer will all be overtaken and brought to summary justice and commend punishment sooner or later, for it is decreed that any nation refusing to honor and serve the Lord shall be utterly wasted and consume away. While we deeply deplore, and painfully commiserate the utter ruin of the wicked, and the sufferings of the ungodly, we feel to say, Surely it must be just. We do not wish to converse at sin, or palliate wrong doing; but, so far, there are many extinguishing circumstances that will mercifully mitigate pain. One circumstance and surrounding is the chances for knowing and the occasions and opportunities for doing good will all be figured into the account on summing up. Seasons of apostasy, ages of darkness, and times of rapine, are not calculated to evolve healthy minds, steady hands, and diligent hearts. The heresy of an advocate, the duplicity of a professor, the defection and weakness of the Saint is a sweet morsel for those who watch for iniquity, but the doctrine of
Jesus Christ is all right whether people itself had perished in the fall of the ruin. Yet in the sullenness of utter, Lucilius and though the others, and three strong fortresses in the rocky operation, resistance was still prolonged; after the reduction of Masada, from the great strength of their precipices, seemed to bid defiance to a save the life of one of their leaders conquered people to inhabit their own holy nation which was bestowed upon the eight levied throughout the empire with inexorable tyranny; nor was it repealed even after its ostensible purpose had been complete in the restoration of the Roman Temple; for we find it in the time of Origine expressly asserts the continuance of that impost to his time, the inscription can mean no more than that the Jews were no longer “cumulated,” that is, they were no longer as in the reign of Domitian, fined in heavy sums on false and frivolous charges.

During the greater part of the reign of Trajan, a period of about eighteen years, we find little recorded of this people. The Jewish legend is that Rabbi Joshua was in such favor at the emperor’s court that permission was granted him to rebuild the temple. “The narrative, however, in its sequel, shows how precarious this sort of favor was felt to be. The Jews eagerly made preparations for the work; but it was represented to Trajan, that they would revolt, and refuse to pay tribute, if allowed to renew the edifice in such an advantageous situation as Jerusalem. Trajan, unwilling to recall his orders, asked the advice of his counsellors; they replied, that he must direct the building to be made nine feet longer or shorter than the former temple. The Jews were assemblers, Trajan, unwilling to recall his orders, on the order reached them they were thrown into con­sternation, and had recourse to Joshua, the son of Chananias, whose profound wisdom was universally acknowledged. He related to them the apologue of the lion who was tortured, while devouring its prey, by a bone that he could not swallow. The animals were summoned to his aid with promises of a great reward; but when the stork had extracted the bone, and claimed the reward. ‘You are for­tunate,’ said Joshua, ‘to escape unjured from my power.’ The application was plain: ‘We are fortunate,’ said Joshua, ‘in living peaceably among this heathen nation, and we must be contented.’”-Basnage.

This seems to indicate at least that they were not actively oppressed. But such a transient gleam of sunshine could but little irradiate the gloom of that tribulation under which the whole nation “scattered and peeled” was brooding. The same traditions speak in sorrowful terms of suffer­ings endured under this melancholy period; and we can not doubt that a high­estiment and brave men had a bitterness of heart under the pressure of so overwhelming a calamity as had recent­ly befallen them. The contempt in which they were universally held, and which was never concealed, would be no less in­tolerable than the severities of tyranny; and we can not wonder that they should watch for an opportunity of rising in arms against their oppressors. That opportunity seemed to have arrived in the eighteenth year of Trajan, when the Parthian war having in some measure drawn off the heavy resources of the empire, in the east, the African provinces were left in all probability comparatively unprotected; and the Jews rose in arms. Nothing
but the blind and unreasoning madness of desperation could have prompted their insurrection; for it was a rising single-handed against the world. And if, with the advantage of their own land, with its mountain fastnesses and strongholds, its walled cities and military resources, commanded by able generals, and, above all, animated by the unbounded enthusiasm inspired by the presence of the Temple, they had been unable to withstand the power of Rome, how could they hope to succumb to ;- and where would they be driven against the world. And if, with the fury with which they endeavored to throw off the Roman yoke, that they maintained a desperate, and for some time a successful, resistance to the forces brought against them; nor could this insurrection be suppressed until the slaughter on both sides had been immense— a waste of human life scarcely less vast than that which attended the desolation of Judea itself. In the chain which irresistibly bound them, how forcibly are we reminded of the comparison which Holy Writ had applied to them, “A wild bull in a net.” “O, Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons she hath brought up. These two things are come unto thee; where shall I comfort thee? Thy sons have fainted, they lie at the head of the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of thy God.”

It was at Cyrene, a city of Libya that the flame of insurrection suddenly burst forth. Here the Jews had been numerous and powerful for many centuries, as they had been also in the contiguous country of Egypt. The immediate occasion of the outbreak is not recorded, but we may well suppose the existence of the same jealousy and animosity between the Jewish and Greek inhabitants, that always burned in other cities, where the rival races were nearly equal in power, wealth, or numbers. Whatever the immediate cause may have been, it seems to have blazed forth simultaneously through all “Egypt and the parts of Libya about Cyrene,” and hence affords some grounds for conjecturing that it may have been the consummation of a long prepared, well-organized, and widespread conspiracy. The Jews had some advantages at first over the Greeks; but the latter, retiring into Alexandria, excited their countrypeople in that great and populous city to rise against the Jewish population, the whole of whom were massacred. The Cyrenian Jews were incensed to madness by this retaliation; and burned to wash out the stain in the blood of their enemies. Under the command of one Andreas (who is called Luminum by Abulfaragius, and Lucas in Eusebius, they marched hastily upon Alexandria, being joined in great numbers by the Jewish insurgents, and wasting lower Egypt with fire and sword. Horrible and vast as these have been practised by them in this insurrection, which we may be permitted to suspect, as not entirely devoid of exaggeration, since we have but the report of Dio Cassius, the Roman historian, who would probably write with somewhat of the bias of a partisan in favor of his Jewish countrymen, might still point to the examples of their enemies for similar atrocities. The historian adds a statement, however, which shows the furious and unrelenting character of the warfare. Two hundred and twenty thousand persons are said to have been slain by the insurgent Jews in Libya and Egypt. The Roman governor, destitute of troops, could do little to repel the insurrection; nor could the presence of Marius Turbo, who was sent with a large force of infantry and cavalry to the scene of the outbreak, prevent the many bloody battles, the result of which left Libya so depopulated that Adrian was compelled to repeople it with colonies from Europe. While this sanguinary contest was going on in Africa, the war in Asia was raging with equal ferocity in the beautiful Isle of Cyprus. Led on by one Artemion, the Jews who were numerous in that island, suddenly rose and massacred two hundred and forty thousand of its inhabitants. The Jewish historians themselves state, that the slaughter was so complete that not a Greek survived in the Island. “Eusebius seems to confine the ravages of the Jewish insurgents to the city of Salamis; but the number of the persons massacred, two hundred and forty thousand added to that of their murderers, and being proportionally numerous, would give a population of half a million, which would be far too great for a single Cyprian city.”

The Emperor Trajan sent Adrian, the commander-in-chief of his forces and afterwards his successor, with a large army, the strength of which was so great as to completely defeat them with great loss, compelled the remainder to evacuate the island. In revenge for the perfidy which marked the commencement of the insurrection, the Jews were prohibited by law from even setting foot there; and so rigidly was the edict enforced, that if a Hebrew were shipwrecked on the inhospitable shore, he was instantly put to death.

In the following year the insurrection broke out afresh in Mesopotamia. This province which had belonged to Parthia, had just been transferred to Roman jurisdiction by the victorious arms of Trajan, and the Jews who had hitherto lived in peace and comfort under the shadow of the Parthian kings, found themselves suddenly subjected to the hateful yoke of the Romans, with its attendant oppressions and disabilities. This rose, in imitation of their brethren in Africa and Cyprus; perhaps with the hope of creating a diversion in favor of the former, where the revolt was not yet subdued. By the efforts of Lucius Quetius, a Moor by birth, but esteemed one of the ablest of the Roman commanders, this revolt was soon suppressed; but the orders of the Emperor to expel the distracted nation from the province were too well known. The Jew was unequal; and the Jews remained in Mesopotamia. The appointment of Quetius to the government of the province not only shows the ability of the general, but also proves that the spirit of rebellion, however kept in check by his presence, continued insatiable among the Jews in these desperate and sanguinary conflicts are estimated by themselves at six hundred thousand men, an enormous number, but nearly equalled by the aggregate of their enemies slain in Africa and Cyprus; and though we are not informed what loss befell the Roman arms in Mesopotamia, the carnage already mentioned amounts to considerably more that a million human beings. It does not appear that any prisoners were made. The Emperor Trajan did not long survive the mishap of his African campaign. In the summer of the year 117 and his successor Adrian, who had been personally engaged in the late Jewish war, had entertained feelings of aversion towards his Hebrew subjects. “He had been an eye witness of the horrible scenes which had desolated the lovely island of Cyprus; he had seen the voluptuous Italian groves reeking with blood, or unwholesome with the recent carnage of their inhabitants, the gay and splendid reduced to the silence of desolation.” It is not wonderful, therefore, that he should look upon them as a race unworthy of respect or confidence, and to be kept in order only by being crushed under the heel of a vigorous and severe despotism. The province conquered by Trajan was indeed relinquished by his successor; and thus the Hebrews of the island restored to the mild and equitable yoke of Parthia, but throughout the Roman world, the broken and scattered children of Israel already smothering under their sore disappointments, were destined to groan under the galling tyranny of Adrian. Others amongst them were also finally cut off to their yoke; others had chastised them with whips, but he chastised them with scorpions. (See 2 Kings 12:2.) “And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and thee. And that is my covenant which ye shall keep, between me and you and every living creature of all flesh. In the day when I shall make an everlasting covenant with the house of Israel and with the house of Judah, to cause their transgressions to pass away, and to remember their sins no more; and I will cause the remnant of Judah and the inhabitants of Jerusalem, whom I have appointed to possess the residue of Mount Zion, to inherit all the land. 24:17) And I will make an everlasting covenant with them, that I will cause the house of Israel to inherit the land again. It shall not be a covenant of stones, neither shall it be a covenant that is忘记。
enant.” (Gen. 17:9-14) A law was made and rigidly enforced, that any one throughout the Roman dominions who either circumcised his children, or submitted himself to that rite, should be banished; the physician who performed the operation was to be put to death. The same punishments were enforced on those Jews who proselyted the Pagans, or circumcised Pagan children. But Judaism, though sorely visited, was not to be rooted out by any effort of the heathen. He who had so severely smitten the ancient people had not forgotten his ancient covenant; he had cast them as of old into the iron furnace, but he had decreed their preservation there; like the wondrous bush seen by their great lawgiver at Mount Horeb, they were to be “burned with fire, but not consumed.” “Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it off from the face of the earth; saving that I will not utterly destroy the house of Jacob saith the Lord.” For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.” (Amos 9:8, 9)

At the same time to cut off from the Jews all hope of ever regaining possession of their desolate, but still beloved city, and of re-establishing the Temple of Jehovah, Adrian determined to occupy Jerusalem with a Roman colony, which involved the alienation of the soil and the bestowment of a Roman diadem on the name of Elia, instead of its ancient appellation. To crown all, he decreed the erection of a pagan temple on the mountain where the Holy House of Jehovah had stood, and its dedication to Jupiter Capitolinus. How far these designs were put into execution before the Jews could raise a new rebellion, it is quite certain, as the testimony of historians is conflicting. Eusebius places the transmission of the colony to Judea after the storming of Bithyn and the supression of the sanguinary rebellion which we shall presently narrate. Dio Cassius, the Roman historian, asserts positively, that the colony was the occasion of the war and that the Jews, being infuriated by the presence in their sacred city of those who worshipped strange gods, took up arms to expel them. It is probable that the decree of Adrian and the commencement of its execution, might have produced the ferment and deferred the completion of the imperial purpose until after the subjugation of the province.

To be continued.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C, B & Q R. R., will sell from principal stations on its lines, on Tues-

day, October 9th and 23d, Harvest Excursion

Tickets at $1.00 Rates to the Farming Region

of the West, South and Southwest. For tick-

ets and further information concerning these

excursions call on your nearest C, B & Q. Ticket

Agent, or address P. S. Eustis, General Passen-

ger and Ticket Agent, Chicago.

sentiment, “The Press as an Educator,” I am not required to intimate doubts in re-

gard to the position of the stage as a co-

worker with the professional educator. The English speaking peoples of the world are

prepared to look to words, however guarded, which cast a shadow upon the name and fame of Shakespeare. That great master has passed beyond the reach of philippic, and eulogy adds no lustre to his burnished renown. Shakespeare wrested the stage from the teachers of pagan

philosophy and clothed it with educational pomp and power. The professional edu-

cator of the present accepts the aid of

church and stage. He recognizes their lifting power, their sublimating influence, and in the spirit of brotherhood and com-

radeship, he asks that they may in the enjoy-

ments of help and hope, and in the frui-

tion of a faith which sees humanity, in the not remote future, basking in the beauteous which universal education will con-

fer.

But, ladies and gentlemen, there is still another educator, an aboriginal one—

a servant master, a servant, a philosopher, a

scientist, an explorer and philanthropist, a

statesman and politician, an educator in trade, commerce, art and industry—an

educator of kings, presidents, parliaments

and congresses; an educator of nations; an

educator as austere as fate and as persist-

ent as truth; arrogant in statement and an-

alysis, and yet forever demanding more

light; an educator whose shibboleth word is “progress,” an educator that is forever a pathfinder, the avant courier on every higher road where humanity marshals

its forces to march in search of its God’s de-

signed destiny. Do you ask me to name this educator? I respond, the Press. The

Press as an educator occupies, by univer-

sal consent, a pre-eminence which clothes it with responsibilities, in the characteriza-

tion which which, hyperbole becomes trans-

formed into act truth.

The enlightening power of the Press is
everywhere working miracles which fill

the mind with amazement. “The Press is

as the voice of one crying in the wilder-

ness” (Isaiah 40:3). The Press speaks for the race. It champions the

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philosophy of human rights and human needs. I speak for the American Press, the free Press of the great Republic—where the government is of the people, for the people, and by the people. Where the will of the people is supreme. A Republic where the flocking of the church, the patron of the stage and the indicater of the schools. It believes in God. It has faith in man's capacities, and combines with all other educational forces to lift humanity to the higher plane of its possibilities. It holds converse with the devotees of science. With the geologists it reads the records of centuries in rocks, and with the astronomer it walks amidst the stars; with the farmer and agriculturist for its pupils, it lectures upon subjects relating to soils and crops. It holds its lectures in its own great schools, in the factory and machine shop, it is with bankers discuss finance and capitalists plan investments. It is in the humbler home of the toiler and in the palatial residence of the bonanza King. It is in the great centers of population, the crowded marts of trade, and teaches its disciples at the remotest outposts of civilization; where enlightenment and savagery are separated by imaginary lines, everywhere an educator, everywhere pointing to the right and exposing the wrong in human affairs with words of encouragement for virtue and of warning against vice.

Thus, briefly and imperfectly, have I ladies and gentlemen, responded to the sentiment, "The Press as an Educator." Prudence forbids elaboration notwithstanding the subject invites discussion. It would be a pleasing task to speak of education in its different branches, the evolution of knowledge and of its power for good. To do this would afford occasion to make further reference to the press as an educator. But this I will say, that my countrymen can not place too high an estimate upon the free press of the Republic. We are now more than sixty millions. Another generation will enjoy the heritage of freedom when an hundred millions shall inhabit this land of the free and home of the brave. With the coming and increasing hosts, what agency will be evoked to reconcile the diverse interests, to control elements of agitation and discord, and hold in check headlong energies and inconsiderate men? Who shall stand perpetually as priests at the altar of freedom and feed its sacred fires by dispensing that knowledge and cultivation upon which hangs the political salvation of our country? The Press.

I might not be able, had I the time, to present to your minds the agencies that, as occasions should require, will be found ready among the army of our country's liberties, but I believe the time will come when the press of America will cease to teach lessons of fidelity to the Union and Constitution.
In far off Wales. Hearing of the light in the east, he sought out the Reorganized Church presided over by the son of the Seer, and there again found the Spirit’s presence and the peace of God. He was baptized into the Reorganization, May 29th, 1888, in Kansas. He leaves a large family of children, grand children, and great grand children, to mourn their loss. The services were conducted by Thomas Burt and George Wilkins.

Saladen.—At his late residence near Amboy, Webster county, Nebraska, August 31st, 1888, of cancer, Mrs. Adam Saladen, aged 61 years. He was the third son among five children, who were left orphans at a very early age. His birth day is given as December 24th, 1840, and his place of nativity, Cincinnati, Ohio. He sought out the Reorganized Church presided over by the son of the Seer, and there again found the Spirit’s presence and the peace of God. He was baptized into the Reorganization, May 29th, 1888, in Kansas. He leaves a large family of children, grand children, and great grand children, to mourn their loss. The services were conducted by Thomas Burt and George Wilkins.

SMITH.—At Estell Springs, Franklin county, near Madisonville, January 26th, 1889, Sarah, beloved daughter of Bro. A. J. and Sis. A. A. Smith, aged 1 month and 21 days. She was baptized about sixteen months after her birth, September 14th, 1888, and leaves a husband, the Rev. John Chisolm who conducted the funeral services in the Saints’ Chapel at Henderson Grove, Thursday, September 15th. Rollly is not dead but asleep.

HOLCOMBE.—Sr. Mary L., wife of Elder Oliver E. Holcomb, died August 1st, 1888, of inflammation of the lungs. She was reared in the Reorganized Church and passed 35 years and 6 days. She was baptized about sixteen years ago, and has lived a devoted Christian, a loving mother, and a loving wife. She leaves a husband, four children, and many relatives and friends to mourn her death. Elder John A. McIntosh, Elders C. E. Butterworth and John Pett assisting in the exercises. A large and attentive audience was in attendance.

TRYON.—Rolly L. Tryon, son of Lewis and Elma Tryon, died January 22d, 1889, in a beautiful world of light and joy. The home of the just that angels extol.

LUFF & BRACKENBURY,
REAL ESTATE AGENTS,
West Lexington Street,
INDEPENDENCE, MISSOURI.

The service was conducted by Elder John J. Smith.

BAKER.—At Van Buren, Arkansas, January 2d, 1889, of consumption, Carrie Elizabeth Baker, aged 10 years, 6 months and 5 days. She was baptized June 26th, 1887, and leaves a father, Dr. John T. Baker, a mother, three brothers and three sisters, who had in her care, to mourn their loss.

TAYLOR.—Near Medina City, Texas, August 24th, 1888, of consumption, sister Jency Watson, aged 26 years, 1 month and 21 days. She was baptized July 15th, 1888, and leaves a husband and three little children, also little brothers and sisters that she had in her care, to mourn their loss. Funeral sermon by Elder J. A. Currie, Jr. Her death was a sad trial to her father, and until death remained faithful to her covenant. None knew her but to love her.

RATHBUN.—At Lansing, Michigan, September 16th, 1888, of consumption, Elizabeth Catharine Rathbun, aged 20 years, 6 months and 5 days. She was baptized September 28th, 1887, and leaves a husband, Elder John J. Smith, and three children, a small daughter of E. C. B. Rathbun, and kindred friends to mourn their loss.

The home of the Seer of the latter day dwells but a moment here; the home of the just that angels extol.

In a beautiful world of light and joy. The home of the just that angels extol.

The service was conducted by Elder John J. Smith.

It contains 195 pages of text references to the three standard books of the church.

There are also 36 pages of HISTORICAL APPENDIX.

This contains the evidences from Church historians, the early fathers, and Commentary upon the doctrines of baptism, the ordaining of the laying on of hands, the facts of the gifts of the Holy Spirit being had for centuries, the keeping of Sunday for the Sabbath, the Apostasy from the truth, and the Restoration of the Gospel.

Then 20 pages of EPITOME OF HISTORY. This is an outline of the progress of the Christian Church during each Century. Its rise and decline, with a sketch of the ten persecutions under the Roman Emperors. A few, from the first under Nero in 64 to 65 to that under Diocletian in 303. There is also a brief review of the chief acts and actors of the church.

Then 3 Papers are devoted to various things, such as the times when different translations of the Bible were made, the names of missing books of the Bible, definitions of various words and the dates of some of the leading events in the latter day work.

In all 366 pages besides the index and Width and length the same as the Book of Revelations, but about three fourths the thickness.

Exceptional attention has been bestowed upon the classification and arrangement of the various subjects, and to these a splendidly arranged index, gives ready reference. The length of this Index prevents our publishing it, which would be the best way of presenting the work to the consideration of our readers, but the crowded conditions of our columns forbid.

It will be issued in two styles of binding, cloth and leather. Price 10c.

The four leaves that follow are the first leaf to mark the beginning of the book. It contains 20 pages of photographs, and has a nonpareil stamp for identification, a beautiful gold plate. The book will be issued in leather by the card and cloth by the 100. Price 75c.

It contains 200 pages of photographs, and has a nonpareil stamp for identification, a beautiful gold plate. The book will be issued in leather by the card and cloth by the 100. Price 75c.

A CHRONOLOGICAL CATECHISM:

Or, Key to the Chronology of the Bible.

By A. J. MAPES.


Welsh Hymn Book.

We have on hand hand bound volumes, entitled "Llwyf Hymnau at Wanastrwch Rifgys Iesu Grista, Ad-Deuolleddwyd Santes Ydyd Dwyddfat." There are 198 hymns in a hand bound slim book. They are printed in the church in Wales, and sent out for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

Next to Wernky’s Gallery.
THE SAINTS’ HERALD.

Vol. 35—Whole No. 805
Lamoni, Iowa, October 20, 1888.

No. 42

COMMERCER, I11., June 27th, 1839.

I attended a Conference of the Twelve, at which time brother Orson Hyde made his confession, and was restored to the priesthood again.

At this time I taught the brethren at considerable length on the following subjects—

FAITH comes by hearing the word of God, through the testimony of the saints of God; that testimony is always attended by the Spirit of Prophecy and Revelation.

REPENTANCE is a thing that can not be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.

BAPIISM is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, can not be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with, it is of no use, but withdraws.

TONGUES were given for the purpose of preaching among those whose language was not understood; as on the day of Pentecost, etc.; and it is not necessary for tongues to be taught to the church particularly, for any man that has the Holy Ghost, can speak of the things of God in his own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God.

The doctrine of the resurrection of the dead and eternal judgment are necessary to teach among the first principles of the Gospel of Jesus Christ.

The doctrine of election. St. Paul exhorts us to make our calling and election sure. This is that sealing power spoken of by Paul in other places, (see Ephesians, 1st chapter, 13th and 14th verses): “In whom ye also trusted that after ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption.” This principle ought (in its proper place) to be taught, for God hath not sealed any
thing to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest, and even the least to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. There are two Comforters spoken of. One is, the Holy Ghost, the same as given on the day of Pentecost, which might be received by faith, repentance and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene, and his whole soul and understanding are affected by the Holy Ghost; the spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person hath faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, the laying on of hands, which is the first act of the Holy Ghost, must let him consider himself humble before God, hungering and thirsting after righteousness, and living by the word of God, and the Lord will soon say unto him, Son, thou shalt be exalted, etc. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Note the 16th, 17th, 18th, 21st, and 23rd verses—(16th v.) And I will pray the Father and he shall give you another comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you; (18) I will not leave you comfortless, I will come to you. (21) He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (23) If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Now what is this other Comforter? It is no more or less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when the Lord has thus this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the Father, the Son and the Holy Ghost will be revealed to him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion, with the general assembly and Church of the First Born, etc.

The Spirit of Revelation is in connection with these blessings. A person may not be actuated by the Spirit of intelligence, and the Spirit of Revelation; for instance, when you feel pure intelligence flowing unto you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day or soon; (c.) those things that were presented unto your minds by the Spirit of God will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of Revelation, until you become perfect in Christ Jesus.

An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, etc.

Tuesday, July 2d. Spent the forenoon of this day on the Iowa side of the river. Went, in company with Elders Rigdon, H. Smith, and Bishops Whitney and Knight and others to visit a purchase lately made by Bishop Knight as a location for a town and advised that a town be built there and called Zarahemla.

Afternoon, went with the Twelve and some of the Seventies who are about to proceed on their mission to Europe, and the nations of the earth, and islands of the sea.

The meeting was opened by singing and prayer, after which the President proceeded to bless two of the Twelve who had lately been ordained into that quorum, namely, Wilford Woodruff and George A. Smith; and the Seventies, namely, Theodore Turley; after which blessings were also pronounced by them on the heads of the wives of some of those about to go abroad.

The meeting was then addressed by President Hyrum Smith by way of advice in connection with the nature of their mission; their practising prudence and humility in their plans or subjects for preaching; necessity of their not trilling with their office, and of holding on strictly to the importance of their mission, and the authority of the Priesthood. I then addressed them and gave much instruction calculated to guard them against self-sufficiency, self-righteousness, and self-importance; touching upon many subjects of importance and value to all gathered to walk humbly before the Lord, but especially teaching them to observe charity, wisdom and fellow-feeling, with love one towards another in all things, and under all circumstances, in substance as follows:

"It being my purpose to enforce the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking for forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our heavenly Father would be equally as merciful unto us.

Again: Let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another. Keep in mind that the Lord prays for one and another, and honor our brother or make honorable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the Quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas like, to the buffettings of Satan, as several of the quorum have done, or will they learn wisdom and be wise? They must give their wisdom and keep them humble, I pray.)

When the Twelve or any other witnesses stand before the congregations of the earth and they preach in the power and demonstration of the Spirit of God and the people are astonished and confounded at the doctrine and say, "This man has preached a powerful discourse, a great sermon," then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings, but from God? Then, O ye Twelve! notice this key, and Bethel, that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas like, to the buffettings of Satan, as several of the quorum have done, or will they learn wisdom and be wise? They must give their wisdom and keep them humble, I pray.)
O ye Twelve! and all Saints! profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon or Doctrine and Covenants or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you avoid that thing, lest innocent blood be found in your skirts and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.

I will give you one of the keys of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostacy; for he who seeks to set up his own principle is as correct as God lives. The principle is as correct that that man is in the high road to apostacy as the one that Jesus put forth in the temple, where he signified, as God lives, that sinning against the Holy Ghost is an adulterous man. It will not be compared to sinning against heaven; that he is an adulterous man. It will not be compared to sinning against heaven; that he is an adulterous man.

We insert the following from the Chicago Tribune, of October 6th:

"A BLOW AT MORMONDOM.

ALL OF THE CHURCH'S PERSONAL PROPERTY ESCHEATED TO THE GOVERNMENT.

"Salt Lake, Utah, October 8th.—The Supreme Court of Utah to-day entered final judgment and decree in the case of United States against the Mormon Church, and dissolved the corporation and has the property declared escheated to the Government. The suit was brought about in the Supreme Court of this Territory under the act of Congress of February roth, 1859. In that suit a receiver was appointed for the church corporation. He has succeeded in collecting over $1,000,000 worth of property. The decree entered to-day is a complete triumph for the Government. It declares the corporation of the church dissolved, and asserts that the voluntary religious sect now in existence has no right to the corporate property except the Temple block and buildings, which are set aside to it. It denies the intervention of a large number of individuals claiming the property, and orders the real estate of the corporation to be held by the receiver until the informations for the forfeiture for the same brought by the Government can be brought to a conclusion, and it declares all of the personal property of the late corporation to have become escheated to the Government. This point was the one most bitterly fought, as the property of the church was claimed on behalf of the incorporated Mormon sect as successor in interest to the late corporation and by individuals who were members of the corporation, who inter

ved in behalf of themselves and all members of the corporation. Upon the evidence the court decided that neither the present church nor individuals had any legal claims; that all of the property had been held upon trusts, the objects of which were principally to uphold polygamy, and that these trusts were the only ones existing to which said property could be devoted. It furthermore decided that the present church still upholds, teaches, and maintains polygamy, and that any dedication of property to it would be for the purpose of upholding polygamy and would be unlawful. The court declares the property to belong to the Government by the operation of law. The defendants have taken the case to the Supreme Court of the United States, where it will be hotly contested.

"Major John T. Colne was renominated to-day by the Mormon Church convention for Delegate to Congress."

EDITORIAL ITEMS.

Bro. Hiram L. Holt writes that there were some Saints living near Hepner, Grant county, Oregon, whose addresses he would like to have. He also desires to give notice that he expects to reach eastern Oregon and Washington Territory this winter, and wishes all interested to address him at Mount Vernon, Grant county, Oregon, and he will try to visit them and hold meetings. He intends to leave for the above named places some time in November.

Bro. W. S. Taylor wrote from Sherwin Junction, Kansas, that in company with Bro. D. S. Crawley he had been addressing large congregations. Peace and unity prevail in the branch where he lives and the local brethren, priests Curtis Randall, William Bath and others are a great help to the cause, magnifying their calling by preaching and living their religion.

Sr. Mattie E. Locy writes from Shiokton, Wisconsin, that Bro. W. S. Montgomery had been laboring in that vicinity.

Bro. J. S. Whitney, of Lake Crystal, Minnesota, describes the efforts of Bro. E. A. Steadman in that locality and says they have having good meetings.

Sr. Cora Proud writes, desiring to add her testimony to the divinity of the work. She has been blessed with light and truth since her baptism and confirmation. She exhorts all Saints to faithful­ness that they may strengthen one another and be sustained amid the cares and experiences of life.

Sr. Caroline Hidy, of Collins, Iowa, also writes appreciatingly of the work and expresses her thankfulness for the favor of the Lord as manifested in the gospel. She has no branch at Collins, but as a little band are trying to hold fast that which they have proven to be good.

Sr. John D. Crawford, Fanning county, Georgia, that he very much desires an elder from East Tennessee to visit himself and family, and like Philip guide them into the truth. He wishes to become a member of the church and also have the gospel preached to his neighborhood. He states that prejudice is very strong against the cause here. They have on account of the teachings of one of the sons of He­ber C. Kimball, who, according to Mr. Brown's statement, taught some detestable dogmas while there.

Bro. J. C. Ford writing from Sweet Home, Missouri, states that they have organized a branch there to be known as the Church of Jesus Christ of Latter-Day Saints and have a Sunday School, including two elders and one teacher. He also states that the Saints are trying to do their duty and that the work is onward.

Sr. Eunice Allen who was so badly burned by the accidental ignition of gas­oline to such relief that she was able to leave in our last issue, died Thursday morning, the 10th instant. Her symptoms were favorable until yesterday, the 10th, when inflammation set in, which soon after produced the fatal result. She was buried in the Rose Hill Cemetery on the afternoon of the 11th.

Elder J. W. Gillen arrived home on Wednesday, the 8th, after a visit in good health and spirits. He reports progress all along the line, with especially encouraging prospects for the work at St. Louis, Missouri, where he had lately been assisting in the dedication of the new Chapel of the branch in that city.

EXTRACTS FROM LETTERS.

Elder Duncan Campbell lately wrote from Pleasanton, Iowa, concerning his recent labors there:

"Bro. Grim and myself held one meeting at Wintersville, but on account of political matters, we thought it best to postpone further meetings there until election day over there; I left Bro. Grim there to do what he could from house to house before going south of Humphreys again. I went from Wintersville to McVerrill and Cundy county, and held four meetings with good attendances. I will be engaged in this region until after the next election.

Elder Joseph Dewsnup, Sen., Manchester, England, writes September 14th:

"Awaiting Leaves continues to be highly appreciated over here. The interest appears to grow stronger with each succeeding issue, and I hear many say that they would not like to be deprived of them. I have begun to read portions of them in the Sunday School and find that the stories are much appreciated by old and young. On Sunday last I read from the September number a part of the story, "With the Church in an Early Day," and afterward, with interest, perused the whole up on it, and was pleased to find how apt they were in their answers, both historical and doctrinal."

OPENING OF THE REUNION.

Pres. W. W. Blair wrote October 8th from the Reunion Camp Grounds, near Missouri Valley, Iowa, as follows:

"Weather clear, bright and cool. Camp began early; arrangements and harmony prevail. Campers are between eighty and one hundred tents up. Campers continue to come, and this week if weather remains good, will bring many more. All goes well thus far, and prospects are excellent. Yesterday it was estimated that there were fifteen hundred or more on the grounds. The cold of Thursday, the 9th, good, and then prospects for rain, etc., have contributed to keep many from our meetings thus far, but the attendance is steadily increasing, and those hindrances
are vanishing. Good attention is paid to the preaching, and the interest in a general way is good. We look for a fair attendance from this time forward; also for good interest in all the exercises and for satisfactory results."

**Mothers’ Home Column.**

*EDITED BY SISTER “FRANCES.”*

"Put thou thy trust in God, In thy path go on; Fix on his word thy steadfast eye, So shall thy work be done."

"Whatever thy hand findeth to do, do it with thy might."

Never put off till to-morrow
The thing you can do to-day.
Never let pleasure borrow
An hour that pain must pay.
Though a storm on your path seems brewing,
And others may play at the light,
What ever you deem worth doing
Is worth doing with all your might.

Would you win Dante Fortune’s favors?
Then woo her with heart and soul,
Though the air be often o’ershadowed.
At times of the gall-tonched bowl,
Press on when the plow you’re driving,
Look right.
Though hard be your task, keep striving—
And do it with all your might.

If ever you turn from the labor
Appointed for you to do,
Let it be to assist a neighbor.
Less startling and strong than you.
Stand not as a cold holding
Of what may mar your sight;
Relieve them, and work on boldly,
And do it with all your might.

Ah, his is life’s lesson and learning
Its wisdom and truth you will gain.
Such treasures that even their earning
Will take all the sting out of pain.
When the dark shadows round you have vanished,
And nature’s smiling and bright,
Be sure your wrongs scattered and banished
When you struck them with all your might.

Again let the maxm be spoken,
Once said by the wise and true,
And let it be to keep you on;
Of what courage and patience can do.
When life’s tumult is raging around you,
If you gird up your loins for the fight,
Battle on until conquest has crowned you,
And battle with all your might! —Independent.

A writer in a London paper discusses about the danger of easy “intimacies;” that is, of giving the confidence to people of whom we know nothing except that they are pleasant companions when they are met socially. “The danger lies,” he says, “in the facility with which companionship of this kind is mistaken for true intimacy, though it does not really imply anything approaching to it. A woman “will trust her life to the keeping of a man, of whose aims, of whose standard of right and wrong, of whose power and habit of living up to that standard she knows just as much and just as little as she does of the actors whom she has seen on the stage, though she is deceived into thinking she knows more, only because she happens in this case to have been one of the actors and not merely a passive spectator.” There is more truth than poetry in this thought, for in nine cases out of ten the two persons who come together in marriage have no more conception each of the other’s true character and real disposition than of those of a dozen others in their circle of acquaintance. They are simply pleasant, social companions, and that is all.

There are quite as many mistakes made in friendship through these easy intimacies, though the consequences are not as far reaching. Women, especially, are apt to give their confidence to those with whom they have been familiarly associated when they have never proved their trustworthiness. It is one thing to have pleasant little familiar conversations about everyday matters; it is another to impart what perhaps touches the inner life, and, which made light of, or misrepresented, would place one in an uncomfortable position, or possibly even worse, injure the reputation or put it in the gossip’s hands to do with as they please. A real friend, a true friend, one who can be trusted to enter the holy of holies of your heart without desecrating it, is among the best gifts that life can offer, but they are found in small numbers, and are only proved by trial. A certain amount of reserve, even with familiar companions, is a good thing to employ, for it gives not only a sense of safety, but of security.—Sel.

We commend the above thoughts to parents with reference to intimacies which children are allowed to form.—En.

**PRAYER LEAGUE.**

Concert for Thursday, October 25th, 1888. Memory texts, Ephesians 3:14-21. This being the fourth Thursday of the month, the subject will be for the members of our families by name; for the families of each other and of the ministry, and for the young of the church in general. 

**ELIANOR.**

**ERRATA.**—In the Herald of September 22d, this subject was incorrectly stated as prayer was to be offered for the families of the ministry, and not for the ministry, as it there read. In writing to us recently a sister said, “As I was in prayer last Thursday at the appointed hour, and was praying for the ministry, and especially for those appointed to bear the gospel abroad, the Spirit said to me: ‘Pray for the families they leave at home to sacrifice and bear the burdens of life alone.’”

**SPECIAL REQUESTS FOR PRAYER.**

Sr. A. J. is in special need of the prayers of the League at this time. Let her be borne up in faith.

Many in writing request the prayers of the families of each other and unconverted friends. The subjects of the last concert of each month covers all such requests and only where the case is of special need, or urgency, can we insert special requests.

Persons or parties sending in subjects for prayer, should at all times send memory texts with the same, and it is desirable that the name of the party be signed to the request.

**Dear Sisters:**—So much has been written on the subject of the Prayer League, that a few, at least, of the dear, earnest sisters are at a loss to know exactly the object, rules and manner of conducting it, as well as the qualifications required of members. It does seem to one thoroughly understanding the subject, that it has been fully explained in all its bearings; yet here and there a good sister will say, “I have hesitated in sending my name to the Prayer League, because, some how, I am afraid I don’t clearly understand it.” Such answers surprise us, and we cast about us to see if we do. Let us see; we are required to come in faith and humility; are we expected to be able to repeat the Lord’s Prayer from the heart? Endorsing it all, and feeling to ask God’s forgiveness as we also forgive all others? As we forgive others? That little word as may be construed to mean, we will forgive others when they ask us as we ask the Father. Other interpretations as clearly perhaps, asks God to forgive, in like manner as we forgive others. So if we fail to forgive every trespass against us fully and freely, our heavenly Father is asked to forgive our trespasses accordingly. How is it, Sister Eleanor? Patiently hear with us, and if possible let us see eye to eye in this matter. For to us it seems a weighty one. What other personal requirements are necessary?

We must send our names to Sister Frances to be kept enrolled, not published. Then we must meet every Thursday at 10 a.m. as near as practicable, in our closets if no other way, and earnestly pray for the specified person mentioned in hand in hand in Mother’s Column for said date. Sister Eleanor doesn’t exactly specify, but we think it would be well to pray every day at that hour for the same things, until a week is accomplished. We are to learn the memory texts indicated for each week. Is this all? Please state in full the requirements and qualifications of the Prayer League, that we may all comprehend it properly.

If any one is in doubt let her speak out, and we feel sure our worthy Sister Eleanor will kindly elucidate the matter which originated with her—a divine inspiration, and a movement that will if properly followed out, be a grand, silently powerful motor, that will redound to the glory of God in the bringing about of great achievements, and purifying and uniting in bands of faith and love the sisterhood of the church.

Your sister,

**VIVE VALE.**

**OSCODA, Mich., Sept. 17th.**

*My Beloved Sisters in Christ:*—I feel it my duty to again write and tell you of the great comfort and joy I received when I read the letters in the Home Column. I was greatly benefited when I read of the first Prayer League meeting. It filled my heart with joy and gladness, and I felt that Spirit of unity and love which pertaineth to the Saints of good. I feel sure that there has been much good done through the Prayer League already. On the morning of September 6th I arose feeling unusually happy, and I was led to go in secret prayer, and I never was more blessed since I have obeyed the gospel than I was at that time. I felt happy indeed. On the afternoon of the same day I was led to go in secret prayer again, and felt that indeed I needed to pray more earnestly for strength and grace from God, that he would ever help me to remember that sacred hour set apart for prayer; and that I should always have one of my most sacred times of the day for prayer, when at other times before this I have thought, “Well I will go to my room just as soon as I get this done,” but now I can not wait until
I finish my work, but feel it my duty to leave whatever I am doing and go in prayer to God. There is no time that we should not have our hearts uplifted to God in prayer.

I think some of the sisters here will send up their names soon. We still hold our Friday afternoon meetings, and sometimes we can get one or two of our neighbors to meet with us. I ask the united prayers of the sisters on behalf of our youngest child, who is sick, that God will restore it to his parents. He has been raised up many times through prayer, which has greatly encouraged us, and we know the Lord can raise him up again.

Your sister in Christ,
Agnes Smith.

Sister Rose, of Quarry, Ohio, wishes us to state her numerous friends that she has been unable to reply to their kind missives, having been prostrated by a very severe attack of neuralgia, from which she is still suffering, though somewhat better.

EXTRACTS FROM LETTERS.
Sister Jane Saladen, Amboy, Nebraska, writes:—"On the 31st of last August my companion was laid away to his last peaceful rest. His faith was strong, and I rejoice in the hope of meeting him in the life beyond. I should be lonely indeed without him, were it not for the sustaining love of my children and the blessed Influences of the gospel. I am suffering from Injuries received by being thrown from a carriage; but the prayer of faith is my great physician. Sisters, in your prayers remember me and my loved ones who are not yet within the earth. 'The Mission of Christ' in The Herald of September 22d, was a grand article. Write another, or Bro. Kemp would come while this fine work is going on. There could be a good work done in southern Minnesota and are feeling well. There is a good feeling with several friends where I have been for aid and kind assistance rendered me. May the Lord bless them abundantly for their kindness. I wrote to brother W. H. Kelley on Saturday and hope to hear from him ere I leave. A little over a week ago I was at the house of Mr. James Spink at Alfred station, about nine miles from Andover. Mrs. Spink, his wife, is a daughter of Sr. Polly L. Hyde, of Belmont. She is a most excellent lady and her husband is kind and much attached to his home and family. They have three promising little boys, and Mr. Spink takes the Hope for them. They all speak in praise of the paper and like the stories and reading matter it contains. Yours in bonds,
C. G. Lamphear.

HOME COLUMN MISSIONARY FUND.
S. Jennie E. Morrison, Buttsville, Mo........ 50
S. Mary Montgomery, Milan, Mo............. 50
Sr. Augusta Soderberg, Lamoni, Iowa....... 1.00
Sr. E. A. Elvin, Lamoni, Iowa.............. 43
Sr. Vida E. Esche, Lamoni, Iowa............. 12
Sr. Anna Harlow & family, Peru, Ill........ 3.00
Sr. J. M. Leland, Pecatonica, Ill.......... 1.00
Sr. R. Kilgore, Pecatonica, Ill............. 1.00
Sr. Hellen Anderson, Lamoni, Iowa........ 1.00
Sr. Annie Dorothy, Glasgow, Iowa........ 25
Sr. S. A. Dunwoody, Hatfield, Mo......... 59
Bro. David Anderson, Admond, Iowa....... 15

Send all moneys to D. Dunce, Lamoni, Iowa.

LAMONI, IOWA, Oct. 11th.

Correspondence.

SAVANNAH, N. Y., October 1st.
Brothers Smith and Blair:—I arrived here at Greenwood, at the home of brother and sister J. Seeleys on Saturday morning and found them quite comfortable. Had a good time at Greenwood on the afternoon of the day before I left by leading two into the waters of baptism. Their names are Mr. Elry Updyke and Mrs. Cora Campbell, daughter of Mr. Joseph and Mrs. Sallie Deremer. There could be a good work done there and in that vicinity had we more force at hand, of the younger class of the eldership, to labor. There are also several at Obi who I think are ready to be baptized, and I would rejoice to see them come in.

I am expecting to make this a starting point for Illinois and the west before long. I have now been down east for over four years and I leave feeling a goodly degree of satisfaction at the result of my feeble efforts in the gospel cause. Though I can assure you it has not all been sunshine with me, nor all pleasant roads to travel, but I feel that the Lord has watched over me for good and has borne me up, and to Him be all the praise for evermore. I have baptized eight in all since in the east.

I went over to Obi a few days ago to call on the friends. There is a good feeling with several families there towards the work. One lady, when I left her house, put up a parcel of paper and envelopes and accompanied it with a silver dollar which she handed to me with tears in her eyes, wishing they had more to aid me. On my way back I called on a family at Allentown over night. They take the Hope and Autumn Leaves. When parting with them they sent their little boy with a silver dollar to hand to me when I had got a few rods from their house. Tokens of kindness like these bespeak the sentiments of the heart and by them we are to know the disciples of our Lord. I want, through the Herald to thank all the Sisters and friends where I have been for aid and kind assistance rendered me. May the Lord bless them abundantly for their kindness. I wrote to brother W. H. Kelley on Saturday and hope to hear from him ere I leave.
The Saints' Herald.

Editors Herald.—Our meetings at Sedgwick, Maine, were not altogether a success, not yet quite a failure, apparently. The turn out was quite a failure, apparently. The turnout was

way home from the northern part of the state at the home of Bro. W. Pert. The 17th Bro. 

think, 

than it will be after winter sets in; so come and 

boys and girls, and gave it up as the 

assayed to speak to a baker's dozen, mostly 

Frank Carter came after and brought us to Blue 

Carter and his wife, who is both a kind of Mary 

ing the elders from place to place, securing 

brought a good 

out of town; but it is quite apparent that we 

considerable excitement and fall of 

leaving us with our Universalist friends, Mr. 

when prospects are that storms will again hinder, 

of Mr. Fairbrother, superintendent of the public 

try to exercise faith and look beyond these 

ments, where Bro. Sheehy and myself expect to 

long to go. Our purpose is to get into New 

Hampshire before winter sets in, but its a hard 

matter for the missionary to set stakes. 

My health has been poor ever since I was at 

Jonesboro, and I am trying to serve the cause 

under difficulties, and serious discouragements, 

but I try to exercise faith and look beyond these 

ments, which the angels desired to look into! 

Marvelous grace! He has trodden this winepress 

of the law, which 

after 

possessed of 

confess, the 

are the habitations 

of 

refers 

refers 

of 

During the week. My 

refers 

cites 

God, and holy, might be fulfilled 

in the flesh could not and can not in any age now in 

any wise do, condemn sin "in" not out of the flesh, 

that the righteousness which is in the law, which 

in the flesh, and toward the prize of eternal life in hope 

and toward the prize of eternal life in hope 

is our life and our hope shall appear. Then 

will be completed for us the story of his descent 

among men to do for us what that law against sin 

in the flesh could not and can not in any age now in 

any wise do, condemn sin "in" not out of the flesh, 

the righteousness which is in the law, which 

in the flesh 

but after the Spirit, and are possessed of 

the mind that was in Jesus Christ our elder 

brother,—our Savior and our glorious Redeem-

How hard, however, to attain to this standard! 

How impossible, were it not for the divine ex-

ample to follow and the wondrously divine ac-

complishment; the most stupendous fact in hu-

man history; the hope of Adam's race; that 

which the angels desired to look into! Amazing 

grace! He has trodden this winepress alone. 

He knows our sorrows and our griefs. Not hid-

den, but known. Sin and holiness, light and 

alone can be touched with the feelings of all our 

infirmities. He alone is or can in reason be our 

lawful, rightous, and acceptable Intercessor 

before Him who is the Eternal Father of 

whom it is written that "justice and judg-

ment are the habitations of his throne." I 

love the gospel sound; it touches all the harmo-

nies of my soul and at times' (as the word 

indicates its heavenly authorship and origin. 

May grace be given to his Saints to 

endure until the end of our gospel faith shall have 

been reached,—"even the salvation of our souls,"—the 

fulfilled design of God in us; an estate in which 

sin shall have no more dominion over us, be-

cause having overcome through his grace we 

shall be fit for the seal, and heirs of eternal life, 

with a beautiful body, a restored earth, a reign of 

peace universal not only among mankind, but of 

the now wild beasts of the desert. I have seen 

in the spirit the fierce tiger that now inhabits the 

jungles of the East crossing the road as harmless 

and as peacefull as a New Foundland dog. A 

common event during the millennial era, I 

think. Eye hath not seen nor ear heard, neither 

hath man's heart imagined what God hath pre-

pared for them that love and wait upon the Lord, "but God hath 

revealed them unto us by his Spirit." For this 

to us well grounded hope secured to us by the 

cloud of witnesses which God has raised up in 

our day,—for this we leave home and loved ones 

—the ease and pleasures of this world with its 

honors and prospects of wealth—not to proclaim 

the uncertainty of the doctrines and command-

ments of men, but to preach and to plead and to 

certify that God is, and that he is an abundant 

rewarder of those who have ears to hear and 

hearts to obey him. To fulfill our calling and 

our mission to become workers together with 

God and fellow laborers with Jesus Christ and 

under commission from him to fulfill his prophe-

cy and promise that "This gospel of the kingdom 

shall be preached in all the world for a witness 

unto all nations and then shall the end come." 

I felt to request the prayers of God's people, 

that I may be relieved from distress and physi-

cal infirmities and that my service toward 

the church may not be thus hindered. 

In the faith, 

MYRON H. BOND.

Bee, Nebraska, October 1st.

Brother Joseph.—As there seems to be a great 

interest here and all want to hear the gospel 

preached; and as we think it our duty to have 

some of the elders come and stop with us a while; 

we will do the best we can for them and will pay 

their way and furnish a church to preach in. 

I think there can be some good done here. Please 

have the elder to direct his letter to W. H. Fen-

der, Bee, Seward County, Nebraska. 

Your brother in the gospel, 

W. H. FENDER.

[Can Bro. Cassall see that this call is answered. 

The promise of "a church to preach in" would 

agreeably vary the monotony of closed doors 

to which he refers in a later letter.—Ed.]

Council Bluffs, Iowa, Sept. 27th.

Bro. Joseph.—Since last General Conference I 

have not been idle, but have preached almost 

every Sunday and some during the week. My 
labor has been performed in Council Bluffs 

and vicinity; have also labored in Underwood 

and Crescent City. After coming home from 

the General Conference I should try and see if 

an opening could be made for preaching 
in other localities in this city. The readers 

of the Herald are already informed of the effort 

through Bro. Richardson's letter in the last 

Herald.

On the 9th of September five were baptized in 

the Council Bluffs branch, and eight or nine 

more are almost persuaded. Brn. Peak and 

Davies have labored some here and have 

awakened considerable interest. I believe 

the conference made no mistake in sending Brn. 

Peak and Davies here. They are two noble young 

men, full of the Spirit of God, and are able to 

defend the faith. My prayer is that God may 

bless all his faithful ministers, that selflessness 

and envy may not dwell in the hearts of God's 

people. Last Sunday I was at Crescent City. 

Bro. Peak was to preach a funeral discourse, 

but some of the friends of the deceased were sick 

and Bro. Peak was afflicted with boils, so he 
could not preach to the people, and the discourse 

was postponed. There was a very large congrega-

tion present, and by request of about 300 forty 

men spoke on the second advent of the Savior. I 

had good liberty and at the close of the meeting four 

were www.LatterDayTruth.org
baptized by Bro. John Evans, the priest of the branch. This was done by C. C. McIntosh and myself. There has been a good deal of sickness in this county this fall and the Saints have not entirely escaped. There were three cases where the elders were called to administer the ordinance of the gospel at which times instant relief was given. Thus God verifies his word that "these signs shall follow those that believe." My heart was made glad to know that God hears the prayers of his servants, and thus may it ever be.

Yours in the bonds of peace,

D. K. DOSSON.

North Platte, Neb., October 2d.

Dear Herald:—Subsequent to the adjournment of the Wilber camp meeting I revisited Kearney county, Nebraska, and organized a branch of eleven members, to be known as the Snowflake branch. May the members finally reach the pulpit a falling snowflake suggests. Brother P. Mohr, in the presiding Elders was acting as a presiding Elder. Brother Sorenson, priest and secretary, and P. B. Anderson, deacon and treasurer; all of good repute among their neighbors. One was added previous and one since organization: Arrived at the above place September 19th, and began services in Bro. James Richards' private residence. On Friday evening, 21st, some Baptists' revoked a promise given in the morning for the occupancy of their church building, and as we learned, on dit, nailed down the windows, replaced the old lock with a new one as a preventive to our crawling in the windows or entering by the door. Whether the long key of the new lock is as elastic as the North Platte Baptist's was, deponent said not. But these would-be imitative Baptists are as ignorant of ourstracts, deponent said not. But these would-be imitative Baptists are as ignorant of our dreams as of our labors. They thought it would not interfere with the contemplated sanctification if we crawl in through the windows. Let all who co-operate. Bro. Bronson will be in harmony with local authority, and with safety you may heed his suggestions.

JAMES CAFFAL.

P. S.—If some of the German brethren will correspond with Bro. Mohr to instruct and cheer him in his own language it will be thankfully received by him and much good be done. Address Peter Mohr, Trenton, Hitchcock county, Nebraska.

J. C.

PISXLEY, Cal. October 4th.

Bro. Smith and Blair:—We were much edified lately by Bro. J. F. Burton's report of his trip to California. We have been visited first by Bro. H. L. Holt and J. R. Cook. There is a work here yet undone for Bro. Holt and we want him to come and do it. Next to come was Bro. H. C. Smith and E. L. Kelly. Their stay was so short that I felt it was only one of those pleasant dreams that we sometimes have. Come again, brethren, and stay a while. Then came Bro. and Mrs. Henry Lawn and D. E. Landers, and again our hearts were made to rejoice at the sound of the good tidings they brought of how God was blessing his people. Then Bro. J. F. Burton came and it seemed a rare treat after thirteen years to see and hear him again. It has been a great comfort to us to have these brethren here. It seems that we almost go to sleep when some good brother comes along and rouses us to a sense of our duty. We have been here now three years and have not been able to attend a conference, but now we hear that the Central California district conference is to be held in Atilla, our nearest town, in March next, for which we feel to rejoice and thank the Saints who have been so good to us. We also hear that Bros. Lawn and Brown are soon to be with us again, which causes us to rejoice.

We have much to thank the Lord for; he is quite the medium of his own will. He is able to defend the truth when duty demands. Address his suggestions. It is a pleasure to labor with him, for he is blest by the Lord and is meek and humble, ever ready to defend the truth. He is an instrument in the hands of God to do good. He is a large petition from the people of the world and one from the Saints, which will be duly considered.

Bro. John Shields and I organized a new branch in the township of Garafaxa on the 13th of September, and before they were organized they had most of the material on the ground to build a brick church 22x32, and four have been baptized there since the branch was organized. Bro. James Mortimer is the presiding elder, and John Taylor priest. Bro. Willard J. Smith has reported in his last letter in Herald of our labors in Haliburton county and in that part of the mission. He has done nobly for the Master's cause. It is a pleasure to labor with him, for he is blest of the Lord and is meek and humble, ever ready to defend the truth. He is an instrument in the hands of God to do good. He is a large petition from the people of the world and one from the Saints, which will be duly considered.
as we forgive we are to be forgiven. Hoping that the Saints will ever remember these two points in the great Master's teaching, for we are humble and meek we will obey, and If we forgive we will be forgiven. Then we may claim to be justified and have peace with God, and be in his favor. “By grace are ye saved.” May this be our reward is the prayer of your brother and fellow-laborer in Christ, 

John H. Lake.

Forster, N. S. W., August 17th.

Dear Herald.—Since our last from this place we have been at work in the surrounding country. The first effort made outside the branch was at Wingham, some thirty miles away. At two p.m. Friday we mounted some horses—the principal mode of travel here—and started, arriving at our destination at nine the same evening. Here was an experience we never met before, and as we rode through the “bush” and saw the various animals and birds, the scene was at once novel and wild. At the appointed time next night we were faced with an audience of some 20 or 25, consisting of the old gentleman of the Church of England, and a young one of the Church of Christ, fired questions at us for about an hour, and seemed in high glee till we began to desire to remain soon weakened.

Thus did the time pass by, and we were put to the test night after night, with the avowed intention of an expose. You may be kind and meek, who oppose this work who will ever see, kind, warm-hearted and true. And while we are moving slowly, we ask those in other parts to be patient, as it requires time for that kind of survey necessary to a proper knowledge of the field to be worked.

20th.—We have been permitted to lead two more into the waters this day, making four since our arrival here for self, and one by Bro. Smith.

Hastings, Victoria, Australia, will be our address till further notice.

J. W. Wright.


Editors Herald.—Since my last I have attended two grove meetings, one at Plum Hollow, Iowa, and one at Clarkdale, Missouri, and have done some stand at McFall and Stanbery, Missouri. You have been so fully informed concerning the meetings at Plum Hollow and perhaps will be concerning the meetings at Clarkdale; but what little I may say in this communication will, I trust, do no harm.

As the good work which God has committed to our trust moves on and out we ought to be growing wiser and better. There is a progress in God’s work. In some sections very dispensation is in advance of the one preceding it. If this is conceded as I think it will be, then the question propounded by the apostle when applied to us comes with great force, “What manner of men ought we to be?” Our work is to preach Christ, not ourselves nor our brethren; therefore when we present the mission of Joseph Smith to the people, we do it because the work done by him in the name of the Lord was a part of God’s work, and as such needs to be understood and accepted by the people. It is the work, God’s work, that we ask the people to accept rather than the man. Our language should be carefully guarded when speaking on this subject, and indeed on all other questions we convey more than we intend or less than we intend, and thus are not in harmony with the word of God found in the books—the Bible, Book of Mormon and Doctrine and Covenants.

I heard testimonies some years ago concerning Joseph Smith, by members of the church, which I considered too strong; and some of them so kindled by good people, almost made me shudder. Those who delivered these testimonies, or some of them, are now with the Whitmerites and deny very much of the work which Joseph Smith claimed to be divine, and which the church has accepted as such! Then they claimed too much; now they claim too little. What we are required to do is to abide in the doctrine of Christ.

We believe that we should be kind and charitable with all. As a rule it is bad policy and wrong to ridicule and caricature that which we deem as false doctrine taught by others. In my opinion there is a better way of getting at—_one which will result in more general good._ On the other hand there have been and are, some men who oppose this work who are so cunning, and who possess such a large amount of natural force all used in opposing the truth, that it becomes necessary to expose their work in a very strong way. In order that the people may see the truth and be able to determine who are engaged in it. Elders have sometimes been led to take this course by the Holy Spirit, and the same Spirit has given unmistakable evidences of God’s sanction upon the work. In cases of this kind they (the elders) are apt to be misunderstood by those without and by those within, and unfriendly criticisms made upon their work. Some infidel writers denounce Jesus as intolerant and abusive—one who would crush without mercy any who dared to believe and teach contrary to his doctrine. But are these charges true?

The grove meetings at Clarkdale were enjoyable and spiritual. Most of the preaching after the departure of Bro. Blair devolved upon Bro. J. F. McDowell and the writer. However, we were kindly and skilfully assisted by Bro. J. T. Kin- naman excepting Sundays and a few of the night meetings. The attendance was small, which perhaps can be best explained by those who did not attend. We are willing they should rise and explain. One thing is clear however, and that is this: Those who might have attended and did not (if there were any such) lost many precious blessings. How cheerful was the sight of God acknowledging his people by the outpouring of his Spirit when they make a proper effort to teach his word and do his work, as enjoined in the sacred books of the church.

I am on my way to the Reunion to be held at Missouri Valley, Iowa, and hope and pray for a pleasant and profitable time. May the Spirit of God rest upon them, and bless them to all that is good and true, and confirming them in the faith of the Lord Jesus Christ.

Joseph R. Lambert.


Brothers Joseph and William.—I have been striving to do the best I can for the spread of truth and the advancement of the glorious kingdom of God. September 19th, at Frazee City, I baptized two old people. I am in hopes that others in that place will obey. Our conference will be held next Saturday and Sunday, after which I shall go to northern Illinois for the winter; that being the field the president of my mission desires me to labor in. Twenty-one have been baptized since I came here last May and others are near the kingdom. We are very sorry that Bro. Alexander had to leave here before conference for he was doing a good work. May God bless our worthy brother. Bro. H. N. Hamer has put in the time nobly since he came here, by preaching to the Scandinavians. Very few came to hear him, but the seed is sown and has no doubt taken root with some, and time remains to tell the result of the faithful labor done by our good brother. He preached a sermon to us yesterday that caused all to rejoice. My heart was moved to rejoice at the report of the Reunion at Jonesport, Maine, the places where I labored for thirteen years and where I led one hundred and fifty or more souls into the water. I rejoiced greatly to hear that Bro. Jerry Johnson with thirteen others had obeyed the gospel call. May God bless them. I read Bro. Willard Smith’s letter in the Herald to-day and I felt very sorry to think that a man could have
CHRIST A STUMBLING-BLOCK.

"Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me."—John 14: 6.

BELIEVED HERALD:—While listening to a sermon lately delivered by our worthy brother, C. D. Carter, from the above text, we had some thoughts given us that we would like others to read, if we can be enabled to make it instructive to your readers.

We wish to ask why, or wherein Christ became a "stumbling-block" to Israel?

Evidently it was in the fact that they overlooked His first coming.

Coming as He did, in the humble and in (their eyes), degraded manner that He did; being born in a stable and cradled in a manger, they looked at these conditions and failed to discern his teachings or his works.

What were their views of his teachings?

"A blind man speak like this man."—John 7: 46.

Even in their synagogues we are told:

"And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes."—Mark 1: 22; Matt. 7: 28, 29.

What says another of those Jewish rulers?

"We know that thou art a teacher sent from God; for no man can do these miracles that thou doest expect God be with him."—John 3: 2.

Not to invalidate our claims in the least, that it was not the teachings of Jesus that the Jews stumbled at because our last witness became one of his followers.

Our last reference, with many others that might be cited, proves that it was not the works of Jesus, that the Jews stumbled at; if we do not, we claimed, as do many of the priests of Mystery Babylon, that the teachings of Jesus, or of his called and chosen ambassadors were non-essential, or not necessary.

Then at what did they stumble, if not at his doctrine (his teachings), or his works?

We will endeavor ere we close, (the Lord willing), to show what they stumbled at. Altogether to show why modern Christians accept what the Jews stumbled at, they are stumbling over what the Jews accepted.

In Matthew we find that John the bap­tist came claiming to be the forerunner of Christ. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Then went out to him Jerusalem and all Judea, and all the regions [people] round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. 3: 5, 6.

We desire to show that they stumbled over, but it was that which they rejected. They rejected Him.

They stumbled over his person. They were looking for a great king, a deliverer to come on a great pomp and state; one who would deliver them from bondage; who would break the Gentile yoke, and set them free from the Roman power. They were doubtless looking for the fulfillment of Isaiah 9: 6, 7; when Christ was to sit upon the throne of David, to ordain His government, and to reign in justice and with justice from henceforth and forever. They could not receive the babe of Bethlehem; born in a stable and cradled in a manger. One to them of doubtful parentage, and whose father (so called) was a carpenter, and his mother, doubtless then as now, was accused of lacking in virtue.

In his manhood his associates were from the lower walks of life, while his chosen apostles were mostly fishermen. He ate and drank with publicans and sinners, (Mark 2: 16), and doubtless with unwashed hands; at least his disciples did. (Matt. 15: 2).

In this we see that he condescended to men of low estate, and low birth, instead of seeking out the rich, the noble and the great men of his nation, the pious and those exalted in their own eyes. This was more than those pious, bigoted Jewish rabbis could stoop to; it was with them as it is with a great many very religious persons in our day, who acknowledge that we preach the gospel as it is in the Bible. " spoiling our faith in its word which is of infinite value, and will make our God people of the world."—Matt. 4: 15, 17.

In Isaiah 8: 13-16, we have the same sentiments and in nearly the same words.

We have proved that it was the person of Jesus that the Jews stumbled over, please read: "Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner. And a stone of stumbling, and a rock of offense, even to them which stumble at the word, [person of Jesus, see John 11: 14], being disobedient; whereunto also they were appointed."—1 Peter 2: 7, 8.

Having shown in the above quotation that Christ was the stone which the builders rejected, and that he was a "stone of stumbling, and a rock of offense", and a "stumbling-block", and that there is nothing which the religious world have not been guilty of herein, and that Paul says concerning it: "Wherefore, because they sought it not by faith, but as it were by the works of the law. For they stumbled over that stumbling stone; as it is written, Behold I lay in Sion a stumbling stone and a rock of offense; and whosoever believeth on him, [person this, rock of offense], shall not be ashamed."—Rom. 9: 33, 33. In Isaiah 8: 13-16, we have the same sentiments and in nearly the same words.

We have proved that it was the person of Jesus and not his doctrine, his teachings, or works that Israel stumbled over; also that it is not his person that the religious world is stumbling over now. Webster defines stumble, "To trip in walking; a mis-step; a blunder." A stumbling-block, that which causes one to stumble.

Since man through disobedience fell from his first estate, and became in a lost condition, it became necessary that there should be a plan of salvation ordained for him whereby he might become adopted into the family of God. But before any plan of salvation, are ever effective or reach us, there must be a restoration brought about; for the lost must be
found before it can be saved. The dead must be restored to life before they can enjoy salvation. Because we do not believe in the unconscious state of the dead, (that is the spirit), nor that we can be perfectly happy until the soul and body are reunited. We are aware that other questions are brought here, but we must look to the Scriptures as to conditions that we might be placed in a condition where we could "work out own salvation with fear and trembling."—Phil. 2:12.

"For since by man (Adam) came death, by man (the Savior) came also the redemption of the dead."

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:21, 22.

We use a figure that we once heard John E. Page make use of. He said, "that just so large a wound was the cause of the fall of man; just so large was the plaster that had to be made by the death of Christ upon the cross."

The debt now having been paid that was incurred by the fall, we are in a condition to accept of the plan of salvation, which we must do in order to be saved, as the Lord will never take from man his own salvation with his own hands. He said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Now let us quote a few more of the words of the Master unto his apostles: 900 years therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20.

We do not claim, as some have claimed, that the church is the same as the church of the apostles, which was the church of the seed of Abraham, and also in Mark 16:16, was the baptism of the Holy Spirit, for the apostles were to administer this baptism, which in Matthew 28:19 and Mark 1:5, we are told that Jesus should baptize with the Holy Ghost.

We wish now to state that the teachings of Christ's chosen apostles and ministers, (of nearly nineteen centuries ago) were entitled to the same weight and force as his own. To prove this assertion, we quote: "Knowing this first, that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but by holy men of God spake as they were moved upon by the Holy Ghost."—2 Peter 1:20, 21.

Again: "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17, Inspired Translation.

We expect soon to come to some more stumbling-blocks, or stumbling-stones; but we wish first to pave our way so that none who believe the Bible to be the word of God can dodge the issue.

Jesus after his resurrection, commanded his disciples to "tarry in the city of Jerusalem, until they were endued with power from on high."—Luke 24:49. We may sing, "O, how we love Jesus," but if we honor not his teachings, nor those of his chosen ministry, how dwelleth the love of God in our hearts?

Jesus says: "If ye love me keep my commandments. Again: "He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me."—John 14:15, 24.

This also: "Ye are my friends if ye do whatsoever I command you."—John 15:14.

Is not this conclusive that, if we honor www.LatterDayTruth.org
not the teachings of Jesus, nor those of his chosen ambassadors, that we have no love nor friendship for him?

Paul tells it truly, when he says: “Even so the things of God knoweth no man, except he has the Spirit of God.”—1 Cor. 2: 11, Inspired Translation. Of the Comforter, who is nothing more than the Holy Ghost, he says: “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. These things have I spoken unto you, being yet present with you, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”—John 14: 15-17, 25, 26.

We have emphasized some words in the last verse to show that the words Comforter and the Holy Ghost are synonymous terms; so also, is the Spirit of truth, as distinct from the Spirit of God. And when Jesus said, “Loneliness from Matthew 3: 16. Luke 3: 22. John 14: 26; 16: 13. Again we read: Howbeit when he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.”—John 16: 13.

This enduement was that power from on high that they were then enabled to hear and understand the word of God. Matthew 3: 16. Luke 3: 22. John 14: 26; 16: 13. Again we read: Howbeit when he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.”—John 16: 13.

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only Father; to see, and to avoid all such stumbling-stones, and to become identified with the children of Christ, he will be amply rewarded for all his pains. Yours in the gospel of Christ,

W. R. CALHOUN.

COUNTER, III, April, 1898.

A GLANCE AT JEWISH HISTORY—No. 13.

BY ELDER WILLIAM KENDRICK.

REVOLTS UNDER TRAJAN AND ADRIAN. A.D. 70-136.

The Jews themselves in their traditions attribute the actual outbreak of hostilities to an incident sufficiently trivial; but their testimony in this instance will not be rejected as improbable, when we reflect how often, in the most important revolutions, an event the most minute and unexpected has proved the match by which the whole train has been set in a blaze. It is customary in Jewish family history to relate how a child in a cedar before the house at the birth of a son, and a pine at the birth of a daughter. These trees were deemed sacred and were not cut down till they were needed to form the marriage-bed. The daughter of Adrian was traveling in Judea, when her chariot was injured, and her attendants proceeded, in an overbearing manner to cut down one of the sacred trees to be used in repairing it. The inhabitants of the place rose and massacred the train of the princess, who was so enraged that she forced her father to make war against the Jews to humble their pride.

At this moment, when the whole nation was kindling into a flame, the general enthusiasm was raised to the highest pitch by the startling announcement that the Messiah had appeared. An adventurer named Simeon, whose early history is unrecorded, suddenly gave out that he was the long announced and long expected Christ; and in allusion to the renowned prophecy of Balaam, took the appellation of Bar-Cocheba, or the Son of a star. His cause was espoused with ardor by Akiba, the most illustrious of the Rabbi, Akiba, or Aquiba—Ben Joseph, is said to have been descended from Sisera, the General of Jabin, who fell by the hammer and nail of Jael. He began life as a shepherd, keeping the flocks of a rich citizen of Jerusalem. Falling in love with his master's daughter but rejected on account of his low condition, he applied himself to study, and returned at the end of twelve years to claim his wife, with twelve thousand gold pieces. His father disinheritcd her on learning her union with Akiba, and the latter returned to his college, whence after twelve years more, he again visited his father-in-law with twenty-four thousand disciples. His transcendence of excellence overcame the obdurate resentment of the wealthy sire, who, rescinding his angry vow, bestowed his favor and his wealth upon the happy pair.

The Talmud abounds with details of the sayings and doings of this marvelous Rabbi, as extravagant as they are minute.

The divine revelations made to him are declared to have been greater than those made to Moses. A thousand maxims, reputed to contain the most profound wisdom, were delivered by him, so that an entire volume might be filled with passages from his memoirs. One hundred and twenty years are assigned to his life, in rivalry of his predecessor, Moses.

Such are a few of the fables with which Jewish tradition has enriched the attendant of the self-styled "Star." Patriotism, or ambition, at once determined the Rabbi to cast the whole weight of his immense influence into the scale of the bold adventurer. "Behold," cried he in a concave of the people, "This is the Star of Jacob! The redemption of Israel is come!" And he immediately announced himself as his precursor and standard-bearer. The new leader seems to have been a man of great abilities, fitted by his address and intrepidity for the command of men. He is said to have made his way into Jerusalem on acknowledgement of his lofty claims by the exhibition of miraculous powers, among the chief of which is recorded that of sending forth a stream of fire from his mouth, supposed to indicate the flaming vengeance which he would pour upon his enemies before his face. The meek and lowly Jesus, the true Christ of God, had long ago declared, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." (John 5:43.)

The fame of this pretender spread like lightning; and two thousand men in arms are said to have flocked from all parts of the world to the standard again uplifted on the mountains of Judea. The Christians alone refused to acknowledge his assumptions, and were persecuted by him with great barbarity. Having overpowered the feeble garrison of Jerusalem, Bar-Cocheba made himself master of the Holy City, assumed the title of King, and issued coins, inscribed on the one side with "Messiah" and "Freedom of Jerusalem." On the reverse is a portion of four columns, in the midst of which is a lyre; a serpentine streets of the desolate cities.

The Romans also, according to the same authority, suffered severely in this sanguinary war; they were often defeated, and lost the flower of their armies. The Talmud have recorded the destruction of the miserable populace was such as to make the earth tremble. The Roman historian, Iulian Dio, affirms that during this war the number of those who fell by the sword amounted to five hundred and eighty thousand, besides those who perished by famine, disease and fire.

Judea was turned into a desert once more. Wolves and hyenas howled in the streets of the desolate cities.

The Romans, therefore, did not hesitate to inflict the most renowned of his command- ers, Julius Severus. On his arrival in Judea, he found a victorious enemy with fifty fortresses in his possession, and nine hundred and eighty-five villages. This able general soon turned the tide of success, and sustained his military reputation. Avoiding a decisive engagement with so powerful an adversary, he harrassed his forces in detail, straightened their quarters, captured his convoys, stormed his fortresses, and at length laid siege to Bithera. The insurgent king made a desperate stand on the summit of a craggy mountain.

The emergency was so great that the emperor at length recalled from Britain the most renowned of his commanders, Julius Severus. On his arrival in Judea, he found a victorious enemy with fifty fortresses in his possession, and nine hundred and eighty-five villages. This able general soon turned the tide of success, and sustained his military reputation. Avoiding a decisive engagement with so powerful an adversary, he harrassed his forces in detail, straightened their quarters, captured his convoys, stormed his fortresses, and at length laid siege to Bithera. The insurgent king made a desperate stand on the summit of a craggy mountain. Here he was crowned as King Messiah, and here he issued his coin.

The day on which this calamity took place, was once more the memorable 29th of Ab, the day on which the Temple had been destroyed, first by Nebuchadnezzar, and afterwards by Titus. The Jewish writers relate that the slaughter was dreadful. A greater number are said to have perished than those that came of his coin. Here he was crowned as King Messiah, and here he issued his coin.
In prison he preferred to use his scanty pittance of water in the performance of the ordained ablutions to quenching the burning thirst with which his throat was parched. Adrian ordered him to be flayed alive, by means of iron combs; a horrible and diabolical act of vengeance.

As on the former reduction of the rebellious province, so on this occasion, the common people were consigned to slavery. In the south of Judea stood a venerable terebinth tree, of gigantic size, whose existence tradition carried up to an antiquity so remote, that Abraham was believed to have pitched his tent beneath its spreading shelter, and to have there entertained the three angels who were sent against Sodom. An annual fair of merchandise from time immemorial had been held under its boughs, and here the miserable Jews were brought in droves and sold like cattle. Those who remained unpurchased here were afterwards driven to another mart of Gaza.

Some writers have supposed that T. Annius Rufus at this time ploughed up the very surface of Jerusalem; but this seems to have risen from the Jewish habit of confounding him with Terentius Rufus. It is more consonant with historic testimony, as well as with probability to believe that Adrian pursued his original design of rebuilding the city by the name of Celia Capitoline, though in so doing he would have to dig up many of the foundations of the ruined buildings. The circuit of the walls had been increased a width of 100 feet more than that of the old, but the stones of the dismantled fortifications were largely used in constructing them. The massive hewn stones that had excited the wonder of be­
icent Temple, were now employed to

price the painful privilege, not the less

bears the figure of a woman sacrificing and

over the venerable ruins, and scattering

fume over the stones of the Temple.

On this occasion, the

To Bither of Jewish history; and

levy of God, has been visited with a

Adrian ordered him to

baffled

under its boughs, and here the miserable

no longer and so strangely baffled the

search of the curious. I say strangely, be­

cause its situation in the neighborhood of Je­

rusalem, where Eusebius has taught us to

look for it, the fact of its retaining its ancient

name entirely unaltered—which has even

so long and so satisfactorily baffled the

local traditions existing among the na­

tive Mahommedans—certainly not taught, because not known, by monks and travel­
ers—contribute to form a chain of ev­i­

dence for its identity stronger than any I

have been able as yet to develop, and as I

was not prepared to expect. The importance of the subject will, I trust, excuse the di­

gression and minute detail. Having heard

of the existence of a village in the vicinity of Jerusalem, whose name appeared of

sufficient interest to justify a visit, I took

with me a Mahommedan guide, a peasant

of Ain Karim, and on Friday the 28th of

April, 1843, went in quest of Bither. Leav­ing the convent of the cross, and Ain

Malakh, on the right, and Beit Sherafat

and Saleh, on the left, I followed the deep

Wady Hannich, until, after passing the

fountains of Yello and Wellager, I found

a valley running into it from the left, which

comes down from the neighbor­

hood of Beit Jala. This last Wady de­

rives its name from the village which I

was in pursuit of. I passed the juncture of the two vallies. The first feature that attracted my attention, as I ap­

proached the spot, was a lofty hill, pro­

jecting into the valley which surrounds it

on three sides, attached to the modern vil­

lage by a rocky isthmus. On this hill my

guide pointed out Khirbet el Yebud (the

Ruins of the Jews), of which he had vol­

unteered mention on the road. Following a track down which a copious stream of

water was flowing, I came to a fountain

which rises above the village, having a

passage leading to the supposed source. In this passage I found the Sheikh of the

village, and immediately engaged his

services. On inquiring if there were

ruins in the neighborhood, the Sheikh and several villagers who had congregated,

with one voice repeated the welcome words

Kej—Kajel—Kajel, under the hill over against us. Under the guidance of the

Sheikh I ascended to it, passing on the way some large caverns in its rocky sides, in

some of which he said there was archi­
tecture; but they were blocked up, and I

could not enter them.

On reaching the summit of the hill, my

guide conducted me, without the slightest

hesitation, to the ruins of a 'tower' on the

north, near which he pointed out the re­

 mains of an 'old wall,' which he told me

had surrounded the hill. There was also a 'second tower' on the south side, the

ruins of which are very distinct, though

the masonry is not striking but solid; and

beneath this he directed my attention to

a fosse,' which he said was contrived for the fortification of this remarkable

position. Surrounded by the almost precipitous valley on three sides, the hill was by nature impregnable, except on the

south, where, as was said, it was attached to the modern village and the mountain

region above it by a rocky isthmus. This

isthmus had been cut through and a deep trench formed to guard the approaches in that quarter; and a stronger position for ancient warfare can scarcely be imagined.

Having explored the spot for some time, and made my notes, I was well satisfied with the result of my visit, and was about to commence the descent, when the Sheikh pointed to the hills behind the modern village, rising to about the same height as that on which we stood, and remarked, 'They shot at them from that hill.' Who

shot at whom, I do not know,' he replied; it was a long while ago. How should I know?

Strange that the tradition of the siege by the Romans should have been handed down to this day in this vague form; among the infidels; for there are none but Mahommedans in the village; and the Greek monks at Jerusalem, to whom I afterwards mentioned the facts, knew scarcely of the existence of the village, much less of its traditions.

The site is more circumscribed than I had supposed to expect. The wall which surrounded the hill could scarcely have exceeded a mile in circuit; but this difficulty may be solved by the sup­

position of the tower having covered the hill on whose side the modern village now stands, and the isolated hill would form the Acropolis.

The traditions of the Rabbis respecting the extent of Bether are no doubt absurdly exaggerated; but it is incredible that its whole population should have been so long cooped up within such narrow limits as those above described.

Whatever solution may be offered to this difficulty, I do not apprehend that any objections can avail to set aside the evidence which has now been adduced for the identity of this site with the Bether of Jewish history; and I have as little doubt that the high region to the south of this, which I afterwards traversed on the way to El Khudr, is describ­
ed by Solomon in the Canticles as "the Mountains of Bether," as the valley which bounds it on the east 'is still called by that name.'

We may learn from the intensity of the chastisement which had fallen upon the people of Israel, God's estimate of their transcendent crime. Seventy years' capti­
vity was the punishment of national apostasy from the worship of Jehovah; but the one instance of the Son of God, has been visited with a far heavier vengeance. Eighteen centuries of desola­
tion, oppression and contempt, have not exalted their awful sin. Robbed and spoilt, hunted like wild beasts into snares, thrown into dungeons, the victims and the prey of every oppressor, with no deliverer, no pitier, nor avenger, they remain a monument of God’s righteous ire against sin, and the truth of His holy word. “But this is a people spoiled and spollied; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth for a spoil, and none saith, Restore. Who among you will give ear to this? Who will hearken to understand this? For they are a prey, and none delivereth for a spoil; and none saith, Restore.”

Nauvoo and String Prairie

Conference met with the Rock Creek branch Saturday afternoon, and J. M. McElkinner was president. G. P. Lambert, clerk. Minutes of last conference were read and approved. Branch reports: Keokuk 43; received. Rock Creek 41; removed. Montezuma 19; received. So. Burlington 16; removed. Such report was acted on. A request for information coming from a member of the former Elwason branch, it was moved that we request for a man from the New York branch, now disorganized, to join other branches as most convenient. It was moved that the records of disorganized branches be placed in the hands of the district clerk to be by him sent to the General Church Recorder as soon as necessary corrections can be made on the district record. Bro. James McElkinner presented a report of personal receipts and expenditures for the past three months. The report was received by Bishop’s agent, J. H. Lambert, reported. Amount due church $239.69; balance due church Jan. 1888, $14.32. The report was received and an auditing committee composed of Bishops J. H. Lambert and R. S. Saltissbury and R. Lambert reported amount due church $157.55 instead of $14.32 as reported by agent. Had examined the report and admit mistakes in tabulation and admitting the possibility of a mistake on their part, the report was received and committee continued with instructions to report to next conference. A Two Days’ meeting was appointed to be held at Montrose, Iowa, October 13th and 14th, beginning at 10:30 a.m. The next conference will be held here in the spring. The district officers: Officers elected. C. Nirk was chosen to assist the chairman, H. A. Barbee as district recorder. A committee on credentials, and Brn. Hand, Shimel and McBurney on program. The branch reports were referred to the secretary and the credentials’ committee whose subsequent report was accepted by the elders. Report:-J. S. Roth, organized one branch, baptized 11, and ordained a priest; W. N. Ray, J. P. Knox, J. Sayers, Geo. Shimer, baptized 3, W. H. McCord, H. S. Saltissbury, N. Stamm, baptized 1, W. C. Nirk, W. Thompson, (by letter) baptized 4. J. Davis and W. T. Barbee. Rice and Jones, baptized 1. Parley Batten and T. R. Williams. Teachers: John Clark, John Colner, (by letter), and deacons H. Lyke, Wm. Johnson, and W. Pratt. Bishop’s Agent’s report: On hand last report $299.97; Received since, $190.35; total $490.24; paid out $244.69; balance $245.73. Report and book audited. Bro. W. F. Shoemaker was elected and ordained a deacon.

Conference Minutes

AUSTRALIA.

Minutes of conference held at Hastings, Victoria, June 16th: Conference called to order by Apostle T. W. Smith who occupied the chair by vote of meeting. E. McCork, secretary for few minutes. J. Tremembth, assistant. Minutes of last conference read, amended, and approved as amended. Report of Queensferry branch read and reports of all other branches in the district read and approved. Report of Leopold branch read and approved. The president of Leopold branch reported that unity and good will prevailed among the members. Increase of two since last report. The president of Hastings branch being absent without illness, Bro. Woolley reported no alterations. A letter from Bishop G. H. McKiernan was read, stating that unity and good will prevailed among the members. A letter from Bishop G. H. McKiernan was read, stating that unity and good will prevailed among the members. A letter from Bishop G. H. McKiernan was read, stating that unity and good will prevailed among the members. 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people who will allow me to do so. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To me, it appears that the New Testament and especially the words of our Savior are sufficiently elaborate and ready to depart in peace. Was buried under the auspices of the A. O. U. W., of which he was an honored member and from which order his excellent estate family received a handsome sum of two thousand dollars. In his own handwriting his family proposed to return to Webb City shortly to live.

MENZIES.—At Scranton, Kansas, September 17th, 1888, of paralysis, Albert Menzies. He was born December 4th, 1837. Funeral services by Elder E. C. Brand.


DIED.

MOLESWORTH.—At Birmingham, England, January 30th, 1888, after a long and painful illness, Mrs. Jane Molesworth, late of St. Mary's, Derby. She was 18 years of age. She was a Unitarian; and especially was she noted for her integrity, and she felt to be of any particular denomination, for she would go back to India simply as a Christian.

A M O R M O N L I T E R A T U R E W A N D E R E D. WANTED. F. Parker, Captain, of the ship "Albemarle," belonging to the New York, Philadelphia and Baltimore Line of Steamers, for the voyage to Liverpool, for the purpose of making an arrangement for the sale of the property in the vessel.

MORMON LITERATURE WANTED.

DUNCAN.—At San Jose, California, August 26th, 1888, of consumption, W. T. Duncan, aged 73 years. He was born June 10th, 1835, in Rhea county, Tennessee. Was baptized and confirmed in the faith of the Church in an early day. Was a living witness of the truth of the Church in an early day. Was a living witness of the truth of the Church in an early day. Was a living witness of the truth of the Church in an early day. Was a living witness of the truth of the Church in an early day. Was a living witness of the truth of the Church in an early day.

NEW YORK, N. Y.

AUTUMN LEAVES, Prospectus for 1889.

TO OUR FRIENDS AND PATRONS.

We now enter upon the second part of the new volume. Before entering upon our work for another year we wish to express our heartfelt thanks to you for your support in the past and for your continuance in the near future. We trust we shall find your expectations fully realized, and that in the coming year we shall have an opportunity of repaying in equal measure what we have received from you.

Your support has been most liberally given, and we trust we shall enjoy the same cordial support in the coming year. We desire to express our thanks for the many kind messages and letters received from our friends in the past, and we trust we shall have the same cordial support in the future.

We shall be glad to receive any suggestions or criticisms which you may have in relation to our work, and we shall be pleased to do all in our power to meet the wishes and desires of our friends.

WANTED.

We wish to publish a book entitled, "Millennial and other Prophecies," and alsocompiled with a "Treatise on the Regeneration and Eternal Development of Mankind." Address Elmer F. Browne, case Brown & Sharpe, Providence, Rhode Island.


MARRIED.

DIED.

MOLESWORTH.—At Birmingham, England, January 30th, 1888, after a long and painful illness, Mrs. Jane Molesworth, late of St. Mary's, Derby. She was 18 years of age. She was a Unitarian; and especially was she noted for her integrity, and she felt to be of any particular denomination, for she would go back to India simply as a Christian.

The slight advances which we have been compelled to make may not meet the approval of all, and yet we cannot think that any friends of the work will make this an objection. Some who have had the Magazine for some time during the past year, and who have not been able to keep up with the work, may have been pleased with it as they hoped to be, and for this reason wish to discontinue it. For reasons like these it behooves us, while we are interested in the work, to continue to support it, to put forth an effort in its behalf. Our subscription list this year ought to reach at least three thousand, and the best of the work will be reserved for these subscribers; and, if this, reached, would be a small circulation in a church of twenty or twenty-five thousand members. We make no promises for the future, save that we have now had a year's experience in the work, and that we have a number of subscribers who are looking forward to the coming forth of the next volume.

The present volume of the Magazine will be from a very rare and voluminous work, "Kingswood and the Book of Mormon," and contains a number of extracts therefrom, for which we are thankful to be able to present to the public. We wish to present it to the world, and you can pay the balance in money. You can not obtain a copy for 1889 free. If you can not obtain so many names, we will allow you 10 cents for each name, and you can pay the balance in money.

TO OUR OLD SUBSCRIBERS.

We say that it will be a great privilege and trouble to us to receive the renewal of your subscriptions before the 15th of December, as it will obviate the dropping of your names from the mailing list, and the replacement of those which in their prominence have had entirely too much place in your account. Let us thank God for this, and for our courage, for we know that God will reward each one faithfully and fully; not only for what he has done, but for that also which he had in his heart to do.

WHILE GRATIFIED

The Magazine has been in existence for some time, and has been supported by a number of subscribers who have been pleased with it as they hoped to be, and for this reason wish to discontinue it. For reasons like these it behooves us, while we are interested in the work, to continue to support it, to put forth an effort in its behalf. Our subscription list this year ought to reach at least three thousand, and the best of the work will be reserved for these subscribers; and, if this, reached, would be a small circulation in a church of twenty or twenty-five thousand members. We make no promises for the future, save that we have now had a year's experience in the work, and that we have a number of subscribers who are looking forward to the coming forth of the next volume.

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FIVE HARVEST EXCURSIONS. The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesday, October 9th and 24th, Harvest Excursion Tickets at Half Rates to the Farming Regions of the West, South-west and Northwest. For tickets and further Information concerning these excursions call on your nearest C. B. & Q. Ticket Agent, or address P. S. Eustis, General Passenger and Ticket Agent, Chicago.

COMPENDIUM OF FAITH AND DOCTRINE. A Compendium of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints has now been completed and placed in the binder's hands. It must be borne in mind that this work is issued by the Board of Publication, after having passed through the hands of a committee appointed by the Board, to examine and report upon the merits of the said committee consisting of Pres. Joseph Smith and W. W. Blair. As we have before notified our friends, this work is intended to meet a long felt want in the church, not only in Sabbath School work, but also for the use of all desiring to become acquainted with the cardinal principles of our faith and the doctrines held by the church. Some features of the work commend it most highly to the ministry.

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Then 39 pages of EPISTOLINE HISTORY. This is an outline of the progress of the Christian Church during each Century, its rise and decline, with a sketch of the ten persecutions under the Roman Emperors, from the first under Nero in 64 to 68 to that under Diocletian in 308. There is also a brief review of the chief acts and actions of the Reformation.

Then 8 pages devoted to various things, such as the times when different translations of the Bible were made, the names of missing books of the Bible, definitions of various terms, and the dates of some of the leading events in the latter day work.

In all 265 pages besides the preface and index. Width and length the same as the Book of Covenants, but about three fourths the thickness.

Special attention has been bestowed upon the classification and arrangement of the various subjects, and in these a splendidly arranged Index, gives ready reference.

The length of this Index prevents our publishing it, which would be the best way of presenting the work to the consideration of our readers, but the crowded conditions of our column forbids.

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THE SAINTS’ HERALD.

Vol. 35.—Whole No. 566
Lamoni, Iowa, October 27, 1888. No. 43.

THE REUNION.

The Annual Reunion in western Iowa, was this year held at Missouri Valley, Harrison county, Iowa, the camp being on the Fair Grounds a mile west of the railway station and business center of the city. The citizens gave the committee the use of the grounds free of charge, and arrangements were made to make them as suitable and convenient as possible. Water was abundant, wood convenient, hay plentiful and good; and supplies for the outer man provided for by booths and eating stands sufficient for the need. The police regulations were good and the force efficient. Peace reigned from first to last, with scarcely an exception. In addition to those appointed by the Reunion itself, the marshal of the city notified Bro. Frank Garner, in charge of the police on the grounds, that in case help was required to call at once on him and it would be given. We are pleased to state that there was no necessity for good order prevailing during the meeting.

The minutes of the meetings are given elsewhere, from the notes of Bro. S. B. Kibler, one of the secretaries chosen at the opening services. Bro. P. Cadwell, chairman of the locating committee, and W. C. Cadwell, of the tent committee and one of the secretaries, were present at the first; but were called away on Tuesday by business exigencies, and did not again attend. The Editors of the Herald were called to take charge; Bro. Blair was present from the opening, Bro. Smith not arriving until Tuesday; both were in attendance from that till the close.

The preaching was up to the standard in excellence, and the prayer and testimony meetings were marked by an unusual degree of spirituality. Several of the speakers and testimonies gave evidence of marked advancement in grace and spiritual growth. The attendance was not quite so large as last year, but was fair; many new faces being present. Seventeen were added by baptism; some promising young men being of the number.

MINUTES OF ANNUAL REUNION.

The committee appointed by the Reunion last year to locate grounds selected the Fair Grounds at Missouri Valley; where on October 6th at 2 p.m., the first meeting was called to order. Presidents Joseph Smith and W. W. Blair were chosen to have charge. Prayer was offered by Elder Joseph R. Lambert, after the singing of a hymn. W. C. Cadwell and S. B. Kibler were chosen secretaries. Frank Garner was appointed marshal with the authority to select a chief of police and as many assistants as he should need. Bro. Mark H. Forscutt, was appointed choirs, the meeting was then addressed by Pres. W. W. Blair; “Let us walk in the Light” was sung; benediction was pronounced by Alexander H. Smith and adjournment was had until evening at 7:30.

The order of exercises was the same as last year; prayer and testimony at 8:30 in the morning, which held until 10:30; preaching at 11, and at 2:30 and 7:30 in the afternoon; except on Sunday, when the evening service was at 7:00.

On the evening of the 6th the tent was fairly filled, and after the hymn “O, Lord, Thy people bless;” Bro. Robert M. Elvin led in prayer; hymn 471 was sung and Elder Joseph R. Lambert preached the first sermon of the Reunion. His text was from 2 Timothy 4:2; “Preach the word; be instant in season, nay, out of season; correct, rebuke, exhort with all longsuffering and gentleness.” From these he delivered an excellent discourse, which was well received. His exhortation to the people was: To the Saints to live upright, consistent lives; to the enquiring and those out of Christ, to seek the Kingdom; examine the things presented by the elders of the Latter Day Saints and make the wise choice.

At the close of the meeting the Doxology was sung; and the benediction was pronounced by Bro. W. W. Blair.

OCTOBER 7TH, SUNDAY.

Bro. Jonas W. Chatburn had charge of the morning prayer service. The usual song and prayer opened the meeting, during which many offered prayers, many bore testimony, tongues were manifest and prophecies uttered; the Spirit being with the people, a joyful season was had by the Saints in attendance.

At the hour of eleven the Saints and friends gathered at the tent and sang, “With thankful hearts we meet, O Lord.” Prayer was offered by Bro. A. H. Smith; and the morning sermon was preached by Bro. W. W. Blair from the 90th Psalm; and was a review of grounds occupied by the church, upon the main questions of faith involved in the controversy between us and the religious bodies.

We believe in the Bible, so far as it is correctly translated. As an instance of what this might mean he cited, that in one version it is stated that woman has not the right to speak in the church; but that in a later and better translation it is given that woman has not the right to rule in the church, notwithstanding she has the right to speak. He gave several citations where woman had not only spoken but had done active and effective work in and for the church of God and his people.

We believe also in the divinity of Christ. That he was both man and Christ; possessed of deity as well as manhood. We believe that the church must be organized in accordance with the plan laid down in the New Testament; viz.: apostles, prophets, and other officers, with the signs confirming the believers. No man has the right to say that any one of the ordinances is not needed. The church of the Latter Day Saints is not a new church, but the old church renewed.

We believe that all men were created free and equal, male and female, black and white, without distinction of race, color or sex. For this belief we have suffered bitter persecution. But it has been so clearly stated that no man need err. It was for this reason that in the dark hour of the late rebellion the Saints had no difficulty, or misunderstanding, as knowing that the black man must be made free. We believe that all should obey the laws under which we live, and that they should be obeyed to the letter. He read Doctrine and Covenants, pages 231 and 177, concerning the duty of Saints toward the law as citizens. He urged that in view of the declarations in our church rules of government we should be free from the accusation of being polygamous, and quoted from pages 146 and 147 of Doctrine and Covenants, in support of his statement. In the matter of marriage the church had been grossly misrepresented, giving reasons and proofs in support of the position taken. He also presented the views of the church, resulting from the teaching of the revelations of God to the church, concerning temperance, the use of tobacco and other things named in the Word of Wisdom; insisting that by reason of the goodness of God and his revelations unto the church, we were in the declarations of belief many years in advance of church reformers of the day. The move for temperance would surely triumph, and he prayed God that the time might speedily come. He urged the Saints to faithfulness in the doctrine they had embraced.

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"Jesus, we look to Thee," was then sung, and benediction was pronounced by Bro. A. H. Smith.

After coming together at 2:30 in the afternoon, the Saints sung the hymn, "I ask not now for gold to gild." Bro. Jonas W. Chatburn offered prayer. "All hail the poor and needy," was sung and Bro. Mark H. Foscutt was introduced to the assembly; and from the text, "What shall I do to be saved," as offered to the brother in charge by some one who desired it spoken from. The brother in his argument presented the saving power of God, in Christ, and argued that as it is to both body and spirit to constitute the man in his entirety, the salvation desired saved both. He quoted Mr. Robert G. Ingersoll as saying that if he worshipped a God who fulfilled a part of his promises here and a part hereafter, he could not trust him, &c.

Hymn 224 was sung and the congregation dismissed with benediction by Bro. J. W. Chatburn.

The Secretary's minutes have no record for the evening services of October 7th. MONDAY, OCTOBER 8th.

The morning prayer service was in charge of Brn. James C. Crabb and Hyrum O. Smith, and was such as to cause the Saints to rejoice in the truths of God.

At eleven, Bro. Charles E. Butterworth spoke from Paul to the Hebrews; the text, "Stand fast in the liberty wherewith Christ hath made you free." The speaker urged the necessity of each working out his own salvation; not failing because some others should fall and become castaway. Says the speaker, "We have the testimony of many to the divinity of that latter day work who have sealed that testimony in their blood in Missouri and Illinois, in addition to the testimony of the three and the eight witnesses to the Book of Mormon."

Song and the benediction by Bro. W. W. Blair.

The afternoon service was in charge of Bro. Joseph R. Lambert, and the sermon was by Bro. Charles Derry, from John 17:3: "This is life eternal, that they might know God and Jesus Christ whom he hath sent." The sermon was listened to with a close attention; the speaker was earnest and fervid, and the impression was good.

At the close two offered for baptism.

The evening service was opened by singing "Home, home shineth before us;" the prayer was offered by Bro. W. W. Blair, who also delivered the sermon, using Hebrew 12:23 as text. Benediction was by Bro. J. R. Lambert.

At the morning service, October 9th, Bro. John Pett presided. At this session, after the opening exercises seven of the members offered prayer, seventeen gave the experience and bore testimony, and seven sang in turns the interpretation of which was given. Bro. C. Butterworth pronounced the benediction and the meeting dismissed.

Bro. Hyrum O. Smith presided at the morning preaching service. Bro. John A. Davis preached the sermon; the text being 1 Cor. 12:1. The sum of the argument was that as all other things known to man were governed by and were subject to law; so man in his spiritual affairs must be in like manner subject to law, and this law as all others must emanate from God. The spiritual law to which man became subject was productive of spiritual fruits, but within the line of his gray. As the apple produced its kind, other seeds their own sort, but not until the processes of planting, growth and fruitage had all occurred. The law of God should prevail, the faith declared by Christ and not the creeds formulated by man should have our allegiance. Bro. Davis is a young man just entering on ministerial work, and his effort was good and was well received.

Benediction by Bro. R. M. Elvin.

Bro. James C. Crabb occupied the afternoon hour, from Christ's saying: "Upon this rock will I build my church," found in Matt. 16:18. The argument was that after Jesus had chosen his twelve from the disciples, he called them apostles, hence his promises here and a faith declared by Christ and not the creeds formulated by man should have our allegiance. Bro. Derry, the text, "What shall I do to be saved," was bright and clear, but on that day it rained quite steadily, deferring many near and far from attending. As it was the large tent was filled to its utmost capacity, and not a few could find neither sitting nor standing room during the preaching service. Some of the citizens of the town and adjacent country did what they could to make the meeting a success, and the newspapers of the town extended courteous in publishing fair reports of the exercises.

These reunions are fruitful in good results, both in preaching the gospel to the unconverted, and in confirming and edifying the Saints, and also in unifying and moulding the ministry in doctrine, spirit, manner and method; for the elders "teach one another the doctrine of the kingdom" as commanded of the Lord in the Doctrine and Covenants.

Besides all this, there goes out from these meetings influences mighty for good, both in allaying prejudice, and in promulgating the great fact of a restored gospel and church, arresting the attention of the public, and creating more favorable and effective manner, thereby forwarding the great work of God.

The spiritual gifts were manifest abundantly and to edification, and the Saints enjoyed richly "the spirit of love, of power, and of a sound mind," consequently there was but little "wild-fire" in either testimony, tongue, or prophecy. Some prophesied and exorted and warned and encouraged, with words of grace and searching force; others spoke in tongues and interpreted, and others sang in tongues and interpreted, causing the hearts of the Saints to swell with gladness and thanksgiving. "Truly God is good to Israel, even to such as are of a clean heart." "Thy way, O God, is in the sanctuary; who is so great a God as our God? Thou art the God who does wondrous; thou hast declared thy strength among the people." We heard of none who were not well pleased with the session, from first to last, and not a few pronounced the meetings the very best they ever attended.

The next general reunion will be held next fall in Bro. Henry Garner's grove, ten miles north of Missouri Valley and

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four miles east of Mondamin. The matter is placed in the hands of a competent committee, and we may be assured that no reasonable effort will be spared to make it a success.

THAT LETTER FROM INDEPENDENCE, MISSOURI.

Not long since the Deseret News, in its columns, a letter from Andrew Jensen, Edward Stevenson and Joseph S. Black, elders from the Utah Church, who have lately been visiting Independence, Richmond and other places in Missouri. In this letter occurs the following:

"Some years ago the Josephites invited them to appoint a committee of three to meet with a similar committee in behalf of the former, for the purpose of adjusting the differences existing between the two factions in doctrinal matters. The two committees met and the Hedrickites (so our informant stated) were given an opportunity to join the Josephites unconditionally, the small difference in their religious belief being considered of no consequence by the committee representing the Josephites. The Hedrickites, however, disagreed with the proposition, declaring that their principles were simply planning to become possessors of the temple lot, in consideration of which they were willing to overlook technicalities in point of religion. Failing in this attempt, we were also informed the Josephite faction have recently given notice that they will enter suit against the Hedrickites for the possession of the lot, but the latter say their friends are preparing to meet them, and that they will not find it so easy to get possession of the temple lot in Independence as they did the Kirtland Temple in Ohio, a few years ago."

It is somewhat unfortunate for these men from Utah other men than those from whom they receive their information are informed in regard to the committee appointed by the Josephites and the work done at the conference of the committees referred to by them in their letter.

The following letter from Richard Hill, president of the Hedrickites, in Independence, will sufficiently answer for the Josephites, so far as the offer of an unconditional reception of the Hedrickites into the Reorganized Church is concerned.

"It so happens that the conference between these two committees, one for the Reorganization, and one for the Hedrickites, or Church of Christ, was not the first effort to reach an understanding of views between them, with an idea to an adjustment and possible unity; neither of which was especially sought by the Josephites.

At a conference held at Mission, Lasalle county, Illinois, in the month of April, 1836, Elder Granville Hedrick and two others of the Church of Christ, Mr. Hedrick then being their president, attended, and at their request, Mr. Hedrick was permitted to make a statement of the views and position held by them. At that time Mr. Hedrick and his people refused to accept a portion of the Doctrine and Covenants, and two or more doctrines, tithing being one of them, as we believe; placing the dividing line in date before and up to which the revelations in Doctrine and Covenants were genuine and of divine origin, in the year 1834, just at what day or month we did not learn; all coming after 1834 were to be rejected. This was the view then stated to the Reorganization by Mr. Hedrick, and in no specific terms that the elders of the Reorganization could not entertain the proposition for a coalition. The answer to Mr. Hedrick and those with him at that time was made by Joseph Smith on behalf of the Reorganized Church, and was that the latter body held firmly to the belief in the revelations contained in the Book of Covenants as accepted and published by the church prior to Joseph Smith's death, the Reorganized Church could not and would not accept any proposition which required an abandonment of any of those revelations, and had no compromises to offer to any faction or body of believers in the Book of Mormon and the mission of Joseph Smith. That we knew of no one whom we deemed qualified by the direction of the Lord to point out those revelations in the Book of Covenants which ought to be received and those which should be rejected as unworthy of belief. Mr. Hedrick to this stated that if such was the position assumed by the Reorganized Church, and it would not modify such view, further conference between the two bodies was unnecessary.

We are not aware that any ill-feeling was engendered in either party at that conference; nor was there any occasion for any.

The consultation between the committees appointed by the Josephites and Hedrickites to which Messrs. Jensen, Stevenson and Black refer; was the result of private conversations between Mr. Richard Hill, George Hedrick, George Frisby and others of the Hedrickite brethren in Independence, and Stepen Maloney, Fredrick Greaves, and Samuel Bremkemeyer, and some others of the Josephites, all conducted in apparently the best of good nature and feeling. In these conversations the question was suggested whether it would not be a good thing for the two churches to each appoint a committee for the purpose of an interchange of views with a view to a possible agreement. The matter was presented to the conference of the Reorganized Church of Jesus Christ and Elders W. W. Blair, F. C. Warnky and S. Maloney were appointed on their behalf, and as we understand, Elders Richard Hill, George P. Frisby and George F. Hedrick on the part of the Church of Christ. At the first meeting of these two committees, held at Elder Warnky's house, Richard Hill, of the Hedrickites, alone was present on their part. The subject of the meeting was a free and amicable discussion and the positions on different points of doctrine, were stated as understood by those composing the committees. No agreement was reached. The committees separated, each reporting to its respective body, after which a subsequent meeting was held at the house of Stephen Maloney at which Bishop G. A. Blakeslee, W. W. Blair and S. Maloney of the Josephites, and Elders Hill, Frisby and Hedrick of the Hedrickites were present. Upon presentation it was discovered that the same division in date before which the revelations in Doctrine and Covenants were entitled to credit and which they were to be rejected, was held to by the elders of the Church of Christ, the date being given as 1834.

The Reorganized Church of Jesus Christ could not consent to accept such position, and the Church of Christ could not accept the whole book. The committee was adjourned with this understanding, with apparent good feelings of both sides. Nothing was said or done at either meeting that we heard of at the time to create bad feeling.

The statements made by Elders Jensen, Stevenson and Black in reference to an offer made by the Reorganized, or Josephite Church to receive the Hedrickites as its members, or Church of Christ without conditions, and that the Hedrickites regarded it as an effort to get possession of the temple lot, were matters of news to us, and to every member of the committee on the part of the Josephites, as well as to all the members resident at Independence at the time, and who knew of the conference between the two bodies. There is not a particle of truth in the statement that an offer was made by the Josephite committee to receive the Hedrickite brethren without condition; nor was there any proposition submitted by that committee to abate one item of the faith of the body, for the sake of a unity between the two. There could be nothing of the kind from the very nature of the positions taken; the Reorganization accepting the Book of Covenants as published from 1835 to 1836, and even so late as 1876, for no change was made in any of the editions of that book until the fall of 1876, when there was an edition published by the Utah Church from which the section containing many matters was expunged; and the Church of Christ, as the Hedrickite brethren call their organization, accepting the revelations given as early as 1834 and rejecting the rest. This difference is by no means a slight one; and the issues involved are not easily set aside. There is no disposition upon our part to disparage the men composing the Church of Christ at Independence; they are as entitled to their views as we are to ours; they are regarded by us as holding to their opinions honestly; their acting president, Richard Hill, is a fair-minded earnest man, who states his opinions quietly and in a kindly manner, and has the good will and respect of his neighbors. Such a man does not change his position hastily, or without careful consideration. The men who represent the Josephites are men of almost life long devotion to primitive Mormonism, and are by nature and cultivation men of kind character; they would not in any way needlessly injure or insult a fellow man because of a difference of belief, much less men of such disposition as Elder Hill.

We can scarcely help believing that the statement made by Elders Jensen, Stevenson and Black in which they attribute an
improper motive to the action of the Re-organization in appointing their committee, and some of them that were given to the wish that such should have been the motive; and a sort of gratification in the thought that possibly if the Josephites should seek to obtain possession of that portion of the temple lot now held by the Hedrickites, the latter would be more difficult to in some respect than any one in the case of the temple at Kirtland; for in the latter case there was no adverse plea, although the Utah church was notified of the action sought. We venture the opinion that when the temple lot was held at Independence, (or any other spot of earth) shall be wanted by the Lord for the accomplishment of any one of his divine designs the possession of that spot will be easily acquired by whoever the Lord may command to do a work there. We believe that Elder Hill, at least, of the Hedrickites, is of this opinion. If the work which revelation and traditional teaching among the elders seems to point out to be done in Jackson county is to be done by the church practicing polygamy in Utah, and it is so decreed by the Lord; the newly appointed Josephites or Hedrickites will be permitted to stay or hinder that work, no matter how factually, or honestly they may oppose it. If that work is by design of the Lord to be done by those holding to the views of Granville Hedrick, and now called the Church of Christ; then neither the Utah polygamous church nor the Reorganized Church of Jesus Christ will offer a successful hindrance to such work. And if it shall have been so decreed of the Lord, that the people of the Reorganized Church, who believe themselves to be the people of the Lord, and to have the best right to be known as the Church of Christ as instituted through the angel's message in these last days, are to be the people to do a work requiring the building of a temple; then in the eyes of the Hedrickites, the followers of Brigham Young, Granville Hedrick, or any other may, or can make a successful opposition to it. And we feel quite safe in saying in behalf of the people whom we represent that should the Lord require that work to be done by any other people than themselves they will not by word, or deed attempt to hinder; but will say; Amen; the will of the Lord be done! We ought to feel safe in believing in reference to those in Utah and those in Independence, Missouri, who profess fidelity, but have not Joseph Smith's sons, nor confidence in the work they are doing, that they too would feel the same in regard to such work; that if it was required at other hands than theirs, by the will of God, they would say, Amen; the will of God be done!" The temple lot originally, was an extract of some portion of the land that was occupied by the followers of Mr. Hedrick is less than four acres. The Josephites have a lot, as much within the original tract as this four acres, but not the spot supposed to have been dedicated to the building. On this lot there is in process of erection a building that when done will seat over a thousand people; and it is a perfectly safe prediction that when that building is dedicated, whether that be at an early or a remote date from present writing, it will be filled with a host of believers in the latter day work, who accept the work done by Joseph Smith as left on record by himself, and who are not willing to sacrifice any portion of their fellowship to mortals, or accept what is subversive of and destructive to the primitive doctrines found in the new covenant. They propose to do the work which they believe assigned to them of God; no matter what the opinion of the purpose of such a dedication may be. If God has designed work for others to do, let them see to it that they do that work; but this is not a day, nor a time for standing still. It is the period for work—gospel work—and we have neither time nor disposition to quarrel about elders who stand croaking in the way. "Faithful is that servant, whom when his Lord cometh he shall find so doing."

INDEPENDENCE, Mo., Oct. 7th, 1888.

To the "Desert News," Utah:—In the letter of Messrs. Andrew Jensen, Edward Stevenson and Joseph S. Black, published by you in your issue of September 25th, they represent that in the conference of the committees of the Josephites and Hedrickites, held in them, the Josephites proposed to receive those of the Hedrickites unconditionally, as follows:

"Some years ago the Josephites invited them to appoint a committee of three to meet with a similar committee in behalf of the former, for the purpose of adjusting all the differences existing between the two factions in doctrinal matters. The two committees met and the Hedrickites (so our informant states) were mise to the Josephites unconditionally, the small difference in their religious belief being considered of no consequence by the Hedrickites, and the Josephites proposed to receive those of the Hedrickites unconditionally, as follows:

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EDITORIAL ITEMS.

Bro. Francis H. Long of Decatur, Kansas, writes that Bro. Samuel Payne had been preaching in that vicinity, but the opposition combined to keep the people from hearing the word. He states that they have enough members there to organize a branch if some elder would attend to it. Bro. Long desires the address of Bro. O. B. Thomas.

Bro. W. W. Hodge of Beaver Falls, Pennsylvania, in a late letter writes feelingly of his faith in the work, and expresses his deep interest in its welfare. He greatly mourns the loss of his wife and child, each of whom died within a few weeks of the other, leaving him with three children to continue the conflict. Let the Saints remember Bro. Hodge and his children that they may be sustained and comforted.

Bro. W. W. Blair wrote from Council Bluffs, Iowa, October 15th, as follows: "Bro. Joseph Smith thinks some of attending the Shemadah conference next Saturday, the 20th inst. I am to remain west for three weeks to attend conferences and dedicate Underwood Church. The Reunion will close to-day. Held service here last night.

Bro. Albert H. Forscott returned on Wednesday last from Missouri Valley, Iowa, where he has been attending the Reunion.

Bro. H. A. Stubbins lately returned from a three weeks ministerial trip to Allendale, Missouri. He baptized two while there making twenty in all baptized
by him at that place during the past year, and a half, nearly all of whom were adults and former members of the Baptist, Christian and other churches. Many others there confess their belief in the salvation of the poor. A brief summary of the evidence is called to the bar of the court all that the use of the ordinary means of supply to the poor has been done, and the labor performed during their ministerial duties is a matter of record.

The attention of the elders and all interested is called to the advertisement of the "Elders' Diary" in this issue. Those desiring to keep an accurate account of missionary expenses and a brief summary of the evidence shall be furnished. A few strokes of the pen upon its blank columns will record all that the use of the ordinary memorandum book requires. Time and labor to note.

**CHURCH PROPERTY IN UTAH**

"The union of church and state among the Mormons, contrary to the laws and principles of this country, has been finally broken by the recent decision of the United States territorial court of Utah. By the decision of the court all that the use of the ordinary means of supply to the poor has been done, and the labor performed during their ministerial duties is a matter of record. The evidence is brought to the same conditions as other churches. Many others there confess their belief in the salvation of the poor. A brief summary of the evidence is called to the bar of the court all that the use of the ordinary means of supply to the poor has been done, and the labor performed during their ministerial duties is a matter of record.

**To us, while we view the forfeiture of corporate existence and its dissolution, with the additional escheating of the property of the dissolved corporation as a harsh, possible and extreme measure, unjustifiable, except upon the issue, fairly and justly favored by the evidence presented, that the dissolved corporation was fostering an institution hostile to the genius of the American government, and hence not only liable to be interfered with, but rightfully deserving to be suppressed by law; we can but believe that the objects of this government is permitted as a means in the hand of the Lord to chastise a people who have departed from his beneficent teaching and command unto practices clearly forbidden to them; practices which, besides being in contravention of good moral obligation to true virtue and chastity, are in violation of laws directly made to their suppression and the punishment of those guilty of them.

It may not be out of place for us to remind those who are smarting under this action of the government that the Lord has promised that when his people become evil, and will not walk in the light of his countenance (and that should be for all time), that he who would "keep the law of God had no need to break the law of the land." Had they been as zealous to observe this rule, as they were eager and willing to subscribe to a tenet subversive of all the commandments of God to the church concerning the marriage relation, no such chastisement would have been needed, or have been inflicted.

Whether the issue between the government and the Mormon church has or has not been clearly stated by the courts before, it seems to be so now, and it is this; The church in Utah, whether as a corporate body, or a voluntary organization for religious purposes, holds to a tenet which teaches its members to believe and practice a system of marriage which permits and enjoins a man to marry and live with one woman at a time, and to have as many wives as he can support and as many children as they may wish to produce; which practice is contrary to the laws of the United States; that the Mormon church did not cease the practice when laws were enacted against it; that as a measure to correct such practice and prevent its further continuance the church is implored in the court by the government upon a rule of law made by the government, which rule requires the dissolution of the church corporation and escheats its property, because of the continuation of such unlawful practice. It is now a question between the law and law breakers — which must yield?

There was a time in the history of the church when persecution raged against its membership, many of whom suffered much; but no such spectacle as one of its apostles being arraigned before the court for an alleged gross violation of the law of the land of which he was guilty, was then known. Some of them were arrested, charged with wrong doing, but they awaited trial from which they emerged free by the law. No long continued prosecution of its members for other offenses can be found in the records of the courts. It remained for this western, Utah, polygamous Mormonism to make this pitiable spectacle before mankind, and while we have warned them against the evil of their tenet itself, we have pointed to the result as inevitable; though we pity the victims under the rod, we dare not say lest it be held by law. Nor do we believe he will until these misguided men retrace the steps they have made and put away their evil, as Abraham did his.

We also publish the following editorial from the Chicago Tribune of October 11th:

The final judgment and decree of the Supreme Court of Utah in the case of the United States against the Mormon Church ends the career of that church as a corporation and relieves the Mormon people from its oppressive system of discipline. In this decision, the court has recognized the religious inclination of the Mormon sect as a factor in its existence, but has decided that the present church still upholds, under existing statutory enactments, practices which, besides being in contravention of good moral obligation to true virtue and chastity, are in violation of laws directly made to their suppression and the punishment of those guilty of them.

The decree entered to-day is a complete triumph for the government. It declares the corporation of the church dissolved; and it is clear that the voluntary religious sect now in existence has no right to corporate property except the temple block and buildings, which it uses, and the church has its property declared escheated to the government. The suit was brought about in the Supreme Court of Utah, in the name of the United States, where a receiver was appointed by the court for the corporation, and he has succeeded in collecting over $1,000,000 worth of properties of the corporation and by individuals who were members of the corporation who intervened on behalf of the incorporated Mormon sect as successor to the property to belong to the government by the decision of the court. It remained for the court to decide that the present church still upholds, under existing statutory enactments, the doctrine it professes can be called religious. It may not not be out of place for us to remind those who are smarting under this action of the government that the Lord has promised that when his people become evil, and will not walk in the light of his countenance (and that should be for all time), that he who would "keep the law of God had no need to break the law of the land." Had they been as zealous to observe this rule, as they were eager and willing to subscribe to a tenet subversive of all the commandments of God to the church concerning the marriage relation, no such chastisement would have been needed, or have been inflicted.

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The receiver appointed by the courts for the church corporation under the law, by which all its personal property has become escheated to the government, has collected over a million dollars' worth of property. By the same law this property now belongs to the Government and must be devoted to the educational uses of the people of Utah. There is a poetical element of justice in seizing the wealth which this church has unjustly wrung out of its ignorant and superstitious members for the maintenance of polygamy and the perpetuation of a system of corruption and depravity to the organization and maintenance of common schools, whose teachings will do as much as, perhaps more than, any other agency

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to expatriate this degrading, debauching, un-American practice, and which will send out a generation of monogamists and enervate the good government. The appeal to the United States Supreme Court will not benefit the Mormons' case, however hotly they may contest it. The learned Judges of that court will sustain the law, and the new Chicago Chief Justice with his large and blooming family is a conspicuous monogamist's case, however hotly they may contest it. Power has gone forever.

Mother's Home Column.
EDITED BY SISTER "FLANCIA."

"I pray the prayer of Plato old:
God make thee beautiful within,
And let thine eyes the good behold
In everything save sin!"

PREACHING TO PARENTS.
The Oskaloosa Herald reproduces a solid sermon to parents in the statement that thousands of the brightest and handsomest parents in the world turn their daughters out in society to drift about in the snares and traps lying so thick about them, letting them go out with young men of doubtful morality, going to balls that take up nearly the whole night, and keeping as late hours as they please, and with whomsoever they please, and then are horrified when they are awakened to the fact that their girl, that they sent out all innocence and trust to cope with the world, has fallen a victim to some scheming but polite, sly, not the last, that ruins her. And nine times out of ten that first step the watchful, careful eye, not the last, that ruins her. And nine times our children are seen taking this first fatal step. Girls are seen taking a clandestine letter; at others in long and late walks at night in secluded places, terminating in a supper somewhere at which wine adds fire to a cloud over me, a heavy load, and I could not rest in its burden. Again I looked over the room and said, "It seems so real that on awakening I had hard work to persuade myself that it was but a dream. I will give it to you.

I first remember approaching a large dwelling, and was told on my arrival that some mail awaited me. I replied that I had been expecting a letter from Sister Walker, and hastened on. At the steps I saw many sisters gathered together as if in waiting, and as I met them I shook hands and talked with each one. One young sister, holding a small child by the hand, said: "I have not yet sent in my name to the Prayer League; but at last we have begun having family prayers every night and morning at home, and my husband and I are doing on our family at meals. This is quite a step in advance for us, and we couldn't have this a step less kept in each branch of all those who would do even that much? The branch officers could urge the necessity of these things upon the young of our branch, and I am sure they would be nearer to God if they would perform them." I said that I saw no objections to such a list, and would accept it.

BY and by they all departed to their homes, and I bethought me of my letter. I found it and saw it was a feast of good things from Sr. Frances, consisting of scraps of poetry, extracts from papers, and her own precious thoughts. But I was somewhat weary mentally, and thought I would look over the house before reading it. I came to room after room and passed through hall after hall but found nothing but bedrooms, etc. Finally I exclaimed, "What is the parlor? There is surely a parlor somewhere?" At this I turned into a long hall from which opened two doors on the right. These I knew to lead into the room I sought, and I turned the handle and went in it. The western sunlight softly filtered by shutters and curtains, lit up with mellow light the most beautiful room I ever saw. Of large dimensions and beautiful proportions, it seemed to me mankind had never before attained such perfection in length and breadth with height of ceiling. The walls and ceiling were rightly and tastefully frescoed, the windows were draped with finest curtains; beautiful crystal pendants and richly painted glass boxes covered the spaces between the windows; and the most beautiful furniture and carpet, perfectly harmonizing with the rest in color, filled the room with beauty and richness. As my vision gradually comprehended the whole, I explained almost breathlessly, "How perfect!" Just then, so low as to seem spoken at my elbow and yet coming from the other end of the hall, came a beautiful voice, saying, "These are vanities with which the rich surround themselves. Intuitively I knew it to be the voice of the Spirit, but I was astonished at its burden. Again I looked over the room and said, "It seems to me perfect." And again came that still, small, pene-
trating voice, with a plain emphasis on the word vanities, “These are vanities with which the rich surround themselves. This building [or room, I forget which] cost $20,000; money which belonged to the poor of my church.” Instantly I saw how necessarily it all was, and how much better the money might have been spent; and solemnly rebuked in spirit I shut the door, resolved never to look at the room again. I then went back to my letter, and wondered if I could find a room in all the house suitable to read it in. I opened a door and scanned the contents of the room before entering. It was a bedroom, with smooth, white, plastered walls, plain dark wood work, and a large window at the upper end. In one corner was a plain bed with a home made covering over it. At the side of the bed was a small table with candle on it, while at the foot was a low box trunk. A closet for clothing opened out of the room, and two chairs with a mat in front of the bed completed the furnishing. I there with nothing else to distract the attention, but borrow all. My eyes are so weak and sore I was a lowed out of the room, and two chairs with a mat seemed a long time; for they sometimes hurt me, for his kindness and love in bringing me into the first Baptist when he said, “There is no so bright, so glorious gathering, and may the good Father speed the true Holy Ghost religion.”

Dear Sisters:-I do not take the church paper, but borrow it sometimes to read when I read at all. My eyes are so weak and sore that I read but little at a time. I almost envy those who are able to keep all the papers and read them. I was baptized by Bro. Nunley, July the 8th, and of the Baptist church, but I soon saw that my time to increase its numbers daily by new arrivals, and this is likely to be the case for the next four days or more.

Between eleven p.m., last night and six o’clock this morning, we had a copious, quiet, and much needed rain. To-day is cool and beautiful, and the Saints and friends are cheerful and happy. We have never seen the Saints more united, confident, resolute and charitable. The prayer and testimony meetings are quite free from “wildfire” or mournings over the dead past. All seem willing to leave those things which are past, and press on to those which are before, “ever looking unto Jesus.” The Saints are growing in wisdom, grace, and unity, as also in numbers and influence for good, and in spiritual understanding and power. These reunions are proving rich and mighty in divine fruit.

The SAINTS’ HERALD.

In Campbell near Missouri Valley, Iowa, October 10th.

Our meetings thus far, though not large, have been most excellent in their order, doctrine, and spirituality. Five were received into the church by baptism yesterday afternoon. The camp continues to increase its numbers daily by new arrivals, and this is likely to be the case for the next four days or more.

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I

Warren, Ohio, Oct. 14th.

Bro. Jospeh—While the autumnal equinox has thrown us its signal on nature's pedestal, and the glowing roses, proud dahlias, queenly camelias of nature, we were impressed as to the time lent of perfume, have anticipated the change; have drooped in silent submissiveness to the play tender flowerets that shall bloom in unfading pulpits, each leaf a book, are rare sources of grown with thorns and brambles, for Bro. Brown flower, has been chilled by the icy breath of to tie her up and fight the whole crew. Talk has just now appeared from surveying the field, the altar of dusky superstition, and have med eye should have touched and moved a stone, the play of men undermine and contravene the principle of free government? We simply ask comparison in the spirit of the times. Described nostalgists of the dark dead centuries of subjection and oppression ascended to thorns due to a protracted freedom, from the fiery roof of their own dwellings in the dark tempestuous night. And the followers of every faith not ciled under a free realm, as instanced in and the followers of every faith not borderd by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud free borders by analogy; but on last Sabbath the meek breast, existence ignored. This same night. And the followers of every faith not boarded by the proud

At evening, great liberty being given in the proclamation of truth, we opened the door of the kingdom. The events were not strictly simultaneous, but when they turned out, God turned In, and the above number are for the kingdom. Not feeling at ease because the struggle were driv- ing God's prayers from their hearth-stones, and in- tent on crushing down right, we procured the Town Hall at Center Bezetta; circulared and hoped, yes and prayed, but now those fine-spun fibres were daring through the air at every angle, and another catspaw is hailing the chest- nutes out of the embers for the monkey—closed doors again.

Ah! isn't that "closed door" an abbreviated term? Isn't it going to fertilize literature on the page of history in subsequent generations? Will the advocate of freedom—Americanism—fifty years hence look back with pride and patriotism to the afternoon, yea the repellant death bed of the nineteenth century?

Wish, the wildly malicious thunders, the horrific misrepresentation and cool falsifying that have been prominent in this part, are almost sufficient to cause the bronze statue, "Liberty Enlightening the World," to weep through its granite pores and draw down the dark curtains of cloud as a veil to hide its face. I must confess that nothing was more brilliant than the subterfuges of Themistocles and Solon, the crank of ancient freedom, would again dedicate as tribute to this republic a block piled from the glorious old Parthenon, should tidings of this denial of inalienable rights, lash her borders by the proud free waves. "We simply ask comparison in the spirit of the times. Described nostalgists of the dark dead centuries of subjection and oppression ascended to thorns due to a protracted freedom, from the fiery roof of their own dwellings in the dark tempestuous night. And the followers of every faith not boarded under a free realm, as instanced in

When convened, they were amazed by the beauty and strength of the proceedings, and were impressed by the knowledge and eloquence of the speakers. They were convinced that the principles of liberty and equality were indispensable to the well-being of mankind, and they resolved to uphold them

They taught that freedom was a right inherent in all human beings, and that no government could rightfully restrain this natural right. They declared that the Bible was the foundation of their beliefs, and they used its teachings to support their argument for the sanctity of individual freedom. They spoke of the heroes of the past, such as Themistocles and Solon, who had fought for freedom and had been martyred for their beliefs. They cited examples of how the principles of liberty had been violated in the past, and they warned that a similar fate could befall the country if the principles were not upheld.

They urged their listeners to stand firm in their commitment to freedom, and to resist any attempts to undermine it. They spoke of the importance of education in the preservation of freedom, and they called for the establishment of a system of education that would teach the principles of liberty to the young. They also spoke of the need for a strong, independent press, which would serve as a check on the government and would ensure that the principles of liberty were upheld.

They concluded by calling for action. They urged their listeners to join the struggle for freedom, and to work tirelessly to ensure that the principles were upheld. They ended by saying, "We must be the change we wish to see in the world. Let us stand firm in the principles of liberty and equality, and let us work together to ensure that they are preserved for future generations."
of a sacred character from whence it may derive some permanent good and substantial bliss. Many good men in this region, even if the name is a synonym for all that is bad, are with those who are casting the dark old superstitions of Babylon to the bats, and are erecting the standard of the New Evangel. The work is onward. The newly baptized have been confirmed, and are rejoicing in the light of the gospel of peace, while “Babylon trembles for her loss.”

Yours in hope,
LEONARD SCOTT.

FARMINGTON, N. H., Oct. 8th.
Bro. Joseph.—Bro. Sheehy and myself arrived here from Lisbon Falls, Maine, on the 4th. Our meetings at Orland closed with a good audience. Indifferent success at Tannent’s Harbor and vicinity, where we found Bro. Greene working away, but storms and other causes hindered large audiences with one exception. At Lisbon Falls the way seemed not clear. Perhaps a more favorable opportunity may present itself.

Upon our arrival here we sought for and found the home of our worthy and esteemed Sr. Rich, who died an honor to our cause, and at whose place we are now sojourning, comfortably cared for. We had not been here two hours before we learned that two “Mormons” had come to town and when I reflected that our mouth had not been opened to any one, it became a matter of interest as to how the devil was enabled to so promptly anticipate trouble in any part of his domain. We have found out already, however, that he has here as elsewhere, a tolerably well established agency, and that his principal agents everywhere wear the same badge and collar and are quite easily detected by the signs which the Savior has furnished us.

Friday evening, after a good deal of running around, we secured the Armory Hall by paying for it one dollar per night and extra for gas. A mixed audience of about fifty, mostly curiosity seekers, greeted the first effort. I believe, to represent the interests of the Reorganized Church of Jesus Christ in the old Granite state. The results so far have not been very flattering; small audiences, bad weather, great political excitement, religious indifference and other causes conspire against us. If people are to be humbugged they of course want it to be in the way that is fashionable and popular, and as the idea is gaining ground in as well as out of the churches, that religion as taught by past experience is very largely something other than it claims or can be maintained, it becomes a large, tedious and oftentimes thankless task to even undertake to show to such a people that the kingdom of God does not come with sensual observation, or that the reproach of Christ will never, until he shall come bringing his rewards with him, be taken from those who are called and have the courage to follow him through the bloody inquisition.

And if to be a partaker of a glory that seems to the rational mind, as interpreted by the doctrines of men, mostly fiction, largely unreal, they shall be obliged to be a partaker of Christ’s sufferings and submit themselves to anything like the discipline enjoined by the one that they so easily and cheaply call Lord, and the ostracism which if they will most certainly avoid the straightness, the unpopular way which only those who earnestly and in all sincerity—and not with lip service are seeking for.

Bro. Heman Smith once said that it was hard to preach this gospel, but harder not to do it.

Of either service with me this is certainly true. The cross of preaching with me lies in the fact that my physical infirmities make it so heavy at times that I fear I may lay it down, but I dare not, fearing the consequences. But I truly long for rest and succour from bodily pain and affliction. I am so glad however that I have found a Savior and an everlasting friend, in whom I trust for comfort and hope, and I hope which shall be accomplished “when he who is our life shall appear.” For this I want to work and expect to suffer all that God wills that I should suffer.

A fine audience greeted us last evening. Rain came on again, however, and it seemed as if the clouds would never dry. A month later would have given us a cheap hall, better and uninterrupted service, and freedom from the intense political excitement now centering in New Hampshire. We have succeeded in stirring up our Adventist friends, however, who are quite numerous in this country, and they do not seem to take kindly to a disturbance of the monopoly they have enjoyed in criticizing and challenging other sects; so that we are not real certain whether we shall leave the town upon two rails or one. At any rate they have a chance to show up or shut up; but they probably will do neither. A discussion would enliven things and institute a comprehension that might prove odious to somebody. That they are one of the daughters of their mother with whom they do not seem to be really so well acquainted as they may have imagined, is proved to our minds by the readiness with which they join in “union meetings” in company with these—to use their own expression—“harlot daughters of an apostate mother,” when ever the true servants of God are heard calling

“Come out of her, my people,” as was the case last evening. Divided among themselves, agreeing only in opposition to the truth as it is in God, they are ready to urge common war against the Church of Jesus Christ and his apostles’ ministry—always and in all places. For my part, it seems to me that these later progeny and offspring of this abominable woman betray less of that charity that rejoiceth in the truth and more of the spirit of meanness, opposition and persecution, with all the advantageous lessons of past history by which they might, if disposed, profit, than some of the elder daughters of the household of Satan. “Tell it not in Gath, publish it not in Askelon.” Shall we not? Let the truth come though the heavens fall, said Maximiilian. Shall we be so over-wise as to spend too much time in presenting the truth as it is in Christ Jesus as given in his word to us in the Bible, Book of Mormon and Doctrine and Covenants, always of course drawing plainly the line between men and principles? I believe that it is written that “Babylon shall fall.” Whatever approximate good she may have accomplished, surrounded by other kindred or heathen influences, the day of her service for good is past. God, the Most High, has established something better. “Come out of her, O my people!”

M. H. BOND.

GOLDFIELD, IOWA.

Dear Herald:—Although it has been but a few months since I united with the Church, yet I can truly say that I am not ashamed of this gospel. I am the only believer in this gospel in this place. I first heard it while living with my parents at Buchanan, Michigan. The more I meditate upon it the stronger becomes my faith, and I thank God that he has made the truth known to me. On the third day of June last, my dear sister and I were led into the waters of baptism by Bro. John Shook and were confirmed by Elders Cyrus Thurston and R. Atlott. I am striving to enter in at the straight gate, while my hope is that my faith will be in the good sight of faith that I may wear the crown. How faithful and kind is our Father in heaven to those who trust him. No good thing will he withhold from them that walk uprightly.

O, may God be pleased to spare my life to meet again with the dear Saints in Buchanan. I know that their prayers ascend in behalf of their lonely sister. I ask the prayers of all the Saints that my dear husband may see the light and be brought into the fold before it is too late. I wish to relate a dream that I had shortly before I visited Michigan. It seemed as if I was at a neighbor's, when a great storm arose and all went out of doors to watch it. The clouds were black as night, and as I looked up a bright spot appeared as if the sun shone through; then out came a beautiful white hand which seemed to float down toward me until, as I looked up at the bright spot again, the hand was white and kind. I saw the hand, and thought it was to give me some assurance of my delivery. I felt a great light of faith that I may wear the crown. How faithful and kind is our Father in heaven to those who trust him. No good thing will he withhold from them that walk uprightly.
Bro. Jackson was taken ill and went home. Some time afterwards his family arrived, finding him at the door unconscious. Bro. Roth was sent for and administered to him, when he commenced to sue and, next day was up and around. The labor here was not in vain; four were baptized and more are ready. I have been thinking that for the safety of Bro. Roth, it would be well to have him attended by a body guard. At one time during baptizing, a man tried to borrow a revolver to assassinate him, but as no one carried such dangerous weapons, he was not able to procure one. He offered it, but that would bring him in too close contact, and Bro. Roth’s life was spared, only to be pounced upon by one of the gentile sex. He came out without a scratch, something remarkable. He is now warned that if he baptizes a certain man’s wife that he can expect to lose his life by being canon to death. Elder Roth says he is not afraid if the women will leave him alone. Ever hoping for the good of the Saints, 

JOHN W. SUTTON.

BANDERA, Texas, Sept. 20th.

Bro. W. W. Blair.—I have just finished a discussion with two Christian (Campbellite) preachers at Pipe Creek, Texas.

First proposition—Resolved, That the signs denominated in Mark 16: 17, 18, should follow the believer.

Currie affirmed; King denied.

Second—Resolved, That, guided by the Spirit of God, the apostles and prophets of God, as recorded in King James’ translation of the Bible having given a full and complete, or all revelation from God to man necessary during the gospel dispensation.

J. A. King affirmed; Currie denied.

The debate opened September 15th and was to continue four days; two days to each proposition, and two sessions of two hours each per day. I followed the line of argument on first proposition, following: God’s words fail not (Isai. 55: 11); Jesus had commands from the Father and had to abide by them. (John 12: 49, 50). He sent others as he was sent, (John 17), and the same blessings he asked for them (John 17); extended to others, Acts 2: 39; Mark 16: 17, 18, &c. Verified Acts 8: 17; 19: 6; 10: 45: 9: 17 and 1 Cor. 12th chapter. Also showed two states of perfection were taught; one by obedience to the word of God in any age; the other when we “are changed into the image of Christ,” and will “know as we are known,” &c. First; Gen. 17: 11; Lev. 11: 44; Matt. 5: 48; Col. 4: 12; &c. Second; 1 Cor. 13: 10; 2 Cor. 3: 18; Phil. 3: 19-17, &c. That “the perfect” thing, or time has come, for the gospel law was just as perfect on the day of Pentecost as the time of collecting and compiling the manuscripts so as to make the Bible, &c. The one who met me first, received news from relatives regarding the discussion, and being of a sorrowful nature, he chose to give his “part and lot” in the matter to one Mr. Turner, of same faith, before close of second day. Some of my friends objected; said they feared he was too much for me, &c. That I had plenty of help and was not afraid; so we met. He finished the first proposition best he could, and, of course had a sure thing of the second. He proceeded by showing the “will” was finished and all had been revealed; “And not to the book of Revelations,” &c. I showed a falling away, (Matt. 11: 12; 2 Thess. 2: 3; Rev. 19th chapter, &c. Gospel to be restored, (Rev. 14: 6). Angel to a young man, (Zech. 2: 4. 5.) Also that Israel were to be gathered by “hunters and fishers,” &c. (Jer. 16: 14-18). By a covenant, (Rom. 11: 27; Jer. 31: 31-35, &c.) (To put His Spirit in them. (Ezek. 11: 19). Set Shepherds over them. (Jer. 23: 14, &c.) They tried to show the “perfect time” had come, and that Israel was gathered under the spiritual reign of Christ (?). Mr. Turner, in his last speech, got into Jerusalem with the walls down and never got out. Thank God victory was ours! I never had such liberty and victory in life before. All closed in good humor, and Mr. King brought himself and wife home. He acknowledged that much of my arguments were not answered, and is now investigating. Mr. Turner only used one day on second proposition.

Some, who have been bitter against us, told me they had fought which they knew nothing about and never would do so again. Mr. King thinks Mr. Turner got enough experience to hold him awhile. He says he has also taught him a lesson. I believe God will bless Mr. King, for his honesty and feel that he will be guided into the truth. I would have let another send account of debate, but the Saints did not live near, and were too busy to attend. Four have joined and others near the kingdom. Allow me to say, if I understand aright, that men should not be confirmed immediately after baptism, unless well informed in “the doctrine.” (Doc. and Cov. 17: 18). And I also believe that a confession is implied, if not taught, in the following: Romans 10: 9, 10; Doctrine and Covenants 17: 7. I believe that a departure from the rule brings confusion, and I know by experience that a hasty confirmation is sometimes regretted, as also hasty baptisms; sometimes by one and sometimes by both parties. Will some one please write about this and thereby let us come to a better understanding.

I feel well in the work and expect to give my entire time to its interests this year. Some talk of sending for another man to meet us. Ever praying for the redemption of Zion, In truth yours, J. A. CURRIE, J. P.
also seem to think well of him, and well they may, for he is a noble brother and fellow laborer, and zealous for the cause. May God's blessing ever attend him. I preached twice in the last branch where I left Bro. Moore and made my way to the Central branch in Robertson county, in this state. Found it getting along as usual, and after transacting some business in the branch, left for home, finding the family well. And now I am attending to domestic affairs preparatory to starting out again to preach and visit the branches in the district before conference, which meets at Cook's Point. Friday, November 9th. Hope to meet all the elders and officers of the branches in the district and as many members as can attend. In bonds, E. W. Nunley.

HARRISONVILLE, Mo., Oct. 12th.

Dear Herald:—On the 6th of June I traded my property in Independence for a farm of two hundred and forty acres about thirty miles south of Independence, and five and one-half miles west of Harrisonville, Cass county, Missouri. I think I did well, for we have a fine grain and stock growing country. Improved farms are rating all the way from twenty-five to forty dollars an acre. Bro. H. H. Robinson labored here a while and baptized eight, but owing to calls for preaching elsewhere the appointment was dropped for nearly a year, until I moved my family here in June, and since then I have held forth the first Sunday in every month, so the work is reviving.

Bro. A. Lloyd who was appointed to be my col­ laborer has not been able to arrange his affairs until of late. Two weeks ago we started with team and buggy for a trip into Kansas to look out new fields. Five miles south of Belton, Mis­ souri, we found two families named Fraze, and Gifford, who once belonged to the Hedrickites but who had lately joined the Whittmerites, except Mr. Fraze. Here we left an appointment for October 5th, thence we drove to Mr. John Eccles in Johnson county, Kansas. His wife was baptized by Bro. Lloyd some nine years ago, and here we received a hearty welcome, and after our conversation, Mr. Eccles remarked that the doctrine was altogether different from what he had expected, and he would make arrangements in the near future so we could open the work there.

From here we went to LaCygne, Linn county, Kansas, to visit some partakes who claim to be preaching the four first principles of the gospel but reject all the books except the New Testament, also the mission of Joseph Smith. They claim wonderful power in healing the sick, speaking in unknown tongues, prophesying, etc.; they also claim to have made arrangements with them for appointment at any time that we saw fit. While here the Spirits said to us that if faithful we should gather out some that had been deceived. We were gone five days on this trip, traveling a distance of about one hun­ dred and fifty miles, but returned in time to meet our appointment on the first Sunday in October at the Rockford School-house.

On Monday last we went to meet our appointment five miles south of Belton. Sr. Lloyd ac­ companying us. On our arrival I learned that somehow or other the impression was out that I was a Baptist preacher from Harrisonville, and so they had made arrangements for us to preach in the Baptist Church, so we found it well lit up and a fair sized congregation awaiting us. We occupied and at the close took a vote as to whether they wanted preaching the next night. The vote was unanimous, and after the meeting we learned that we had given general satisfaction. One of the most prominent men of the vis­ itory remarked that it was the best sermon ever preached in the house. We occupied three nights and at the close Mrs. Frazee remarked that she had received more light from our efforts, than she had ever before and was tired of living on the husks, but wanted the corn; and as evi­ dence of her sincerity, she bought a new hymn book and signed for the Herald. To morrow we go to Pleasant Gap, Bates county, Missouri, to hold forth in the the Union Church near that place. Since the April conference I have labor­ ed at Taborville, Eldorado Springs, Rich Hill, Shoketown and Rockford with good success. The work in the Independence district is prospering under the faithful and wise super­ vision of Bro. I. N. White. At no distant day I expect to see a large ingathering; prejudice is giving away fast. But sometimes I think that the devil has mustered every foul and unclean spirit under heaven on the land of Missouri, but by the help of the Lord I feel the victory will be ours.

In conclusion I will say that after an ex­ perience of five years in Independence, I think that many of the Saints there could better their con­ dition by coming down here and farming for a living. The crops are generally good. Corn will run from forty to eighty bushels per acre.

Yours for the truth,

EMSELY CURTIS.

THE SAINTS' HERALD.


Bro. Joseph—I left home the 17th of last month for Cheney. Made one new opening six miles north of Reese, and left a good interest. I shall visit there again soon. I have been holding Sunday school meetings here the last three weeks and the interest is good, with just enough opposition to roll on the good work. Yesterday I baptized a lady, and some that witnessed her baptism could not refrain from shedding tears, as much as to say, I believe the work. Another lady asked consent of her husband to unite but was refused, although he could give no reason therefor. His name is Samuel McDermid. He stated that at one time he asked Colonel Bidamon where Joseph Smith's wives were. Mr. Bidamon pointed to his wife, who said, "Are they there?" He then said, "Is that all?" His answer was, "Yes, sir; that is all the wife he ever had." Mr. McDermid is much respected, and has friends on every side. We do not understand why he should oppose his excellent wife in securing her eternal happiness and peace with God. However, all things work together for good to them that fear God.

Bro. Frank Hastings will carry on regular prayer meetings.

Yours.

E. DE LONG.

Communications.

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

A LETTER IN DEFENSE OF THE GOSPEL.

BY SR. ELLA A. MILLER.

LITTLE SIOUX, Iowa,

May 6th. 1888.

Dear Sister Della:—Your kind letter received last Friday evening.

Sister Hyde brooked no delay in sending your Herald to­ day which contains a letter from my sister Violet Jordan, in which she says: "There is nothing so grand as giving up the pleasures of this world, in order to serve the Lord, and for the enjoyment of this great latter day work, although we are des­ pised by the world, we know if we do our duty and our hearts are filled with love for God, that we are precious in his sight." I am glad she has the courage to endure the revilings of the worldly, and their false sayings, and I hope her faith will never be shaken by such idiotic vaporings as some peddle. Many do so ignorantly and many do so wilfully, but we have a blessed promise of the Savior's, in Matthew 5:11, 12. These are plain facts.

In Matthew 24:15, Christ, in predicting what signs should take place not long be­ fore his second advent, comparatively speaking, said of the prophets, that their enemies will deliver them up to be afflict­ ed, and would kill them, and that they should be hated of all nations for his name's sake; for bearing the testimonies he would send them to bear.

He also foretold that many of their en­emies,—the different denominations,— would become offended and would betray another. You know they are pulling and hauling all the time, yet they are one in persecuting the Saints.

At the period of time when the Lord has prophets at work, false prophets will also appear and deceive many. This is like all the rest of Satan's work, for he always says that God does not mean to do what he says he will do.

There can be not a false, a counterfeit of anything, if a genuine does not exist.

We would have no fear of receiving a counterfeit dollar, if there was not a genu­ ine dollar in existence.

If silver dollars would no longer be used we would not need to "beware" of counterfeit, or "false" dollars.

On the other hand, if genuine dollars are in use we will have a means given us by which to know them. Counterfeits do

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not have the same ring, or sound, when thrown on a table or counter that the genuine have. They may have a coat or "cloak" having the appearance of silver, but "inwardly" they are full of worthless metal.

We see the need of a rule of some kind by which we may test them, and not be cheated out of the genuine dollar, or prophet of God. Why did Christ explain so definitely how to "know" a prophet of God from a false prophet?

Christ foretold that which was commanded him of his Father, and he would not lose his time so worthlessly as to talk of something that would never be of any use.

Your answer at present, perhaps, would be, "if we are to know them by their fruits," that, the Utah Mormons are the "fruits." Why did Christ explain by which we may test them, and not be misled by a prophet of God? Why did Christ explain by which we may test them, and not be led astray by a "cloak" having the appearance of silver, but "inwardly" they are full of worthless metal.

The Book of Mormon is a record which was kept by them, handed down from father to son as a legacy.

The same reasoning holds good against the doctrine of polygamy, for if they, the followers of Brigham, believed Christ they would not have departed from his gospel as Joseph taught it to them.

I will quote from his doctrine, as it is in one of his writings. I send you from which I copy it.

"We believe that one man should have but one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

This you will see by the article from which I quote, was taken from the book containing Joseph's revelations, which was printed two years after Joseph was murdered by that merciless mob.

If Joseph had taught or received any such revelation—"as Brigham Young falsely tried to lay upon him in order to clear his own filthy skirts—"would they not have expunged the above quotation at the time of publishing, instead of waiting seven years later? They did expunge it no less than seven years later, doing so nine years after his death.

The New Testament declares that some who wished to find fault with Christ, said that he was a wine-bibber, and a friend of publicans and sinners, and that he cast out devils by Beelzebub. Mere assertion is not fact; hence it is misleading.

The statements that the Savior Jesus and the Prophet Joseph, were not sent to fulfill divine missions does make it so. Perhaps you do not know what the Book of Mormon is. I will try to briefly sketch its contents, as I have read it from the first page to the last:

1st. You are aware that this country—America—was once or twice inhabited by civilized people before it was discovered by Columbus, and that when he (Columbus) discovered it, the "flowers red men" flocked down to the ships.

2d. With all the wise men since that time they can not fathom the mystery of how those people came to be here and who they are. There is no way of finding out, unless God should reveal this, the "flowering red men" went to their servants the prophets. —Amos 3:7. He has sent those people here and he must keep his promise, or his word is not good for anything.

3d. Do you believe those people lived here all that time, (as relics are being found every year, of their remains), without the knowledge of the Father and the Son? You would have to admit that He was a "respector of persons," if you think they did, and that is contrary to the Bible.

The first people that inhabited this part of the globe were called "fereites." They also kept a record of their doings, and this record was apparently accidentally found by the second people who were called "Nephites.

The first were commanded of God to build vessels as he directed them, and they did as Noah did, that is, they obeyed Him. This was at the time of the confusion of tongues, as God told them to be saved to obey Him. The last named was as long as the Jaredites were.

Their record was kept by each person, it is divided into "books" named after the recorders. The last named was Mormon, and he named the record the Book of Mormon. His son was the last living except those who become wicked and wild. They (the Indians), destroyed the last of the white people, and become so wicked that God put a skin of blackness upon them, and allowed them to eat the raw flesh of animals, etc., as a curse upon them. When they came to America, they brought with them the record of their progenitors, "Moses" and part of the "prophets."—The Old Testament Scriptures.

They were literal descendants of Joseph who was sold into Egypt. Their record was not lost, unless God allowed it to be destroyed. When the Romans took over Egypt, they followed it and of their temporal affairs, generally; also of their form of worship, and that we find to be exactly as the Bible teaches. It is, therefore, another evidence of the divinity of the Bible. They left Jerusalem about A. D. 400 B. C. and were destroyed about A. D. 400.
In St. John 10: 16, Christ said that he had "other sheep which are not of this fold." (at Jerusalem), "they" (the other sheep, "Israelites") "shall hear my voice." They are not the Gentiles; oh no, for they never heard the voice of the Lord, but they were the descendants of Nephilim--men's shoulders which was grievous to be borne. They had not the spirit and they that repent not, they shall have no part with the Lord. They are also going to become a multitude.

We will now see what Joseph's blessing is by going to the 49th chapter and 22nd verse. "Joseph is a fruitful bough by a well, [ocean] whose branches [descendants] run over the wall, [over the ocean]. . . Unto the utmost bound [the farthest ocean whose branches run over the wall] of the everlasting hills, they [the blessings] shall be upon the head of Joseph and on the crown of him that was separate from his brethren." The Nephites were descendents of him that was separate from his brethren, therefore the blessings of this latter day work and Book of Mormon are on his head. This needs no comment but is very plain.

Now turn to Ezekiel 37th chapter and 16th verse. I shall first lead you to Ezekiel 37th chapter and 5th verse, to "ask of him" to allow me a portion of his Spirit of inspiration to guide and teach me what to write you; dinner is over with and the doctor gone to his office, and I will explain that passage in my own way, I never heard it explained in this way before. I will in fact explain it as I hope.

I will leave you to draw your own conclusions from the above quotations after I quote one little passage of Scripture—"Men do not put new wine into old bottles." Now, I presume you would have me refer you to the Bible supporting this latter day work. It will make my letter longer than I wish to weary you with, but as we wish our "discussion" to be brought to a close soon, I will refer you to a few, and if they are not enough, you may tell me so in your next.

I will commence by quoting two passages of Scripture to be kept in mind—"Surely the Lord God doeth nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7, and "Behold the former things are come to pass and new things do I declare; before they come to pass I tell you of them."—Isaiah 42: 9.

Now turn to the forty-eighth chapter of Genesis and read it very carefully and you will notice that Ephraim received the greater blessing. In the seventeenth verse also notice where they are going to grow into a multitude. They shall be also going to become a "multitude of nations."

In ancient times they wrote on parchments and fastened it to a stick, so that it could be rolled up, instead of binding them in books as we do now, hence he called them "sticks." The Bible as every one knows, is the "stick of Judah." I mean that the Old Testament is sometimes called the "stick of Judah."

But what and where is the "stick of Ephraim?" In the 19th verse the Lord says that he will, in his own due time, put it with the stick of Judah and make them one stick. They are in one teaching. And he says that these sticks shall be before the eyes of the house of Israel that they shall become one in his hand. (They must teach the same thing or they can not become one.) And that when both of them are before their eyes, he will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land, &c.—Ezek. 37: 15-21. I will give you more quotations and references to guide you in searching the Scriptures and read for yourself concerning the Jews returning to Jerusalem, after the days of the Gentiles were brought forth, but I wish to prove more about this book or "stick." In Isaiah 15: 21 are the following words: "Woe unto them that are wise in their own eyes," verse 24th verse: "Therefore as the fire devoureth the stubble, so with them shall the smooth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord's hosts and despised the
word of the Holy One of Israel,"—meaning the Jews, also those who reject it.

"For all this his anger is not turned away, but his hand is held out still, that he may know that the Lord of hosts has decreed it, for the whole earth to be consumed. And he will lift up an ensign to the nations," (Gentiles), “from far,” (far from where this was written), “and will hiss unto them from the end of the earth,” (the farthest point from where this was written.) “And they,” (the enemies), “shall roar against him like the roaring of the sea.”

Della, dear sister, do you believe you are not helping to make that “roar?” Isaiah 11:12: “And he shall set up an ensign to the nations,” (Gentiles) “and” (then) “shall gather the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.” Then "The envy also of Ephraim shall depart," . . . "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." You see they will then become one, or "in the unity of the faith." But the rivers of Judah,—the Bible,—believed it all they would also believe Ephraim, the Book of Mormon, as each plainly tells of the other in various places.

Christ will sometime say to them as he did to the unbelieving Jews, "if ye had believed in Moses and the prophets, ye would have believed in the divinity of the Book of Mormon;" but we will let that rest, and go to Isaiah 18:10. O, it is so plain I do not see why people are so blinded, but, of course, it is because they have "blind guides."

It is here you will hear patiently with me this time for writing such a long letter, but it is all for the sisterly love for you that I plod along to bring you a lamp to lead you. The rivers of Judah,—the Bible,—believed it all they would also believe Ephraim, the Book of Mormon, as each plainly tells of the other in various places. Christ will sometime say to them as he did to the unbelieving Jews, "if ye had believed in Moses and the prophets, ye would have believed in the divinity of the Book of Mormon;" but we will let that rest, and go to Isaiah 18:10. O, it is so plain I do not see why people are so blinded, but, of course, it is because they have "blind guides."

I hate you will hear patiently with me this time for writing such a long letter, but it is all for the sisterly love for you that I plod along to bring you a lamp to guide yourself and not allow the blind to lead you.

As I said, we will refer to Isaiah 18:10: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia."

There is not a country so shadowed with wings as that which is "beyond the rivers of Ethiopia," they (the rivers) all flow towards America, therefore, America is the land he is speaking of; we will not say the land shadowed with birds, or, as is, but will ask if there is another country whose emblem is a large bird with its wings outspread taking blessed tidings, as it were, to every man, woman, and child. Also how much the shape of wings America represents with that little isthmus dividing it north and south. He says in the next verse that the land of the above description will send ambassadors by the sea to take good news to a nation scattered and pealed who have been a people of terrible vicissitudes from their beginning. We learn from the Bible that the Jews were disobedient. He tells us again of the "ensign;" here is the news they will take with them. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye." Oh, Della, how can you doubt when you see this prophecy is to be fulfilled after our country—America—is made free, and the knowledge of that great emblem has been spread far and near.

Isaiah 28:21 says the Lord will "do his work," and bring to pass his act, his strange act; now, therefore, be not mockers, lest your hands be made strong. I scarcely believe that the Lord would think it a "strange act" or "strange work," but the "inhabitants" and the "dwellers on the earth" would think so. Please turn to the 29th chapter of Isaiah. The first six verses of this chapter portray the distress and punishment of the inhabitants of Jerusalem, and its ruin, which is completed by a "flame of devouring fire." The seventh to the tenth portray that all the nations, (Gentiles), that distress her shall be as in a dream; for he says "it shall be as when a hungry man dreameth, and, behold, he eateth, (that is, he joins some organization and expects or "dreams" that he will receive comfort or "dreameth, and, corrections; he is not satisfied; he did not get what he expected to receive. And behold, he dreams that he drinketh,"—of the water of life,—but when he wakeh he finds he did not drink after all, but is still thirsting after more righteousness—and is hungry.

To be continued.

RULES FOR SPIRITISTS.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of blessings by (Gentiles), who must join some battery. It should be aware.

A well developed test medium may sit without injury for any person; but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following Impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals under similar circumstances. Do not always attribute falsehoods to "flying spirits," or destroy them. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with
the same parties for more than a twelve-month. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and new individuals called a medium; and let them withdraw, and only use their gifts do not change or re-create inence latent powers of the mind, but creates nothing. Even in the case of the intelligence of the is measurably shaped which it works, and spirits may control, in the case of such persons is aMagnetism in the case of such persons is a.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism is the name which a person is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so easily participate. But let the intelligence of the mind be a quicker fire, which inspires the brain; and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, etc. The test must be to show whether the intelligence of the spirit is measurably shaped by the capacity and idiiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Scribe.

Conference Minutes.

CENTRAL NEBRASKA.

Conference convened with the Clear Water branch, at Nebraska, Saturday, September 2d, 1888, Bro. Gamet presiding, J. H. Jackson clerk. Elders reports: Levi Gamet, B. Kes­ter, W. Rumel, J. E. Rogerson, Priest Cain Teachers A. Hollenbeck and J. H. Jackson. Branch reports: Clear Water 66; 1 died, 1 removed, 1 expelled. Deer Creek 27; 1 removed by letter. Chelsea 15; 1 expelled. The report of the committee on affairs of Cedar Creek was adopted. On motion the report was considered item by item. On the question of excommunicating D. A. P. Duncan was then read. Vote being called, the sister was expelled. The item pertaining to sister Glor was then taken up. Moved that the letter be referred to sister Leapor. The recommendation was adopted. It was moved that when this conference adjourns that it does so to meet with the Clear Water branch, on Thursday, September 22d, 1888.

In February, 1888, Bishop's Agent's report: On hand last report $55; March 19th, paid Wm. Rumel $35; Sept­ember 15th, received of Ole Anderson $100; amount on hand $358. The report of committee appointed to look after matters between the Lake Shore Mission and President was read and the report accepted. Resolved that the name of Bro. C. D. Stevens be removed from the records of this district, as he was, and was at the time that he was received in this district, a member of North Dakota district; and that the Lake Shore branch be informed that they should grant him a letter or show good reasons why they do not. Moved that the above be hereby declared dissolved. Moved that we sustain Bro. Levi Gamet as the president of the district and out of his salary be requested to travel through the district and preach the law of tithing. Bro. J. H. Jackson, secretary, was sustained. Moved that the president be authorized to circulate any petition through the district to obtain money to purchase a conveyance for the use of the district.

UTAH.

This district conference convened in Salt Lake City, Utah, October 6th. R. J. Anthony was appointed president and Peter Anderson clerk. Reports of branches:—Heber City is in a very good condition as the people are scattered and some have left the church. Salt Lake Mission, reported receiving $275.48. Field for traveling expanded. Elders Reports: R. J. Anthony, J. R. Evans, P. Anderson, E. Barrows, J. Larson, T. Burt and J. Marrott reported. Moved that the president, Deacon G. Houghton. Peter Anderson and Charles Barrows were sustained as president and clerk of the district. Report for the week by J. R. Evans, J. H. Condit and R. J. Anthony. Conference adjourned to meet at the call of the president.

CENTRAL CALIFORNIA.


Bishop's Agent reported: On hand September 30th, 1887, $165.32; received since September 30th, $795.48; paid out $682.15; leaving balance on hand September 18th, 1888, $175.87, received $5. Book audited and found correct as per report. J. B. Carmichael was elected president of the districts, Bishop and J. H. Jackson, last year, paid $50, this year, $100; and under General Conference appointment was assigned to Tulear county, Bro. D. Brown to assist him. Bro. J. B. Carmichael, president of the district. Re­ solved, that in case Bro. J. M. Range removes from the district that Bro. Albert Page be recommended to be his successor. Resolved, that this conference sustain all the constituted authorities of the church. Preaching during conference by H. C. Smith, J. J. Mills and J. F. Burton. Two were baptized by Elder J. B. Carmichael during conference. Priest J. E. Holt was ordained to the office of an elder under the hands of J. F. Burton and Bro. C. P. Faul at Afton, Tulear county, in March at the call of the pres­ident.

FOR SALE.

On corner Main and Church street, a block from Depot. Move in building. Building good. Sale SHIP 32 x 35; good set of well and Wheelwright Tools, in­cluded $275.00. Ground is covered with Sandy Soil and 12 feet wide; two Girly Saws; one Wood and Iron Drum Lathe, with 18 inch sand, 20th Century. Drill, Sieve, 6 ft. MILL, BLACKSMITH Furnace, in­cluded $200.00. The whole $1000; paid out $600 and have $400 on hand with Saw Table finished; two Circular Saws; one Wood or Iron Drum Lathe, with 18 inch sand; one 20th Century Drill, Sieve, 6 ft. MILL, BLACKSMITH Furnace, included $250.00. Ground $1000, paid out $727.80, leaving balance $272.20. Good Cow Shov­eler, rake, hoe, garden tools, &c. For sale at $100.00; stand finished; 1 fine French Barre; Corn Shovel; Scythe; Shovel; one 12 ft. pair of Saws; one 10 ft. pair of Saws well stuffed with material. Call on or address Book store. J. B. ROSSER, Lamy, Iowa.

BOOK WANTED.

Wanted to be purchased, "Millenium and other Poems," and also combined works of Rev. John Newton, "Observation and Eternal Duration of Matter," by F. Prust.

Address Elmer E. Brown, Captain Brown & Sharp, Providence, Rhode Island.

CLARKSDALE GROVE MEETING.

The ten days' Grove meeting convened near Clarksdale, Mis­siouri, Friday, September 21st. On Saturday, the 22d, a general organizational meeting was effected by choosing Bro. J. R. Lambert president, Charles P. Paul secretary, and Charles Condit general foreman of the grounds. The programme for each day was prayer meeting at 10:30 a.m. and preaching at 2:30 and 7:30 p.m. The speakers were brethren T. J. Kinna­na, J. F. McDowell, W. W. Blair; the latter stopping over the first Sunday. The grove in which the meeting was held is nicely situated, being one and a half miles east of Clarksdale, and about the same distance from Pleasant Grove, and DeKalb German Stewarts­ville.

On the week the attendance was small, on account of the farmers being very busy: but on both Sundays the attendance was large, many persons from bordering districts being left behind before. Good order prevailed through the meeting, and a noticeable feature was the excellent prayer meetings. In the Salem grove we were present took part, the Spirit bringing that joy that only Saints can realize. Seven prayer and eight­een preaching meetings were held, four of them in this Clarksdale church. It was determined to hold meeting in the grove, in the evening; also one in the German church. The preached word was attended with the Seal of God.

C. P. Paul, Secretary.

MARRIED.


DIED.

BENTHAM—At Cleveland, Ohio, September 2d, 1888, Barbary Ella, daughter of Bro. William and Sister Mary B. Bentham, aged 1 year, 7 months and 12 days. Blessed by Brn. Henry Jones and E. B. Morgan.

LOACH—At Lucas, Iowa, August 14th, 1888, Susan M. McMillan, daughter of Mr. and Mrs. J. M. Johnson, of Lucas county, aged 7 months and 22 days. She was born April 14th, 1888, in Lincoln­shire, England. Funeral sermon by Elder John Watkins, Sr.


EDEN—August 3d, 1888, Lillian May Eden, daughter of Bro. Robert and Sr. Catherine Eden, aged 3 months and 2 days.

OEHRING—On Thursday, September 11th, 1888, Clara E. Oehring, infant daughter of Bro. Robert and Sr. Amanda M. Oehring, of Newark, Marshall county, Dakota, aged 1 month and 22 days. Funeral sermon by Elders E. D. and B. S. Lewis.

HALL—At Creston, Iowa, August 26th, 1888, Malva Jane Mabyn, daughter of Mr. and Mrs. W. M. and Sister Triphena Hall, aged 5 months and 5 days. An­other sweet bud awaits the sorrowing parents in bright land where they dwell, and bear the face of the Father. She was buried at Shenandoah, Iowa.

ADRESSES.


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Autumn Leaves
Published monthly for the Youth of the Reorganized Church of Jesus Christ of Latter Day Saints.

Price per year $1.50.

M. Walker, Editor and Publisher.

The following is the contents of the Autumn Leaves for November.

Home Conversations—November Cluster of Mormonism—Prophet.—Saints.—Poem by the Poor Widow.—Offering.—Under the Lamp-light—Our boys and girls—Autumn Leaves from the Tree of Poerty.—The Last Words.—With Pen and Pencil.—Our New Church in an Early Day.—The Story of the Book of Mormon.—Why I Came to Independence.—Incidents in the Life of one of Earth’s Fignaturs.—Our New Leaves from the Quill—Helpful Hints and Suggestions.—by Loss Comes Gain.—Late Autumn.—Drift wood.—Uncle Pompey’s Sliding Seat.—God Made the Rest.—From Malachi to Matthew—Elizabeth Bant, with Portrait.—Editor’s Corner—Round Table.

Welsh Hymn Book.

We have on hand about 400 copies of a book, entitled "Llif yr Hwyl " by the Rev. Ieuan Rhys Griffith, Ad. Reolledig Sant y Dyd Emor ddif, 393 hymns in Welsh and English. It is published by the church in Wales, and sent here for sale. The same come each, free of postage; bound in full leather, marbled edges.

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Reply to Littlefield.

In paper covers, ten or more, each $0.20

This is the "Reply of President Joseph Smith to L. O. Littlefield in relation to the doctrine of Plural Marriage."
THE RE-UNION.

In addition to what has been stated by the secretary of the locating committee appointed last year to locate the grounds for five years it is but justice to that committee to state that when they came to take the subject into active consideration they found difficulties to encounter which they did not feel willing under the circumstances to take the responsibilities of deciding. There were prejudices existing which made it impracticable to suit all; many preferring a grove to open ground and others favoring an open place with better railway facilities. In these conditions the committee secured a most favorable proposal from the city of Missouri Valley, for the use of the Fair Grounds near the city, with all its privileges and they are many for one year, with the privilege of five years, if desired. These grounds were easy of access, as any one coming in by rail could see the tented city on the plain, looking down the main street toward the west in fair and open air. There are only two things which may be regarded as drawbacks to this location. One is it is located on the plain, with no shelter from the winds, which in the fall from the north and west blow cold; and should the rains be heavy during the session the grounds being flat would undoubtedly be wet. Dry as it was this fall it was not an objection. The other objection is that the grounds are so close to the railway track, and that too just where two wagon ways cross, one on the east and one on the west, that the whistling of the engines and the roar of the trains is sufficient to make it impossible to hear speaking in the tent while trains are passing. The last three days of the session the railway engineers, were, however, quite considerate and only blew their whistles sufficiently to keep within the rules of law requiring them to give signals at such crossings. No complaint was made by us, but one of the brethren spoke to one of the officers about it, and the annoyance was much less after that. At the first it really seemed as if one or two of the engineers on the passing engines were anxious to see how much noise he could get out of his whistle all along the line of the camp. The hours of their passing in greater number were on the hours devoted to the morning and evening preaching services; and all that the preacher could do when the din began was to stop and wait until the train was by. This occurring three, four or more times during the preacher’s hour had a bad effect; often creating confusion in the mind of both hearer and speaker; some otherwise most effective passages of a sermon being greatly hurt by the unseenly and ill timed interruption. We confess to having the usual amount of self assurance possessed by the average preacher; but in spite of our “cold blood,” we were “put out,” more of less by the hoarse roar of the “iron horse.” How it affected the finer and more nervous among our speakers was noticed in the less impassioned speech and spiritual service after one of these interruptions occurred. We blame no one; it is one of the incidental annoyances that all eligible sites are more or less subject to. Besides this interruption to services during waking hours, the night was made tedious to some who could not woo back the drowsy god when once he had been driven from their pallets in the tented city by the hideous shriek of the iron monster, passing with his loads of humanity and burdens of merchandise.

With the exception named before the location was very desirable. The citizens were respectful and desirous of being favorable to our meeting. There was but little profanity among those not of the church attendant upon the ground; and but an instance or two of disturbance at the tent by loud talking near it. The charges made for what the Saints required to buy of those sold to them were not excessive that we heard of, and accommodations seemed to be ample—people seemed to be pleased if they could do anything for us. The weather was quite cool, for the most part during the session; the wind blew cold and raw from the north and west during two days almost making a fog and covered at intervals all day and night. It rained a little on Tuesday night, which was just what was needed, as it had become very dusty; and on Saturday the clouds gathered and rain began falling Sunday the 14th about day, and continued until about mid day the 15th. This prevented the attendance of those outside of the church, and many of the Saints in all the surrounding country, the roads being so wet and slippery that teams could not travel. The weather was cool—almost cold—so that many thought it discretion to stop at home. This caused the attendance to be much smaller than usual; but what the meetings lacked in number was made up in spiritual enjoyment, and we think we speak for all when we state that the seasons of prayer were never more enjoyable, and the sermons never better at any of the meetings of the past, than were those we had at this session.

The Spirit was present in great degree and those who spoke felt its warming, cheering, elevating influences in wonderful power. There was much less illness among those stopping on the ground than upon some former occasions; administrations to these in the laying on of hands in most cases was followed by relief.

The feeling in favor of holding a Reunion next fall was general, and the desire for a renewal of diligent and earnest labor was prevalent throughout.

Some of the speakers were young men; but to those older in ministerial work, the conduct and speech of these young men were a reminder that young men were for war, (active labor in the field) and old men for counsel.

The rain on Sunday the last meeting day left the Saints mostly to themselves; and we question if ever there was a more profitable day spent at any of the Reunions of the past than was passed by the people of God in that moveable tabernacle of cloth pitched on that open Fair Ground, with nothing to mar and nothing to disturb their unity and their communion with the Lord whom they serve. For ourselves we are sure that we were blessed abundantly in meeting with the Saints.

RUMORS.

It has reached our ears that some of the ministry in the field are being hurt in their efforts to reach the people by conduct, which while not criminal, is certainly unwise. To illustrate this, and still not deal offensively with the repetition of any, it is hinted that one has been in the habit of contracting debts in small sums, at different times, until his credit is financially destroyed; until indeed his word for payment is decidedly not good. That he is a good speaker and intelligent is conceded; but people persist in thinking that this weakness of buying when not able to pay, should be overcome.

Another is hindered in his labors by an unseemly haste to press on to other and more distant fields while others equally inviting, and sometimes of far more promising prospects for an ingathering are standing wide open near by, but are ignored.
or unregarded by this anxious minister. Another has his influence for good sadly crippled by ill-timed and always unjust attacks upon the faiths of others, in which attacks the beliefs of those attacked are held up to scorn and ridicule not because the beliefs are unchristian, or abhorrent, or disgraceful, but because they are disagreeable to those attacked. This sometimes occurs when the persons so offended are favorably considering the work, but are repelled by so harsh an attack. It is true that it is possible that those repellent are on the look out for something that might be a suitable excuse for ceasing to investigate; but should this be the case in nine out of every ten instances the harm done in the tenth will warrant our appeal to the elders to avoid such sharp and harsh argumentation. What might be excusable in this line in the heart of debate, is not and ought not to be justifiable during the cooler presentation of the word of God, through the hearing of which faith is produced in them who are preached unto.

Brethren, banner bearers, "Let your moderation be known unto all men." If Paul would not eat meat if his brother was caused to offend thereby, can not we forbear making enemies to our cause by harshness.

WHO SHALL IT BE?

In conversation with the Bishop at the late Reunion we learned that the unusually large number of the ministry put into the field at the April Conference, and the additional number sent in by the presidency and ministers in charge, there is grave reasons to fear that some will have to be recalled, for the reason that the treasury will not be able to sustain their families, as it should of right. It was caused to offend thereby, can not we endeavor to keep those already in from being accounted as "infidels" because their families are not provided for.

MINUTES OF ANNUAL REUNION.

At the prayer service on the morning of the 10th Bro. J. S. Roth presided; ten offered prayer and testimony was borne by eighteen; oil was blessed, and those baptized the day before were confirmed, Brn. J. C. Crabb, C. Derry, A. H. Smith and J. R. Lambert officiating in the rite. This was followed by the blessing of a son of Bro. and Sr. Trippett, by Brn. Derry, Smith and J. S. Roth.

At the hour of eleven a.m., Bro. J. W. Chatburn led in prayer, after which Bro. Joseph Smith occupied, in a brief review of the causes and necessity and the fact of the Reorganization. At the close, "Lord let thy blessings rest in peace," was sung and Bro. J. W. Chatburn gave the benediction.

At 2:30 in the afternoon the Saints assembled at the ringing of the bell, and after a song was sung, Bro. R. M. Elvin led in prayer, and Bro. Alexander H. Smith gave a characteristic sermon upon the laying on of hands, as a doctrine of the church. It was followed by 3d conferring the Spirit; 3d for blessing of children; 4th for the healing of the sick.

The speaker urged that of the saying of Christ as found in Matthew and Mark commanding men to go into the world and witness to all nations, he was not being args; it was also commanded to lay on hands, as this direction is found in the same statement of Christ, and in close relation to the command to go and preach. Which will men receive the statement of, Jesus or the saying of men?

Bro. James Putney was in charge of the evening services, and led in prayer. The sermon was preached by Bro. Joseph Smith; the texts being Matt. 24:14 and Rev. 16:6; the first being the prophecy of Jesus direct, and the latter being the vision given by J. D. Smith; and the text: "This gospel shall be preached in all the world for a witness unto all nations and then shall the end come." "I saw another angel fly in the midst of heaven, having the everlasting gospel to be preached to every nation, kindred, tongue and people." He argued that Christ being a true prophet, the statement in Matthew must be fulfilled; and the statement to John on Patmos must also come to pass, if it had not already happened. He further claimed that the statement in Revelations had been fulfilled and that the prophecy of Christ in Matthew 24:14, would be sure of its fulfillment.

At the morning prayer service of October 11th Brn. John Pett and John A. Dew were in charge. An excellent meeting was held.

Bro. Warren E. Peak presided at the preaching service at eleven o'clock, and Bro. John S. Roth delivered the discourse, using Acts 19:2 as a text.

At 2:30 in the afternoon Bro. R. M. Elvin read the hymns and Bro. G. A. Blakeslee offered prayer; the preaching was by Bro. R. M. Elvin, on church organization.

"Bro. Joseph R. Lambert had been selected for the evening service; but owing to illness which prevented him from taking the stand Bro. C. Derry was requested to occupy, which he did from Acts 1:8 inclusive. His discourse was well received and proved edifying to those who heard. The argument was that whoever was sent out to represent Christ must know him; and that the knowledge now came by and through the witness bearer, the Holy Ghost, the Comforter, the Spirit of Truth.

Bro. Joseph Smith followed with a few remarks, the Saints sang "Home, home shineth before us," and the audience was dismissed by benediction by Bro. Blair.

The prayer meeting on the morning of the 12th was one of the best of the session; Brn. James Putney and J. C. Crabb in charge. Nine of the membership offered prayer and thirty-eight bore testimony. The meeting was delayed by two sermons.

Bro. W. W. Blair occupied the morning preaching hour; using Isaiah 29th chapter as a basis of a discourse upon the fulfillment of prophecy, in the coming forth of the latter day work, and the favoring of the Jews as the ancient and covenant people of God to whom excellent promises have been made in the Scriptures and Book of Mormon. He also related his experience, and the way he was led from ways of unbelief to his assured confidence in the Word of God and the latter day work. It is a marvelous work and a wonder. If it were not it would not be God's work; for his work to be done in the last days was to be a "marvelous work and a wonder."

At the close of the session the appointments for the day following were made; including a session at which the question of holding another reunion was to be decided. Hymn 145, "My God, my Father, while I straay," was sung, and then Bro. C. E. Butterworth pronounced the benediction.

Bro. Warren E. Peak occupied the afternoon hour, his subject being the coming forth of the work, and its harmony with the dealing of God with men so
shown in the Holy Writ. The means employed of God, angelic ministration. It was believed by Bro. W. W. Whiting. At the close of service John Barclay, John Gump, Euclid Squires, Wellington Schofield, James Vredenburg, S. W. Underwood and Mary Ann Thomas gave their names for baptism. The song was rereaired to the water, under the charge of Brn. A. H. Smith and J. C. Crabb; when Bro. C. E. Butterworth administered the rite of baptism. Lydia Johnson and Mary Palmar being added to the number. These were confirmed on the following Tues. J. C. Crabb, C. E. Butterworth, J. S. Roth, and R. M. Elvin.

The Saints reassembled at the tent at 7:30. "All hail the power of Jesus' name" was sung; prayer was offered by Bro. R. M. Elvin; hymn 713 was sung and Bro. Charles Derry was presented as the Judge in the evening. Text Jude 1:4. The argument was that the faith once delivered to the Saints and is the faith that will now save men. The speaker enjoyed a degree of the Spirit and all were edified. One God, one Lord, one faith, one Spirit, one baptism. One hope of our calling, must result to make God's people one, that they may be one with Christ as Christ and the Father are one. This faith he urged the Saints to earnestly contend for. Benediction by Bro. Joseph Smith.

Bro. W. W. Whiting and Joshua Carlisle were in charge of the morning prayer service, which was occupied in blessing children of Brn. Terry, Dickey, Lockling, McIntire and Kernish; Brn. Crabb, Butterworth, Roth and Elvin officiating. Oil was blessed; after which the time was well occupied in song, prayer and testimony.

At 11 a.m., the Saints were addressed by Bro. Edmund L. Kelley, of the Bishopric, by request of Bro. George A. Blakeslee, Bishop; upon the law obtaining in alma giving. Bro. Kelley's discourse was able and full of instruction, plain and acceptable to the people. The argument was that religion demanded not only service in spiritual things, but required free and voluntary service in temporal substance, the things of this world; as all the laws given of God to the church are not temporal but spiritual. Bro. John A. McIntosh, the aged veteran of the cross, pronounced the benediction.

October 13th, 8:30 a.m.: Prayer meeting in charge of Brn. J. Patney and J. C. Crabb. The Spirit was present and the meeting was much enjoyed by those present.

At 8:30 p.m.: The tent was filled at the hour named. Bro. D. Chambers led in prayer. The object of the meeting, the determination to hold the meeting next year, and where; the report of committee on grounds appointed last year, was briefly stated by Pres. Smith. Bro. S. B. Kibler, for the committee on grounds, consisting of Phineas Catwell, W. C. Chambers, J. Patney, J. Crabb and Andrew Hall, appointed last year, reported: That owing to inability to agree, for reasons unnecessary to state, the committee had decided not locate the Reunion until next year; that if any of the grounds contemplated in their appointment, but to locate for one year; when, if such location suited the Saints they could definitely decide by vote. In accord with this decision they had considered the different locations open to them and selected the Fair Grounds at Missouri Valley and contracted for them for one year with the privilege of five; the grounds being offered to them free of charge, including the use of the Floral Hall, for sleeping and shelter, and the stables for horses. The committee asked that the matter of location be determined by the meeting and that the committee be discharged at the close of this Reunion.

On motion of Brn. J. C. Crabb and C. E. Butterworth the report so far as made was adopted, It was decided by unanimous vote to hold the Reunion next year. Brn. Crabb and Putney then moved that the next Reunion be held on the Fair Grounds at Missouri Valley. Bro. Whitting and Carroll moved that it be held at Dow City. Brn. Chambers and Dougherty moved that it be held at Garner's Grove. Brn. Dougherty moved that it be held at Council Bluffs. Brn. Davison and Derry moved that it be held at Logan. Brn. Chapman and Newcombe moved that it be held at Woodbine. Brn. Forscutt and Chatburn moved that it be held at Galland Grove. Brn. Ellison and Houghton moved that it be held at Six Mile Grove.

It was ruled by vote that but one representative should speak in advocacy of each place named; and that when these had spoken the vote should be taken. Brn. Crabb, Butterworth, Chambers, Dodson, Davison, Kibler, Chatburn, Pratt, Peterson and Houghton spoke in reference to their respective localities, and the vote was ordered.

Missouri Valley received 75 votes, Dow City 70, Garner's Grove 106, Council Bluffs 89, Woodbine 96, Harlan 2, Creston City 1, Galland's Grove 1.

When the vote had been taken Garner's Grove and Council Bluffs having received the highest number of votes, were again presented and Garner's Grove received 275 and Council Bluffs 169. It was then moved by motion of Garner's Grove be made unanimous, and this prevailed. It was then moved to locate for five years, which motion was ordered to lie on the table.

Upon separate motions Brn. J. Coffman, W. R. Elvin, D. Maule, J. Erixon and D. Peterson were selected to consider the grounds and arrangements, and the tent given into their charge, with its fixtures; with the understanding that if the judgment of the Saints should be that either the Little Sioux or Galland's Grove districts it should be at their disposal. The time of holding such Reunion was also left to this committee, they to report through the Herald.

October 15th, 7:30 p.m.: "Glorious things are done in Zion" was sung; Bro. Joseph Smith led the prayer; and the address was delivered by Bro. M. H. Forscutt, and was a continuation of the subject of Baptism. The argument was that the mode having been instituted by Jesus Christ, it was unmistakably God's method and should not be changed. He quoted copiously from scholars belonging to many of the Protestant churches, the Catholic; and also other learned authors as to the meaning of the word and its authority. He cited Rom. 6:6-7; John 3:1; Mark 1:1; Cor. etc. Benediction by Bro. J. Smith.

SUNDAY, OCTOBER 14TH.

The morning prayer service was in charge of Bishop G. A. Blakeslee. "Nearer my God to Thee," was sung and Bro. Blakeslee offered prayer.

Two who had been baptized the evening before were in charge. Bro. R. M. Elvin and Sr. Lucinda Lewis were confirmed by Brn. Elvin and Crabb. Oil was offered and blessed. Prayers were offered by six and testimony was born by twenty-seven. It was a felicitous and happy time.

At eleven o'clock a.m. after the usual opening exercises Pres. Joseph Smith addressed the Saints upon the conditions, circumstances and duties of the time in an instructive, edifying and strengthening discourse which many heard and will remember with profit to themselves and the work.

At the close of this session by the request of Bro. Chatburn and Kibler of the committee, a collection to defray necessary expenses incurred by the holding of the Reunion was taken, the brethren responding by plating $57.54 at the disposal of the committee.

The meeting at 2:30 was addressed by Bro. E. L. Kelley, from Matthew, thirteenth chapter. The argument was that if we were properly educated in Christ, there would be such a state of society that trials between brethren would not occur either in courts of the land or the church. He urged a complete subjection of self until we could live up to the standard of forgiving all men their trespasses even as we hope that our "heavenly Father will forgive our trespasses" and that too without waiting until he who trespasses says, "I repent."

"Beautiful Zion," was sung, benediction pronounced and the audience separated.

When assembled at 7:30, songs 970 and 748 were sung. Bro. R. E. Elvin, and Bro. A. H. Smith led in a feeling prayer.

During the interval between meetings Bro. R. M. Elvin had baptized William L., a son of Bro. John Coffman, and he was now confirmed by Brn. M. H. Forscutt and R. M. Elvin.

The evening sermon was by Bro. Joseph R. Lambert, and was a most excellent and

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fiting one to close the long and profitable Reunion. His text was Hebrews 4:9—

"There remaineth therefore a rest for the people of God." The argument was, there is a rest; it is ordained of God, and remaneth for his people; God has promised it, and He will perform His promise.

The doctrine of the resurrection is not unreasonable, and is certainly not unscriptural.

The closing prayer was offered by Bro. J. L. Pride, and the benediction closed the service.

S. B. KISLER, Secretary.

EDITORIAL ITEMS.

Bro. John L. Pride, formerly from North Freedom, Wisconsin, latterly in Dakota, and Sioux City, Iowa, has surrendered his elder's license to Elder H. A. Stebbins, secretary of the church, in whose hands it is now lodged, and withdrawn from all active labor as an Elder; and has requested us to notice such withdrawal, that he may not be required to perform the duties attaching to the eldership.

Bro. Pride assured us of the Reunion, that this surrender of his licence and cessation of labor, was not in consequence of loss of faith, or desire to depart from the fold; but was owing to certain embarrassments which made it impracticable to perform those things attending the office of Elder as in his opinion they should be.

We promised Bro. Pride to give proper notice, hence the writing.

Bro. H. C. Broxon will hold a discussion with the Rev. Mr. Williamson of the Christian Church at Nebraska City, Nebraska, commencing Monday evening, November 12th, to continue six evenings. Two propositions have been agreed upon, which relate that Elder Bronson affirms that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of God, and is in harmony with the New Testament in church organization and doctrine; while Mr. Williamson affirms the same of the Christian Church. The propositions will be discussed in the order named.

Bro. Jas. Cameron of Kenosha, Wisconsin, writes bearing testimony of his faith in the latter day work. Bro. Cameron is in his seventy-sixth year and thanks the Lord for the long, healthful and good working strength as when in middle age.

Sr. Mattie Locy, see Dorn, wrote sometime ago that her father would like to learn the whereabouts of a man (presumably a Latter Day Saint) by the name of Helsor for Belsor that preached in Bristol (state not given) some years ago. Bro. Dorn's address is Shiocton, Wisconsin, and he would like to hear from any members of the Helsor family.

It is said by some that the prayer meetings held by the Saints at the Reunion just closed, were the most markedly spiritu­al in their nature of any yet had at our annual meetings; there was such an absence of personality, such an apparent spirit of willing submission to Christ, such a desire to be instructed of the Spirit, that it all pleased successfully with the Lord for the arrangements made, and the people blessed. Blessed be the name of the Lord "For he is greatly to be praised."

Sr. C. E. Sparks writes from San Diego, California, of her faith in the latter day work and her desire to do her part towards its advancement. She sends tithe funds which her little daughter, Idella, before her death had saved to be used in the Lord's work.

Bro. James Moler wrote October 12th, from Mt. Sidney, Virginia, that he was laboring in the great valley of the Old Dominion and was having many calls for preaching. He expected Bro. Griffiths to join him soon and hoped to labor in the section of country where Bro. I. N. Roberts had formerly been preaching, some time the coming spring and summer.

Bro. C. C. Reynolds writes from Buffalo, Iowa, that the Saints there would very much like to receive a call from some of the traveling ministry who are laboring in that section.

Sr. N. I. Fuller writing from Phoenix, Yavapai County, Mississippi, says that she would be glad to have an elder call there and preach the word to the people. A home will be furnished him and all be done that can be done to assist any elder that may go.

Bishop G. A. Blakeslee arrived at La­mon, from the Reunion meeting on Thursday the 18th inst, and remained until the 23rd when he left for his home in Michigan.

President Joseph Smith arrived home on Monday last. He reports as being well pleased with the spirit and results of the reunion.

Mr. Richard Williams of Flagler, Iowa, writes making favorable mention of a lecture delivered at that place by Bro. J. S. Roth. Our limited space prevents its insertion, as the matter contained has been frequently presented to the readers of the HERALD. Mr. Williams speaks well of our people and we thank him for his good words.

A permanent worshipping place is now established in the city of St. Louis, Mis­souri, at No. 2515 Elliot Avenue. It was opened for service Sunday, October 7th, a brief description of the opening exercises being given elsewhere in our columns, by one who was present. We certainly congratulate our Saints in St. Louis and vicinity upon so happy a termination of their labors; and we earnestly hope that neither prying influences from without nor ranking jealousies within will detract from the continued peaceful occupation of the tabernacle they have erected to the worship of the Lord.

We acknowledge the receipt of the Manchester, England, Courier; Denison, Texas, Sunday Gazetleer; San Jose, California, Mercury; and the Territorial Enterprise of Virginia City, Nevada.

EXTRACTS FROM LETTERS.

Bro. Theodore Gerber writes as follows:

"I would be glad to have any of the ministry coming this way call and see me. I live across the river from Chattanooga, Tennessee. My ad­dress is Main Avenue, Hill City, Tennessee."

Bro. James W. Morgan wrote October 21st from Angus, Boone county, Iowa:

"I was baptized one year ago the third of last July, and have never had cause to regret the step I took. I am very happy in my course, which I had cause to rejoice. It is my daily prayer that I may live a life devoted to observing the law written of God, that I may in the resurrection claspe the hands of the children of God."

Bro. Joseph Squire, writing from 99 Hinsdale street, Brooklyn, New York, October 21st, says:

"Our district conference was one of the best I have attended in this district for many years; the business session was quiet and peaceful. Bro. W. H. Kelley was with us and did the preaching. We had quite a few at the meetings; two more were baptized after our conference. The good Spirit is stirring among the Saints here; so that we can give heed to this present, we shall soon have more added to our numbers."

Bro. Joseph Dewsnup, in a late letter from Manchester, England, writes as follows:

"The work is moving forward in this part of the vineyard; five or six have been baptized at Leeds and Sheffield within the past few weeks, and further additions may be looked for in the near future. In fact the outlook in the Man­chester district continues very promising, and so far, our local ministry, with one or two exceptions, is doing very well, so far as we can learn, the best of the situation. Our district confer­ence convened in a few days and we are looking forward to its papers."
The statement made by Bro. Hawley, in his account of his visit to the widow of Oliver Cowdery, that the cause of the latter being estranged from the Church in Missouri, was the idea that the secret order of Dr. Sampson Averd was sanctioned by the heads of the church there, may be true. Oliver Cowdery may have so thought; others thought so, why not he. But the history of the times kept by the men most interested and who knew whether the order was endorsed by the leading men or not, states that Joseph Smith wrote distinctively and specifically denouncing the action of Dr. Averd and the secret order. It is hardly proper to believe that Joseph Smith would have condemned in specific terms those measures adopted by men in fellowship with him, if he had himself authorized them, or sanctioned them, knowing as he would have done that the men knew of his so sanctioning them. If it be true that such a band organized as it is stated by some, existed, when Joseph Smith is heard from, he is the subject of it to directly denounce it. That should be accepted as his position in regard to it.

We clip the following from the Cambria Leader for September 25th, published at Swansea, Wales. From these items it will be seen that the brethren there are at work. From the same paper we learn that a strong feeling against the teachings of the Utah Church exists in that part of Wales.

The delegates present included J. H. Edwards, Llanelly; J. T. Davies, Swansea, Vales. The delegates present included J. H. Edwards, Llanelly; J. T. Davies, Swansea, Wales. They were satisfied. "On Sunday Mr. J. T. Davies, of America, addressed the meeting of Latter Day Saints and others at Island place Chapel, Llanelly. Mr. W. H. Edwards stated, in introducing the lecturer, that the subject taken, "What shall we do," had been cut short and there should have been added to it the words, "so be saved." His own brethren knew well that he (the speaker) had been from home at the conference, and had met with people who blamed them as a sect a great deal, but they should make known the difference between those people of the Rocky Mountains and themselves taking a walk to Dowlais during the conference week he met a gentleman who had seen them (the speaker) at one of the meetings, he excused him and at once opened the subject of polygamy, and after the speaker had explained that the sect he belonged to was opposed to polygamy, the gentleman thanked him, and was pleased to find it. He said it was due to those present and their cause, and the parties that claimed the name of Latter Day Saints, that it should go forth to the public who they (the Saints) really were. Their only object was that it should be placed before the people in the proper light. Their order was the Reorganized Church of Jesus Christ of Latter Day Saints. They published at Lamonl, Iowa, the 'Saints' Herald,' 'Zion's Hope,' a Sunday School paper, and 'Autumn Leaves,' monthly. Their president was Joseph Smith. They were known all over the United States, Canada, Australia, England, and Wales. They denied that the locality of the Rocky Mountains was where the Almighty would gather his people in. Anywhere but there was a great expense in Utah, which mission endeavored by all reasonable ways to get them in Utah to see the error of their ways. For twenty-eight years they had labored in that district. The way in which things had been done there gave many the chance of saying things against them, but there he was, bound in justice to say many things said of the Utah Mormons were not true. The speaker's church was first founded in 1830, and embraced all the Bible doctrines. Mr. Davies then proceeded with the subject of his text. Mr. S. Williams, Dafen, closed the meeting."

The following is suggestive of further church division, if division be possible in the even now terribly confused condition of the Protestant world. What with dividing theories among the churches themselves, the supposed and dreaded advancement of Catholicism in America, the effort being made to so unite Christians that there may be a successful embassy sent to the heathen knocking at Christianity's doors, the new and seemingly fatal exposure of Spiritualism by its putative founders in America, the Fox sisters, the Utah problem, and the progression of primitive Mormonism—God's Truth—by the Reorganized Church of Jesus Christ, it would seem as if the world might come to a knowledge of the truth and be saved.

"THE ANDOVER CONTROVERSY AGAIN."

"Boston, Mass., Oct. 2nd.—The Andover controversy entered upon a new phase today in the ordination of the Rev. William H. Noyes to missionary work by the Berkeley Street Church. Mr. Noyes, who has been recently elected the American Board to reject him. The Berkeley Street Church decided they could send him into mission fields if they chose. The council included such as Prof. Smythe and Tucker of Andover, President Sibley of Amherst, and the Rev. Drs. Herrick, DuReny, Gordon, and Giffins, of Boston. Other liberal churches, it is said, will adopt this plan to circumvent the American Board."

The Supreme Court of United States has affirmed the constitutionality of the Iowa prohibition law, holding that it was not contrary to the power of Congress to regulate commerce among the several States. The case was that of J. S. Kidd, a distiller, who was the plaintiff in error, and who had carried the litigation up to the Supreme Court, backed up by the distillers of the whole country. The evidence showed that Kidd had not tried to manufacture intoxicating liquors for sale in the State, but that the prohibition laws for exportation are contrary to the State law. The plea set up by Kidd was that in so far as the Iowa law undertook to prohibit the manufacture for exportation beyond the State lines it was void because in conflict with the constitutional provisions giving Congress the sole right to regulate inter-State commerce. The court, in its decision, brushes this contention away without ceremony. It declares that the State law, which prohibits both the manufacture and sale of intoxicating liquors except for mechanical, medicinal, culinary, and sacramental purposes, is valid, and does not conflict with the Inter-State commerce provisions of the Constitution. The decision of the Iowa court is upheld, and there is no further recourse for the distillers. The opinion was authored by Justice Lamar. It is an unanimous one, none of the Justices dissenting.

The point now decided is a new one, but the decision is in line with the findings of the Supreme Court in the last year or two upholding the constitutionality of almost every phase of the State prohibition laws. In the famous Kansas case the board of regents was taken by the opponents of prohibition that the Kansas Prohibition law was void because in conflict with the Fourteenth Amendment to the Constitution, which forbids any State to make laws abridging the privileges or immunities of citizens of the United States, or to deprive any person of life, liberty, or property without due process of law. Another prohibition case which the Supreme Court will be called on to settle is the right of an Inter-State common carrier to refuse to receive goods for shipment into a State where their importation, manufacture, or sale is forbidden. This also grows out of the Iowa law.

A Milwaukee brewer sues one of the railroads for refusing to receive beer for shipment into Iowa and also combined with a "Treatise on the Regeneration and Eternal Duration of Matter," by J. P. Pitt. Address Hiram E. Brown, care Brown & Shaprio, Providence, Rhode Island.

**BOOK WANTED.**
DO WE REALIZE.

Do we realize that in God's sight we are all criminals? Do we realize that we are all under God's condemnation? that no one of us could stand before Him on the plane of vindictive justice? that every one of us needs forgiveness and redeeming grace? Do we realize that this world, bright as it is with all its forms of beauty and all its wonderful displays of life, is but God's reformatory, where He is holding those that are breakers against His law and love, that He may deal with us breakers of His law, with no palliation of broken against His law and love, that He may deal with us breakers of His law, with no palliation of broken against His law, no smoothing, no pity, making light of them, no sentimental talk of written again and again all over the

We see the quarts, Christ saw the gold.—The Bishop of Huron, at Toronto.

OVER THE WAY.

Across in that mansion yonder, half hidden by curtains of lace, I see through its p. lashed windows A child with little feet on its form is clad in a texture Of soft and silken array.

For fortune has showered its favors On my neighbor over the way.

And here in my little cottage When my day's toil is done, I sit with my little darling And gaze on the setting sun.

My thoughts are dreamt of consolations, Its little feet are bare; Yet its face is so sweet and handsome As my neighbor's, over there.

My heart is small and slowly, With its curtains of simple things. My baby's wardrobe only

Some pretty colored prints. Her bosom has many changes Of raincoat for every day, And beautiful, costly garments Clothe my neighbor's boy over the way.

Mr. neighbor's lofty mansion

With statues of marble and brass, Taped walls and ceilings, Are admired by all who pass.

And a big white chandelier Mummered and thought alway That heaven sent all its brightness To the mansion over the way.

Ah me! how we judge each other, I thought her heartless and cold, So proud of her wealth and splendor, Of her satin's shimmering fold. But I saw her to-day in the garden, Guiding her steps to and fro, Then I knew she was bearing the burden Of a mother's bitter woe.

And now in my little cottage

I thought I had all the day, I would not exchange with my neighbor In the mansion over the way, And though no diamonds adorn me, To say I am poor compared. My baby's eyes catch the sunshine, But my neighbor's boy—is blind.

Alas! how oft we murmur

And fill with regret the day, Thinking others have all the sunshine While our clouds are always gray. We may not see their sorrow Nor their trials, day by day, Yet each heart bears some burden, Like my neighbor over the way.

Godey's Lady's Book.

HOME COLUMN MISIONARY FUND.

Sr. Idella Sparks, Temple, Cal. ............................ 0.00
Sr. M. B. Bass, Iowa City, I a. .................................. 0.00
Sr. L. R. Forgie, Mondamin, Iowa ............................. 0.00
Sr. Sarah Littlewood, Tycer, Utah ................................ 0.00
Sr. Amanda Wister, Clever, Iowa ................................ 0.00
Sr. Minnie Lemberg, Cedar Rapids, Iowa ......................... 0.00
Sr. E. Lowrie, Decota, Cal. ................................... 0.00
Sr. N. M., Fort Wayne, Ind. ................................... 0.00
Sr. A. B. Sand Rn., Los Angeles, Cal. ......................... 0.00
Sr. Gabriel, Sand Run, O. ..................................... 0.00
Sr. Hannah, Sand Run, O. ..................................... 0.00
Sr. P. Sand all mmes to D. Dancer, Lamoni, I a. ........................... 0.00

LAMONI, I a., Oct. 26th.

Indian River, Maine, Oct. 3d.

Dear Sisters:—I feel led this morning to write a few lines on the subject of family worship. Many of us, as sisters perhaps may think that if our husbands are not members of the church that it is not required of us to attend to these duties, but it is only required of the head of the house. It may be that our Father does not require us to do so, but I am very confident if we make the effort he will strengthen us, and bless us in it, and it may be a great blessing to our families.

Now I wish to give some of my own experience in regard to this matter; and although it is a subject very sacred to me, I feel that if we can do good to others and glorify our heavenly Father by so doing, we should withhold nothing. I have been some years a member of the Church of Christ, and have received many testimonies of its truth, but still I was not growing in grace and the further knowledge of the truth as I felt it my duty and privilege to do. My husband was not a member of any church; and while he did not oppose me in my faith, he had no faith of his own, and there was no family altar, and the cares and duties of life would crowd these duties out, "check the good seed and render it unfruitful," and spiritual darkness of course would be the result. Some three years since I was arrested from this course, and my feet turned inward to the church. I attended a conference where the Spirit of God was richly enjoyed by my child. I saw many, many things wrong in my life, and how far below my privilege I was living. Family worship was one of the duties
enjoyed upon me as a child of God, and in weakness and trembling I many times performed the duty; but thanks be to God it was not long before I felt that my husband was interested, and many times would read from the Word, and at last he would come to me, and said, 'Let us pray.' And he would say, 'I hear the voice of prayer in our family altar;' and he would say, 'Many times would read from the Word, and at last he would say, 'Not all his water stayed but I."

Not long ago our final home, the one we are here to do all we can to sustain it in its noble mission.

A Sister.

Glasgow, Iowa, September 26th.

Dear Sisters of the Home Column:—I feel sometimes like the road is rough, and the nearer the end the rougher the road. Shall I say feel like giving up? No; such a thought never enters my heart. I have received too many testimonies to ever doubt the work. I could as soon doubt my own existence. When I first read Sister Eleanor’s letter about the Prayer League I was not in favor of it; but when I read the response from other sisters the Spirit of the Lord bore testimony that the work was of God. I was taken sick in harvest; was badly discouraged; but when the Herald came with concert for August 30th, one of the subjects for prayer was the many afflicted ones that have asked an interest in our prayers. I had thought of sending a request for prayer, but had not done so. When the day came I kept the hour, with faith that I would be remembered, and on the Sunday following I got up as well as ever, and I have been well every since. We have no preaching here, as we are but three in number; but we get along very well. Though we are separated from the society of the saints, God has not lost sight of us; for he manifests himself to us by the power of his Spirit. I would say to the scattered ones. Fear not, but trust in God.

We hope to do all we can to sustain it in its noble mission. But I was looking over the leaves of an autograph album, when on one of its fair pages I saw these words: “Every good act is a flower which will beautify our final home.” What a beautiful thought! I turned and read it again—our final home, the one we are here preparing for, the one that comes after the toils and trouble of this life are over, that home for which the aching heart and tired soul is often longing. What will it be? It will be just what we ourselves make it. If by kind acts and deeds we are planting beautiful flowers in our eternal home, then how lovely can we make that home by striving with encouraging words and smiles, to help the sad and lonely on their weary pilgrimage here below?

I know a sister whose life seems devoted to kind acts. She has a kind word for all. She makes the hearts of the orphans and widows rejoice. She enters the home of poverty, and with her abundance brings peace and comfort. To the aged whose race in this life is nearly run she lends a helping hand, thus smoothing the path for their weary feet. She stands by the side of the bed of affliction, and with her gentle words and smiles she drives away pain, and soothes the suffering one. And when death crosses the threshold she is there to comfort those that mourn. Her pleasant ways and smiles are known by all who have met her. I have often thought when reading her how beautiful home you are preparing for your future life! surely roses and lilies will surround that home in abundance!

Then, while we are striving for the comforts, pleasures and beauties of this life, which will in a few years fade and vanish away, let us also make some sacrifice for that eternal home.

Why not plant some roses of rare beauty there, whose loveliness will cause the eye to kindle and the heart to rejoice forever. We can plant some lilies there, whose sweet fragrance will be borne on the breezes throughout eternity. And also, why not place there the snow-drop, the fuchsia, the columbine and a thousand others, whose beauty the eye delights to gaze upon. Let’s border the walks with pinks, and the meek-eyed daisies and many of the rare beauty, thus making our home one in which angels will love to linger, and our Maker look upon and smile.

I feel like expressing my appreciation of the Autumn Leaves. It is just what a magazine should be. Very often when reading the articles it contains, the tears will come and almost blind my eyes, as the truthfulness and purity of its contents are thrust upon me. How thankful we should be for such a paper. Let us each strive to do all we can to sustain it in its noble mission.

Mary Dorothy.

Correspondence.

Pomona, Cal., Oct. 9th.

Editors Herald:—I was in hopes this Sabbath question was ended, for the present. I fear that when the Saints are gathered out from among the people, up to Zion; and God reveals his perfect law to the Saints, if the original Sabbath should be the one revealed, that our dear brethren who have contended so stoutly to establish Sunday as a Sabbath, that they may be like our Savior’s disciples when he said they must “eat his flesh and drink his blood,” go back and walk no more after the church, and cry out “false Prophet.” Our Savior preached three years and a half to the Jewish nation, and his Apostles followed in his wake; and if there were to be a change in the day, why did none of them speak definitely of the change. Sunday is a holy day and should be kept as such, to commemorate the Resurrection. Perhaps Paul waited the seven days and called the church together, in order to transact some temporal affairs. I think he instructed the Saints to begin on the first day of the week to lay up in store, so that there should be no gathering on the Sabbath day, when he came.

For one, I think it is time to stop harping on the Sabbath question; and as the revelation says, wait till further revelation, or the Elders determine the law. Better to cry Repentance and obedience to the first principles of the Gospel. With love for peace and unity, without contention, I am, as ever, a lover of truth and righteousness,

E. C. Brown.

[We commend Bro. Brown’s conclusion, as a good one.—Ed.]

Five Lakes, Michigan, Oct. 15th.

Dear Herald:—It has been some time since I wrote you in regard to the work in this place. Would write oftener, but knowing your space is limited, deem it wisdom only to write when something special takes place. This summer we have been building a church and have it so far completed that on the 13th and 14th of this month we held our fall conference in it which was well attended, and everything worked in harmony, no one striving to be the greatest, and all willing to work in the calling where God has seen fit to call them. On Sunday we had a sermon from the Bishop’s agent, Bro. Barr, on the law of lighting which was good and to the point. Our prayer is that it may be seed sown in good ground and bring forth much fruit to help spread the gospel of Christ. I remain yours in bonds,

R. W. Hugill.

Southwest City, Mo., Oct. 12th.

Bro. Joseph:—I have labored some in this place and also in the regions round about; and as this city is the place where the widow of Oliver Cowdery and her daughter live, and the visit I have had with them may be interesting to others as it has been to me, I write: I came here last week with Brn. Depew and Doty, and succeeded in getting appointments to preaching Sunday night. Bro. Depew and I were sister Cowdery a short visit last week, Wednesday, and as I did not wish to be idle till Sunday, I went with Bro. Doty to Cowskwin River, and held four meetings in Depew’s settlement, in McDonald county, returning to this place with Bro. Doty. We commenced labors Sunday night, the congregation being large and attention good. Bro. Doty having to leave Monday and return home, which left me without help as far as an Elder was concerned, but I have not been without help of the members and the Spirit, for Bro. and sister Miles have done nobly, and by them I am now cared for. To-day has been my third visit with sister Cowdery and daughter, Mrs. Johnson. I found them clever and glad to talk upon the early days of the church; and they both hold to the original faith, although sister Johnson was only blessed when a babe by the elders.

They both strongly believe what the witnesses testify to the Book of Mormon. Sister Cowdery never was cast out of the church, so she says; but she objects to the addition that was made to the Church of Christ, but she who succeeded to the Reorganization, and is not prejudiced against us. She says the cause of Oliver’s withdrawing from the church was mostly because he would not join the secret order of Dr. Ayard. She is inclined to believe that the leading men in the church
knew and sanctioned his order of secrecy; but I told her as the history of that order was published in the Times and Seasons (if we judge by that) and that as soon as Joseph learned of it he proclaimed against it, and it was broken up and Dr. Ward went out of the church. Now my judg-
ment is that sister Cowdery is an Israelite indeed, and her daughter also, and time will tell.

The people here would be glad to have Bro. Luff visit and preach to them, and I have said he may. I hope it will be so that he can do some labor here in south-west Missouri. The effort he put forth here some time ago is remembered by the people and he has made them feel that then go to Vinita, Indian Ter., and if Bro. I. N. Roberts has instructed me to come to Texas, I expect to start from Vinita about the 25th of this month, and until then Vinita, Indian Territory, will be my address. I am feeling well spiritually, but my erysipelas ankle is troubling me some. I am thankful it is no worse. 

Pray for

John Hawley.

OMAHA, Neb., Oct. 22nd.

Bro. Joseph:- I came here on the 17th, found Bro Blair holding forth at the church; and notwithstanding it rained on Sunday, all day, there was a fair attendance, and the people were well pleased with the effort. He spoke with much power, as well as the prayers of the people, and in his house and once in the School-house, with great and magnificent music on every occasion in true Christian spirit, although they are members of other churches. In fact, Latter Day Saints could do no better except to offer the use of the hall or church. Of course we don't expect that yet; it will be quite a while before this country

will be civilized enough to allow the gospel to be preached from church pulpits. What a terrible state of affairs, and yet the world knows not that it is a solemn fact. I wonder how far behind the United States we are in this? But to return to our story, although some have objected to any thing that was preached, as I can learn, and sev-

eral have said they thought it all true, yet not a word have I heard of any one accepting it and being prepared for the coming of Christ. Our conference held at Rawdon was a fair success; perhaps not quite so much so as the one held a year ago, but some features connected with it are, I think, more remarkable who are watching the signs of the times. Hoping for the success of the word, I am,

Yours in bonds,

H. J. Davidson.

PORT GREVILLE, Nova Scotia, October 19th.

Brothers Smith and Blair:—Conference of this mission convened September 14th, and continued over Sabbath, with the South Rawdon Saints, in their chapel, which was almost complete. It was expected to have been finished by that time, but only failed in getting the plaster on. This building was completed by the credit of those who are called to be Saints in this land. It has been prophesied by oppressors that the work here would die out, but it looks as though it had come to stay, as the Saints put in their appearance at this session of conference; as a stranger who was present said that if he was a professing Christian, he would have been ashamed to have been anything else but a Latter Day Saint.

Our preaching meetings were blessed with much power, as well as the prayer and sacrament meetings. The gift of prophecy was enjoyed to the comfort and instruction of the Saints. But the parting time came when each was made to remember that we still were mortal, and as yet subject to the changes of earth. September 20th, found the writer and wife, in company with Bro. Robinson, en route for Delhaven to hold some meetings.

Bro. Dimmock brought us to Windsor, fourteen miles away, where we took passage on the Arcadia, a steamer that brought us safely down Minas Basin, to St. John, to Newcomb with team. We spent a fortight there, endeavoring to enlighten those who would face the opposite element and come to hear. We preached in his house and once in the School-house, and from thence went to Banning, a small village four miles away. Some interest was manifested but not sufficient to induce the people to pay for the Hall; so we had to adjourn after delivering five discourses. We sailed for Parrsboro on the Arcadia; thence by steam to this place, sixteen miles, where Bro. and Sr. Robinson had preceded us two days and commenced a series of meetings. We threw in our little might to assist in spreading the word of salvation which we could preach, and after lectures and sermons and prayer, quite an interest was manifested. At Dilligent River Bro. Robinson baptized two on last Sab-

bath. Others talk favorably and seem to be al-
most ready, while the "divines" are doing all they can to keep the people away. Still some take their chances of being expelled from society. It is no small thing to become a Saint here; since Bro. Sheehy held that discussion at

Parrsboro the ministers think best to freeze us out and therefore try to make this work look as mean and detestable as they possibly can. Bro. Robinson had rented a house, or rooms to live in at Parrsboro with a store room below which the Saints were going to 8 ft up to hold meetings in; and as soon as the people heard of it they persuaded the man that he had better not let him have it. By this time he had his things there and was ready to go to housekeeping, so he told Bro. Robinson that if he let him have that house his friends would go back on him; and left him with the understanding that he could not have it. Honesty and fair dealing is the cry; but when these whole-souled Christians (so called) come to deal with Latter Day Saints they seem to think that it does not matter what they say or do to them and that any course pursued with them is all right. Like Paul of old when opposing Christ and his disciples he thought he was doing God's service.

Bro. and Sr. Robinson will locate somewhere on this side of the Bay, while we return to South Rawdon for the winter, stopping at Hantsport to preach a few discourses. We can not get houses here to preach in like we can in the west; we therefore have to preach where and when we can get a chance. If we could get the people to see and understand and think that we were not doing evil but that we would remove the greatest stumbling-stone out of our way. But the ministers do not intend that such a thing shall be accomplished if they can help it. By faithful and persistent efforts we hope to be able to lead some souls to Christ and strengthen those who have obeyed. We have had some grand prayer meetings. We enjoyed one day at which only seven were present, but the Lord was not forgetful of us.

We ask an interest in the prayers of the Saints in behalf of this field, that the powers of darkness may be removed so that we can get the truth before the people. Sisters of the Prayer League remember this benighted land. Thank God for such noble workers.

In overlasting bonds,

A. H. Parsons.

St. Louis, Mo., October.

Editors' Herald: — The opening of the new church located on the east side of St. Louis, took place on October 7th, under the most pleasant circumstances. Bro. J. W. Gillen had been placed in charge by the branch, which act was ratified by the conference which convened on the 6th. The splendidly finished room had been decorated with plants, great and small, the beautiful foliage of which with their blossoms of varied tint and rich fragrance, afforded additional splendor to the scene.

At 10:30 a.m. a large audience assembled with countenances radiant with joy and appreciation of the occasion. The services opened with the beautiful anthem, "Oh! worship the Lord in the beauty of holiness," by members of the choir, of which Bro. W. A. South was a member, and the harmony was rendered most fittingly. The hymn, "Met in thy sacred name, O Lord," was then sung in a hearty manner by all. The opening prayer was offered by Bro. R. Eisenhouser, and a harmonious response in behalf of the building committee, consisting of Bro. W. T. Kyte and T. Dawson and himself; presented the key of the building to Bro. Gillen. Psalm nine-
ty-six was then read; when Bro. Gillen, preach-
ed the sermon, observing that man's first place to
worship was the forest, later on, the hut, the
tabernacle and the temple; still later on, a diver-
sity of buildings representing different faiths, and
that while in the city of St. Louis there were
many church buildings, and possibly enough
room for all the communicants, the room occu-
pied bespoke its necessity and the reasons for this
necessity were presented In a forcible and able-
amanner, taking within its scope the primitive
apostasy and restoration of the gospel in the
nineteen-teenth century. Seldom have sixty-five minutes been
used to better advantage than on this occasion.
Many hearts overflowed with gladness, while the
truths of the gospel were showed forth. Saints
and outsiders seemed to enjoy it alike. At the
close of the sermon Bro. Gillen spoke in com-
poundation of the efforts that had been made by the
Saints in their struggle to build the house, adding
that offerings were still in order, and
would be received from anyone; small ones
thankfully and larger ones in proportion. Some
of the Saints in expression of their joy stated they
lived a week on that day.

At 3 p.m. the sacrament service was
pre-
sided over by Bro. G. A. Blakeslee resulted in its
portion of good, in testimony, prayer and praise.
In the evening Bro. G. A. Blakeslee and
Kelley also spoke to the Saints on Monday evening,
which service was well attended. The collections
on Sunday were $35.40.

Who Was Present.

COUNCIL BLUFFS, Ia., Oct. 22d.

During the last five days I have held five
preaching services in the Saints' chapel in Oma-
ha, Nebraska, and was host of the Holy Spirit in
my church. It is appreciated that good will be
that branch if wise and faithful labor is had,
and that God will add to his church there such as
should be saved. Patient, loving, thorough
work is needed, and when it has success will
begin. I also attended their Sunday School and
was pleased with the spirit and manner in which
it is conducted. I hope to yet see the Omaha
branch flourish and rejoice greatly. I intend devot-
ing what time I can to preaching the word in
this region till November 4th and then return
home to Lamoni.

Very truly,

W. W. BLAIR.

EL DORADO SPRINGS, Mo., Oct. 10th.

Bro. Joseph—I left Independence one week
ago last Tuesday. Went to Holden and baptized
one man on the 10th, and from Holden to Clinton
where I found Bro. J. N. White at home with a
sick family of three children down with scarlet
fever, which required constant attention; so I
was sent by him to this place. I am preaching
every night at Virgil about ten miles from here
with good attention and large audiences. Truly
the Lord is blessing me with liberty greater than
ever before. I am kindly treated by all and
the prospects are good for this winters work. A fire-
brand has truly been thrown in the gentle camp
which is working for our good. I expect, with

God's help, to hold the fort until reinforcements
come. Soon as I close this series of meetings
I will hold a discussion with one Rev. Scott of the
Christian Church, if he does not back down. I
hope the sympathy of the people will persuade
that God will confirm his word and work and
therefore have no fear as to results. Pray for me
all ye faithful.

CLARENCE STCLAIR.

Communications.

WHEN DID HE PREACH?

We have heard a great deal about the
time when Christ preached to the spirits in
prison. No doubt all the Saints believe
that he did preach to them, but we appear
to differ concerning the time that he went
to them. It appears to me that the Scrip-
tures point out the time very plainly and
satisfactorily. I see three points alike, we can present our views to
each other until we get direct knowledge
of on high. And until such knowledge
is given us we should try to prove our
points in such a way as not to be hurtful
to other points of doctrine. It is plain to
me and always was since I knew
anything about his preaching to them, that
it was after his resurrection. To prove
this let us first turn to 1 Peter 8:18-19.
"Being put to death in the flesh but quick-
ened by the spirit." Now what was quick-
ened? He, The body. Now read on,
"by which also he went and preached unto
the spirits in prison." Notice that he
(body) went and preached by the Spirit,
also, as well as being quickened by it.
How could he, the body that was quickened,
have gone and preached if it had been
in the grave? If it had been the spirit
that was quickened by the Spirit, then it
might also have been that the spirit went
by the Spirit and preached. Again: "He
that descended is the same also that ascend-
ed for forty days after he had
left the earth."—Eph. 4:10.

That is without doubt the resurrected
body and spirit, as the spirit when it left
Christ in these last days. That the Book
of Mormon was written by the
power of God, and that the writings of those
books should be an end of all disputes
among us; hence I offer the following for
consideration:

D. and C., 18:6: "And they who are
in the north countries shall come in re-
membrane before the Lord, and their
prophets shall hear his voice, and shall no
longer be children of the earth; but they shall
smite the rocks, and the ice shall flow
down at their presence, and an highway
shall be cast up in the midst of the great
depth."

This is a prophecy that is yet future.
It has always been believed by the Saints
that it was the Lost Tribes of Israel that
live in the north, beyond the ice mountains,
and he who would be better informed, let
him read and study the whole section, and
also learn in reading the third chapter of
the First Book of Nephi. We learn

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that Nephi had a vision or was shown by the spirit many of the events yet future, and saw the coming of Columbus and the nations of Europe and them, he tells us were Gentiles, and that many of their people came out of captivity from among them to this land. He also informs us in the seventh chapter, of the tribes that were led away and had become lost, those that had been expecting concerning them. In the Second Book of Nephi, twelfth chapter, eighth paragraph, he says:

"For behold I shall speak unto the Jews and they shall write it, and I shall speak also unto the Nephites and they shall write it, and I shall also speak unto the other tribes of the house of Israel which I have led away, and they shall write it, and I shall also speak unto all nations and they shall write it."

Again in the ninth paragraph: "And it shall come to pass that the Jews shall have the knowledge of their own people, the Nephites, and the Nephites shall have the knowledge of the Jews; the Nephites and the Jews shall have the words of the Lost Tribes of Israel, and the Lost Tribes of Israel shall have the words of the Nephites and the Jews." From this we learn that all the writers of the Book of Mormon, or rather the Gentiles and Gentile shall run together, to bear witness of God's dealings with all mankind. We have the writings of the Jews in the bible; and of the the Nephites in the Book of Mormon. We know that God has spoken to men among us, the Gentiles, and they have written and published so men among the Chinese and they have written it. If the British people are in reality the Lost Tribes of Israel, where are their writings, since they lay claim to no writings or revelations of God except the Bible of the Jews? As further proof that Lost Israel is not found, read Book of Nephi, chapter seven, paragraph three:

"And verily, verily I say unto you, that I have other sheep which are not of this land, neither of the land of Jerusalem, neither any parts of that land round about whither I have been to minister, for they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them, but I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice."

What can be plainer than this, for surely Jesus did as he said he would; and went and visited those lost tribes; and surely they kept a record of such a great event, and when those lost tribes are found, that record they will have, and as there is not such a record among the English people, this alone in the minds of all true Latter Day Saints is enough to condemn the theory that they are Lost Israel. They who would be further instructed had better turn to the seventh, chapter, and learn for themselves all about the lost tribes. Pray tell us by what rule of reason, true charity, or brotherly love, has an elder the right to call all theories of those who honestly disbelieve his theory, "baseless notions," "theories, conjectures, and surmises of unenlightened and uninformed men? Is it because he has been inspired? If so, whence his inspiration? Is it any harder to believe the earth to be a sphere than to believe that the earth is a ball or globe, suspended in space? Is it any harder to believe the sworn statements of men who have testified to having spoken to Hebrews in the polar regions, than to believe the sworn statements of men about any thing else? Is there anything that we cannot obtain a knowledge of for ourselves?

Is it any harder to believe the plain facts stated in the Book of Mormon, than the theories, conjectures, traditions, and suppositions of men, no two of which agree? What would we know of the ancient inhabitants of America if it was not for the Book of Mormon? What did the Jews ever know about the Nephites? Yet they were a great nation of people. We also learn that their land was not known to the rest of the world till the time of the Lord, and that the Lost Tribes of Israel came out of that land. True, who will believe the Book of Mormon in this age of learning? Many books, full of theories as to how this continent came to be peopled have been written and no two of them agree. It is supposition or surmise; they all sing the same song as Prof. Anthon, "No angels now appear to men," but their denials do not make it so, nay, but to admit would destroy their so-called wisdom and much learning. So it has ever been that when men have rejected the revelations of God they have always fallen back to the traditions and suppositions of others, and through much word-twisting and long winded argument, tried to make it appear that they knew all about it, when the fact was they were too stupid to see their own foolishness.

To believe all we read in "Lost Israel Found" would make it difficult to believe that there ever was, or ever has been any such people as the Gentiles, for the claim is there made that they are all descendants of the Jews, or rather the Hebrew race, which inhabit Europe, and the Isles of the Sea.

Now the writer of this is a Scot, and he knows something of that people. He can say that he never knew or learned of a Scot who claimed to have descended from Jew or Israelite. Our country's poet but expressed a National sentiment when he wrote that line, "A Scot still, I crave no higher name." The intelligent Scots do not believe that wisdom, knowledge and intelligence come through lineage, but that they are gifts from God to those who diligently seek the same. That God has made of one blood all nations of men. He is not God of a tribe or nation, but is God of the whole earth. Is no respecter of persons, and so blesses Gentile and Jew, as they obey. So the Scots are looking to the time, when they shall have the world over, and shall be brothers. That wonderful historic stone that so much has been written about, was stolen from the Scots by Edward, of England, who did all he could to destroy the Scots as a nation. The English afterwards acknowledged that it was stolen, and agreed to return it, which they never did. That is a sample of their doings, and how those English come to hold in subjection, to their the Scots and Gentiles, for their motto ever has been, "that might makes right," whatever they could obtain and hold by force, that they possess, and compel submission, not by mental superiority, but by brute force. For instance, in America, when they made a record of it after he had departed as he commanded. He further
said that he should not manifest himself unto the Gentiles save it were by the Holy Ghost. Much evidence can be gathered among the British people concerning the manifestations of the Holy Ghost, but not all a line or word of the offering of Christ among them. Such a great event would have been had on record, and as it is not, this alone condemns the theory, at least so far asBook of Mormon believers are concerned. Let the world prove and conjecture as they choose; that Book cannot be used against our Saints as a gift from God, our Father. No matter how sincere or honest a man may be in his theory, unless he brings proofs to sustain that book, we have not only the right to reject, but it is our duty to declare against it, that the world may know that God's gifts are sacred to us as a people and prized far above the traditions of men. 

WILLIAM CAIN.

A LETTER IN DEFENSE OF THE GOSPEL.

BY SR. ELLA A. MILLER.

(Concluded)

"Stay yourselves and wonder; cry out and cry, they are drunken but not with wine; they stagger [are they in their sleep?] and are blinded but with strong drink." —Isa. 29: 9. It is caused by the blood of the saints. (Rev. 17: 6)

But he is going to "judge" that great Whore which did corrupt the earth with her fornication, and avenge the blood of his servants at her hand. (Rev. 19: 2). It is the wine of her fornication that causes such dreams as Isaiah alludes to.

Because they have been so wicked and unbelieving, "the Lord hath poured out upon you [them] the spirit of deep sleep." —Isa. 29: 11. This is where they think they have something to eat or drink when they harvest.

"And hath closed your eyes." They can not see the true light of God when he withdraws his Spirit and they close their eyes from revelation. "The prophets and you have spurned," says Christ. This state of affairs is to remain just so until the fulness of the Gentiles be come in (Rom. 11: 25) and (Rev. 11: 2) Jerusalem is given to the Gentiles and it shall be trodden down, a certain length of time.

Now please turn to Romans 11: 25, and read of the grafting in again of the Olive tree [Jews] first, commencing with the sixteenth verse; the "root" and "natural branches" are the Jews and the "wild Olive" is the Gentiles. Now follow me to Revelations 12: 1, and we will find a woman (church) clothed with the sun, the light of revelation, "and the moon," the masonic law, "under her feet." This represents the old law—Mosaic law—as done away with.

"The crown of twelve stars is emblematical of twelve signs, and the dragon, or unbelievers, that persecuted the woman (church) and crucified Christ, kept up the persecution after "the man child was caught up into heaven," or after Christ was crucified and had ascended up into heaven until the "woman,"—Church of Christ,—"fled into the wilderness"—apostatized and will remain so until a thousand two hundred and three score years—equal to 1260 years—this is the time of the offering of the Holy Ghost, who is poured out on the nations and the length of time the "prophets and seers" are to be "covered." As the Church of Christ is likened unto his own body, and he had hands, feet, arms, eyes, etc., it was of course a perfect body, therefore his church, or body would be perfect; therefore he could give to his members, ordinances and gifts attached to it, and likened them unto the members, eyes, hands, etc. of his own body, as you will find in different parts of the New Testament. If he, or any one else, should cut off his ear, hand, foot or any member of his body, it therefore would not be a perfect body, but a crippled, or changed, or deformed body; if they should cut out his eyes, inspiration or revelation, it would not be a perfect body, and he could not see to go aught or have any sore guide; but would have to turn to God, leaving him and he would not know for certain, whether he was led right or not, until he would find himself in the "mine" and not be able to defend himself. Therefore a church, or body, without the eye, light of revelation, is not whole, not right, but a crippled church or body. You allow two blind persons to go off on a long journey (we will liken it unto "life's journey") and what success will they meet with? The road, most assuredly, will not all be smooth, but they will come to gutters or ditches or what and what are they going to do? They have not the light of their eyes, inspiration or revelation to guide them.

Now as we have learned that Christ's Church, the only true church, is likened unto his body, the body of Christ, and his [Jesus'] ordinances, faith, repentance, baptism by immersion, laying on of hands for the gift of the Holy Ghost, (II Pet. 1: 20), and gifts and offices set in the church, (Eph. 2: 11), and that it is the wine of her fornication, (apostatized), we will see whether it is going to be brought out, re-established or organized again, or not.

We will first see what Christ says about it, by turning to Matthew, chapter twenty-four. You may read it all, but I will only refer to the part most important, as space forbids any more quotations than are necessary.

In the fourth verse he says:—"Take heed that no man deceive you, for many shall come in my name, saying I am Christ!"—Christ's body or church—"and shall deceive many." This means that they will represent their bodies, churches, to be the body, or Church of Christ and they will be so successful in so doing that "many will be deceived" and think it is Christ's body, or church; and will unite themselves with some of these false bodies who claim churches of Christ. This has been literally fulfilled, there are upwards of fifty denominations or bodies in the United States.

As there is but one true church, there can but one true body, Church of Christ.

Now Christ says after many "false Christs," false bodies or churches, have arisen and numerous other things have transpired, the prophets or men whom this blessed will, that he had and killed and hated of all nations for his name's sake, and then "false prophets" also shall arise. This last prophecy has been literally fulfilled, since the above prophecy was fulfilled; that is, since Joseph was delivered up and afflicted and killed and substituted for [Christ's] name [church] sake." Brigham Young was one of the many false prophets that have since arisen (and I could name others in other denominations, but it is not necessary) and he ' deceived many." (Matt. 24: 11). "And because iniquity shall abound, the love of many shall wax cold," or cause many to denounce Latter Day Saints, you for one. "But he that endureth unto the end the same shall be saved," that is, whoever will not allow that false prophet, Brigham and his iniquities, polygamy, to arrive and hear him, the same shall be saved.

"And this gospel of the kingdom shall be preached unto all the world for a witness unto all nations, and then shall the end come. I understand by the above quotation that it must be the same gospel with the same ordinances, or principles, and the same confirmed in the same way, by signs following as of old, I say follow, not precede, the believer therein. (Mark 16: 20).

You may think it strange that I said the gospel is "false." You will say, it has always been preached ever since Christ was on earth, and how could they just begin to preach it now "for a witness," or sign "to all nations." Well, to explain to you, we shall go to Galatians 1: 6, and see what Paul says: "[Paul marvels that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the gospel of Christ." So you see it is not altogether another gospel, but it is perverted. Paul suited the people of his time, and this work of perverting was commenced even in the days of Paul, therefore it will have to be preached the same way it was before, and by the same authority; that is, authority from on high. We will see if we can find any evidence supporting this: we can. Turn to Revelations 14: 6. 7. John was permitted to see what was to come to pass away down the stream of time. Remember the "everlasting gospel" was then established on earth, and was being preached everywhere. What had to be done before the last angel could come to bring that same gospel to the earth, down near the end of time if it was already established and not to be perverted to suit the people, or fire into the wilderness or go into apostacy?

The seventh angel was to have the "everlasting gospel to preach unto them that dwell on the earth," after he has brought it: and after it is "preached unto all nations for a witness," the next angel will follow saying, "Babylon is fallen." The false bodies or churches, the great
“Mystery Babylon” I told you of in my last letter. You will do well to read it again in connection with this.

The angel that delivered the Book of Mormon into Joseph Smith’s hands told him the “everlasting gospel” was contained in it, besides going back to the Indians of America are descendants of, etc., as I have told you, and that his (Joseph’s) name should be had for good and evil among all nations; you may ask yourself whether this has been fulfilled or not.

I wrote to Isaiah, chapter twenty-nine and commence where we left it, and we may see very distinctly by taking notice of what I have written, that it is during the time of “the spirit of deep sleep, that is, the time that the prophets, true spiritual rulers and seers are taken away from the earth, that the cry is raised:

“We do not need any more revelation.”

“We don’t need those signs.” “Only gave those gifts to the apostles and they are not for us, and we do not need them.”

“They were to convince the Saints of former days that they were preaching the true gospel.” Do we not need in much among the “staggering” and “drunken, but not with wine,” when there are hundreds of gospels being preached, do we not need those very inspiring gifts and ordinances now to direct us to the right one.

When the people are in the above “spirit of deep sleep,” (Isa. 29:11), says the news of a “book” comes to them, “which words men”—Martin Harris and I do not know the other’s name, “deliver to one that is learned”—Professor Anthon, of New York City—“saying, read this I pray thee; and he saith I cannot for it is sealed.” “And the book is delivered unto him who is not learned.”—Joseph Smith—“saying read this I pray thee, and he saith I am not learned.”

“Wherefore the Lord said, for as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear of me is taught by the precepts of men.”

“Therefore behold, I the Lord will proceed to do a marvelous work and a wondrous work among this people [whether they want revelation or not even a marvelous work and a wonder [the translating of the book by his power] for the wisdom of their wise men [Anthony for one] shall perish, and the understanding of their prudent men [company] shall be hid.”—Isa. 29:13-14.

The next verses show what the work of the “false Christ” — false bodies or churches—will amount to in the end; they will be of no more worth than the Potter’s clay.

The 17-19th verses tell what will take place after this—Book of Mormon—is brought forth. “It is not yet a very little while and Lebanon [Palestine, the Holy Land] shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear, those that have used the book the blind shall see out of obscurity, and out of darkness.”

We notice Lebanon,—Palestine, or the Holy Land—is to be restored to its former fruitfulness, after he has brought to pass “his act, his strange act,” and done “his work, his strange work,” even the “marvelous work and a wonder.” People, most assiduously, will think it a “strange work,” a “strange work,” after they have said and taught for so many centuries that the Lord was never going to manifest himself by revelation or works of any kind until Christ should come at the end of the world and give those gifts to the apostles and they shall be had for good and evil among all nations, and the Jews have been scattered among all nations, and they have attempted to return times without number, but were hindered by some miraculous power, for they are not to be gathered in again until the time of the Gentiles be fulfilled. (Luke 21:24; Rom. 11:20.)

“Then truth shall spring out of the earth,” God will proceed to bring to pass his “act, his strange act,” by showing Joseph Smith where this “truth”—the Book of Mormon—will be. “And the Lord shall give those gifts to the apostles and they shall be had for good and evil among all nations.”

“Then shall that which is good and” [then] our land [the Holy Land. Palestine], “shall yield her increase”—be restored to its former fertility. “Righteousness shall go before him [the Lord] and shall set us in the way of his steps.”—Ps. 85:10-13.) Again; “If I forget thee, O Jerusalem, let my right hand forget her cunning, . . . let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy.”—Ps. 137:5, 6; Jer. 30:12; “I will save them from afar,” 7th verse and Jer. 33:6, 7.

Sing together ye waste places of Jerusalem. . . he hath redeemed Jerusalem. The Lord hath made bare his holy arm [revealed his will] in the eyes of the nations—regardless of the Gentiles saying that he would not gather you out of all countries, and will bring you into your own land.”—Ezek. 36:24. “And ye [the Jews] shall dwell in the land that I gave to your fathers.”—28th verse. “And the desolate land shall be tilled with the inhabitants in the sight of all that passed by, and they shall say, this land that was desolate is become like the Garden of Eden, and the wastes and desolate and ruined cities are become fenced and inhabited.”—Ezek. 36:34, 35. . . . I, the Lord have spoken it and I will do it. And the Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again.”—Be silent, O all flesh before the Lord: for he has raised up out of his holy habitation.”—Zech. 2:13, 13. “And the Lord their God shall be with them in day as a flock of his people.”—Zech. 9:16, 9:17, 173:33.

“Be glad then ye children of Zion . . . for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month,” Joel 2:23.

“This is the year of the Lord’s favor.”—Isa. 58:11, 12:320.

Perhaps you know all about Jerusalem being rebuilt and the land around “yielding her increase” since 1853, and the Jews returning and still returning, and Jerusalem again becoming a Jewish city.

In 1857 Louis VanBuren, who visited Jerusalem, wrote of it . . . “It certainly is a land of most wonderful fruitfulness, with a delightful climate. . . . It is a fact that there from dawn and dew are restored. Recently, in 1853, the former and latter rain were restored to the astonishment of the natives: The Jews have been returning to the Holy Land for some time, and the number is increasing; going to their beloved Canaan from many parts of Europe, Asia and Africa. They are making preparations to rebuild cities. . . .

The fruit in Palestine is better than in Europe or America.”

In 856 H. G. Spafford, a Chicago man, traveling in the Holy Land, wrote to Mr. Chandler, of Chicago, the following. After telling of many things, he says: “It would seem that a sight of it, without other proofs, would be sufficient to suggest to one whether the curse which had so long lain upon this land had not begun to pass away, and that the set time to favor Zion had not yet come, though the light of sure promises of prophecy that this land is yet to rise from its desolation, such facts as those given above are of exceeding interest. A few years ago Jews were constantly liable to be treated with indignity whenever they appeared on the streets of Jerusalem. They were few in number, and owned none of the land; were a little community of despised outcasts. Now as you know, they constitute considerably more than one half of the population of the city. They control its trade and own much land. . . .

and so we find that suddenly, without warning, Jerusalem has become, in fact, again a Jewish city! It is a change which has come as a thief. The busy world has taken but little notice of it—but it has come.”

I quote the above from these letters for a purpose: you if you know the number of the people mentioned as the “busy world.” It came “like a thief” to the unbelievers of this “latter day work,” but the Latter Day Saints were not overtaken as by a thief, by its restoration, for they were looking forward to its fulfillment from the time this “marvelous work and a wonder” was performed, for it was promised in the Book of Mormon as well as the Bible, in the second book of Nephi, 11:18, 19. If the “busy world” would have believed Joseph Smith, they would not have been overcome by surprise.

I write to tell you that there have been deat persons heard and believed the words of this book (Book of Mormon) and that the blind have been restored to sight. Mrs. Frances Ernst, of Deloit, Iowa, had her sight restored. She had not just once quoted from any one that I do not fully believe to be truthful. Other people have been deaf to the words of eternal life have been
taught to “rejoice in the Holy One of Israel” and so with others who were blinded by confusion. They have been brought to see the true light of God.

Now I will explain that quotation in Deuteronomy 33:17: “Unicorns have but one horn. The Eastern Continent we will call a “unicorn” it has one horn—of Mormon—the “stick of Judah,” the Bible. Also the Western Continent we will call a “unicorn,” it has one horn—the “stick of Ephraim,” Book of Mormon, so to be as a bullock there would be two horns together (as a bullock has two horns) and with this “bullock” of Book of Mormon—the “land shadowing with wings” will push the people together in the unity of the faith before the great and terrible day of the Lord come or they (the Christians) might be overtaken as by a thief. These are the kind of proofs I like; they are from God and not from man. For this reason I do not care what people may say about Joseph Smith; he perhaps had his faults as others of God’s prophets, but he accomplished the work that God raised him to bring forth. The righteousness of his testimony sealed by his blood; and there are as many, or more, proofs to show he was a prophet of God, as there are to show that the Bible prophets were of God.

You will see by what I have written that shortly after the “book” (of Mormon) was brought forth, or the “marvelous work” accomplished, the former and latter rains are to be restored, and the Jews return and rebuild cities, and cultivate the lands; all these are being fulfilled since the “book” (of Mormon) was brought forth, and it is too late to bring to pass any other “marvelous work,” or “strange work,” or “acts,” so what are you going to do about it? call God false and Joseph Smith a false prophet? or believe God keeps his word, and believe he has done the “strange work?” Seleucus in the Bible is Solomon in the Book of Mormon—consecrating the granite stone quarries with the Newport river in the year 1827, the very year the angel, having the “everlasting gospel” as recorded in Revelations 14:6, 7, delivered the plates on which it was written, in the hands of Joseph Smith; we can not help its being the very year or “day of his preparation.” But it is God who worketh, and we are to obey. Some might try to “pervert” the meaning of the quotation made from Malachi, and lead you to Matthew to show you that John the Baptist was also the preparation of the Lord, because he was the forerunner of Christ, Elijah, (or the restorer) will also be sent before his second coming (Math. 17:11) And Jesus answered and said unto them, Elias, [Elijah the restorer, or John the Baptist], truly shall first come and restore all things in the far off time, as he says “shall come.” Second he says, “restore all things.” What is he going to restore? The gospel as Christ taught it. Then he tells what they did with John the Baptist when he came, “The Christ was a true Christian,” but she denounces the Latter Day Saints church. I wish you would please give her this letter to read, also all of the papers I send you, and then have her read Matthew 23:23-39, and tell her to beware of the leaven (evil hypocrisy) of the Pharisees,” and not do as they do. She is a good hearted girl, I believe, and I would be glad to see her accept the plan of salvation. If she claims to have Christ taught it, and not as men presume to teach with their own wisdom.

The Pharisees would “build the tombs of the prophets,” [of centuries past], “and say if we had lived in the days of our fathers, [centuries ago], we would not have done as the Pharisees did.” I presume this is what most people of to-day say, but when prophets arose in their own days they were as quick to kill, and persecute, and “denounce” them as their fathers had been in years gone by. So it is in the present day. People praise the prophets of old and say as did the Pharisees, that they believe them, but when they are put to the test they also are Pharisees, and are ready to denounce the prophets of their own days. “Wherefore ye be witnesses unto yourselves that ye are the children,” [descendants of the prophets], “whom the prophets,”—Matt. 23:21 Christ also said to those people, “Ye serpents, ye generation of vipers, [descendants of Pharisees who killed the prophets], how can ye escape the damnation of hell?” “Where­fore behold I will send unto you prophets, [and, and some of them ye shall]” [take notice he says “shall,”] this of course means some future time, “scourge in your synagogues, and persecute you from city to city.” From Kirtland, Ohio, to Independence, Missouri; from Independence, Missouri, to Nauvoo, Illinois, and from and to, and to from numerous other places, so that we see it is being fulfilled right along. “O Jerusalem! Jerusalem! thou that killest the prophets;” [I presume they believed the prophets were false ones]; “and stonest them that are sent unto thee,” “the prophets have been murdered by the children together even as a hen gathereth her chickens under her wings, and ye would not.”

Both of you please discuss this question within yourselves seriously, and find or ask God whether you are one of those children whom he would gather under his wings, if they would allow him. I believe you to be sincere, and living up to the best light you have, or I should not have written this letter, and I hope you will read it and compare it with the Bible with as prayerful a heart as it has been written with. Why, do you know the God with humbleness of heart, whether it be true or not; and I believe he will allow your conscience to bear you witness that it is true. But, do not play as the woman prayed for the mountain to be removed from under her face. 

"""This is a glorious thing to be in the light Which the Saints of old did see. The tree light and bright, Revelations holy light, is the light. And all else is in the dark, Ah! save this light of God. Long the north in darkness lay, without light, But the darkness fled away, There was light all around, What a sight! God has promised on high, This the light, true the light. And now blest ye would come nigh To this light of God."

Prophets are restored again, in the light

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CONFERENCES MINUTES.

EASTERN IOWA.

Conference convened at the New Scandinavian School house, near Fulton, Iowa, September 23d and 24d. W. T. Bozarth was called to the chair, J. S. Roth clerk. Branches reported:—Davenport, 2, baptised, 1 voted, 3 members; Butternum Grove, 16 removed, 1 expelled, 1 died. Jackson, no change. Fulton branch 24 members, organized June 16th, 1888, by J. S. Roth. Reports:—Elders Warren Turner, W. T. Bozarth baptised 6, J. S. Roth baptised 11, married two couples; Priest J. R. Johnson, James Bradley and J. Helde; Teacher John Sutton. Bishop's agent, Warren Turner, reported: received $82, expended $82. Report found correct by committee. Bishop's clerk, John H. Hildebrand, examined and adopted. Resolved that next conference be held at Clinton, Iowa, December 12th, at which time the report that Jerome Ruby could not act longer as district president, when the conference extended a vote of thanks to Bro. Ruby for his past labors in that capacity. Bro. J. S. Roth was elected president and John Sutton clerk. Vote of thanks was extended to Bro. W. M. Bainbridge for his past efforts. Warren Turner was sustained as Bishop's agent. Preaching Saturday evening by J. S. Roth; Saints' meeting Sunday morning, evening; Baptism Sunday afternoon by W. T. Bozar th, in the afternoon by J. S. Roth, and in the evening by W. T. Bozarth. Three were baptised during the conference.}

NORTHERN IOWA.

The above semi-annual conference convened at Fremont, Nebraska [date not given]. W. M. Rumel president pro tem., I. Sylvester clerk. Brethren M. W. Sampson, James Huff and Os car Brown were appointed a committee on credentials. Elder H. D. Rawdon, of Omaha, Nebraska, December 31st, 1887, were read and approved, Elders reports:—H. J. Hudson, W. G. Badger and E. R. Boullion. Bishop's agent's report:—On hand last report $48.30, received since $13.05, total $61.35; expenses $15.25; balance $46.10. Accepted after examination of the local reports.—Omaha 107; 4 baptized, 3 received by letter, 1 removed, 2 died, 2 ordained. Platte Valley 34; 1, baptized; Cumberland 31; 1 removed, 1 died, 1 expelled. Lake Shore 29; 1 baptized, 3 expelled, 1 died. Union 53; baptized 2, certificate of baptism, 1 letter from other branch, 2 expelled, 4 died, 1. W. M. Rumel sustained as Bishop's agent. Preaching Saturday evening by J. S. Roth; Saints' meeting Sunday morning; Baptism Sunday afternoon by Elder W. T. Bozarth, in the afternoon by J. S. Roth, and in the evening by W. T. Bozarth. Three were baptised during the conference.

NOVA SCOTIA.

Conference was held at South Rawdon, Nova Scotia, September 15th and 16th. Elder A. H. Ross reported: Received, $47.25; expelled $2.25; paid $45.00; balance $2.00. A branch was formed, consisting of five members, and a letter was received from the elder of a branch at Amherst, N.S. Affairs, including three baptized during the year. Bishop's agent's report: cash on hand last conference $36.10, received during the year $72.25, total $108.35; paid out $42.25; balance $66.10. The report was received. It was resolved that E. Briggs represent us at General Conference. Resolved that this conference do recommend to Elder J. C. Rawdon its entire satisfaction for the manner in which they have conducted the work in Nova Scotia since their dissolution. Prayings were offered for the officers of the district: the report was held, and were interesting and profitable. Preaching by Elders Parsons, Robinson and Davison, and the services were well attended. Adjourned to meet at the call of the president.

SOUTHERN NEBRASKA.

Conference was held at Lane's Hall, Bennett, Nebraska, Sunday October 14th and 15th. President Levi Anthon in the chair, J. B. Gouldsmith, secretary. J. W. Waldsmith, C. H. Porter and John Young were appointed a committee on credentials. Elder W. W. Dempster reported: $50.00 was received for offering received during quarter $50.00; free will offerings paid out $55.00; tithing received $2; amount due Church $105.00. Amount due Church during quarter 95; amount due Church and enlisted for $88.61. The auditing committee appointed reported the statement correct. Branch reports: Moroni 26, Blue River 25, Union 14, present number 133; 3 baptized, 7 received by certificate of baptism. 1 expelled; Palmyra last report 35, present number 58;谲4 received by certificate of baptism; 2 expelled; Nebraska City last report 131, present number 157; 7 received by certificate of baptism, 1 expelled; Pottawattamie last report 179, present number 214, 2 expelled; certificates of baptism: Nebraska City last report 131, present number 157, 7 received by baptism, 1 by letter; Pottawattamie last report 214, present number 214, 2 expelled. Bishop's reports: September 20th, by Bro. Jas. Caffal, and named Snow-Flake reported a membership of 12. Report received from Bishop Harman. Preaching by Elders Anderson, Hyrum O. Smith, baptised 5, H. C. Bronson, baptised 7, C. H. Porter, baptised 11; Joshua Armstrong, J. W. Waldsmith, Levi Anthon, Henderson Fields; Priests; A. Buchanan, F. L.
TUCKER, W. SELF, J. B. Goudsmith, and Teacher John Rodger, of the N. C. Branch, presented their Petition. The Church Council granted the privilege of the conference. Committee appointed to present at conference on rules of representation reported; report adopted and committed to conference. Bishop's agent was instructed to send a copy of the rules on representation to the presidents of all branches in the United States. Carter's was recommended by the Palmyra branch for ordination to the office of teacher; ordination ordered and confirmed by the Council. C. H. Porter and W. Waldsmith. The question of changing the conferences from quarterly to semi-annual was discussed at length, until the conference for final action. J. W. Waldsmith was elected president and C. H. Porter secretary for the next three months. J. W. Waldsmith was sustained as presiding agent. G. McDowell, last report at Nebraska City, January 20th. Officials present: 6 Elders, 4 Priests, 1 Teacher, 1 Deacon.

MONTANA.

This district conference met at Deer Lodge, Montana, October 13th: J. C. Clapp president pro tem., Presid. Gomer Reese, by letter, reported that he was financially unable to attend and requested to be excused. J. C. Clapp being assistant priest and J. F. McDowell appointed that is able to devote more time to the work. After concurring the propriety of librating him for the cause mentioned, it was, Resolved, that we sustain Gomer Reese with our prayers and means. Elder J. C. Clapp reported that he had labored incessantly in the mission; had baptized 16 children and organized one branch in Oregon. Was unanimous-ly sustained in the mission according to General Conference appointment. Reports of branches:

Deer Lodge 51, Reese Creek, not reported. Resolved, That we endorse Elder J. F. McDowell's policy of forming a Sunday School association at Deer Lodge, and we appoint Mr. A. C. Johnstone pastor, and John Ellason a teacher, both under the hands of J. C. Clapp and Andrew Christofferson. J. C. Clapp being spokesman in each case. There were four preaching meetings and two Saints meetings. An enjoyable time and unity prevailed throughout. Adjourned to meet at the call of the president of the district.

NORTHERN MICHIGAN.

Conference convened at Five Lakes, October 13th: J. C. Clapp President pro tem., A. C. Johnstone, secretary, E. Delong assistant. Met at nine o'clock for prayer. Minutes of last conference read and the business of the attendants considered. Resolved to participate. Branch reports:-

JULIUS, last report 28, present 27. MILL Creek, last report 31, present 30. Gravel Creek 0. Maple Valley, last report 20, present 16. Chestnut, last report 33, present 31. Chase, last report 17, present 23. St. Thomas, last report 29, present 35. Hersey, last report 53, present 89. Bayport, last report 75, present 102. Forestel 27. Delaware, last report 23, present 30. Pigeon River 39. Elders' reports:-Levi Phelps baptized 8, E. Delong baptized 4, Robert Davis baptized 5, William Davis (by letter) baptized 28, J. J. Cornish baptized 30, J. A. Carpenter baptized 1, J. J. Bell baptized 1, A. A. Mattson baptized 1, R. C. Liston baptized 1, Priests R. Hartnell, W. Dowker, C. K. Green, H. Hochnoll, C. Wollen, F. Smith, R. Grant, J. A. Grant, F. P. Rodgers, G. McKenzie, B. Blackmore, A. T. Dewolfe, -N. Richmond, T. Rawson and T. Whitford; Teachers W. Hartnell and G. Crouth reported. Report of committee on former Bishop's agent's accounts, appointed at last conference in settling account with J. J. Bell, the present Bishop's agent was read and adopted. Committee of finance was discharged. Bishop's agent's report: total receipts $320, expenditures $279 59, balance $40. It was re-solved that we recommend to the district the account of this branch. It was resolved that we consider the organization of the Bay City branch legitimate, with the right of receiving from Pent. License. It was resolved that when we adjourn that we do so to meet at Tawas City at the call of the president. It was moved and supported that J. J. Cornish act as district president, and J. A. Grant and J. J. Bell, as district secretaries. J. A. Carpenter, E. Shelly and R. W. Hugill were appointed to General Conference. The president of this mission was sustained. Committee of finance appointed to report to Bishop's agent's account of the treasurer. Moved and supported that all the officers labor all they can in the distribution of the above property. Then Brother J. A. Grant, J. J. Bell, and E. Shelly were appointed to a special meeting. The mode of ordination was as arranged by a Commission sent up to the Brethren's Church in London. It was resolved that when we adjourn we to meet at Tawas City at the call of the president. It was moved and supported that J. J. Cornish act as district president, and J. A. Grant and J. J. Bell, as district secretaries. J. A. Carpenter, E. Shelly and R. W. Hugill were appointed to General Conference. The president of this mission was sustained. Committee of finance appointed to report to Bishop's agent's account of the treasurer. Moved and supported that all the officers labor all they can in the distribution of the above property. Then Brother J. A. Grant, J. J. Bell, and E. Shelly were appointed to a special meeting. The mode of ordination was as arranged by a Commission sent up to the Brethren's Church in London.

Miscellaneous.

BORN.

FAUCHE. At Nebraska City, Nebraska Sep­tem­ber 6th, 1869, to Bro. F. L and Sarah Faun­ce, a son. Blessed October 19th, by Elder Robert M. Elvin, and named Leeman Loveless.

MARRIED.


DIED.

HATCHER. — At his residence in Nebraska City, September 15th, 1869, aged 73 years, 7 months and 11 days. He was baptized at Lampsivlle, Ohio, Oc­tober 29th, 1834, and was ordained an elder on the 13th day of March, 1841, at Pittsburgh Pennsylvania, by Elder James Brown. He died as he had lived, a firm believer in the latter day work. He leaves a wife and twelve children, (nine sons and three daughters) to mourn their loss. Funeral services by Rev. H. L. Pegler of the town. Loweston, where the body was interred.

MAXFIELD. — John Maxfield was born at Kings­ton-upon-Hull, Yorkshire, England, February, 10th, 1866; was married March 12th, 1872, to Richard Maxfield; emigrated to British North America, and settled near Prince Ed­­ward's island, for seventeen years; united with the Church of Christ November 24th, 1845; came to California, at an early age, and resided at Saco, Maine, for five months and 8 days. He died in a hospital, at St. Louis, Missouri, January 10th, 1877, from typhoid fever. He is survived by his aged mother, his wife and two daughters. He left a large number of friends and acquaintances, who will deeply miss his kind and gen­­erous spirit. He was a man of fine capacity, and was truly beloved by all who knew him.

HODGER. — At his residence in Grangeville, Idaho, January 27th, 1877, of apoplexy, aged 63 years, 9 months and 11 days. He is survived by his aged mother, his wife and three children. He was a good man and leaves many friends who will sorely miss his kind and gen­­erous spirit. He was a man of fine capacity, and was truly beloved by all who knew him.

ALEXANDER. — At Independence, Missouri, October 18th, 1888, Raymond A. Anderson, aged 7 years and 8 days. Funeral sermon by Elder J. S. Kingsland.

KEITH. — At his residence in Lamar, Missouri, October 17th, 1888, of typhoid fever, Bro. E. S. Keith. He was born in Sharon, Vermont, January 20th, 1877; was married March 25th, 1877, and lived in Missouri for 11 years. He leaves a wife and family to mourn their loss.

CONFERENCE NOTICES.

The Far West district conference will convene on Saturday, November 17th, at ten o'clock, with the Delano branch, near Cameron, Missouri, as per adjournment.

J. T. KINNEMAN, Dist. Pres.

TWO DAYS' MEETING.

There will be a two days' meeting held at Omaha, Nebraska, beginning November 17th, at eleven a.m., and continuing until the demands. Elder H. C. Bronson, and it is hoped Bro. James Coffall will be in attendance.

W. M. RUEDEL, Dist. Pres.

NOTE.

By vote of Nebraska branch, Bro. Pasc­­hal H. Wiite is hereby requested to give an account of his labors, in one month from the receipt of this notice in the Herald.

WILLIAM B. LEILAND Clerk

FOR SALE.

On corner Main and Chestnut st., a block from Depot, one Lot with good Well, BLACKSMITH SHOP $125.00; good set Blacksmith and Wheelwright Tools, in­cluding Brown's Palm Emery Stand with Saw Table attached; two Chimney Stoves; one Wood or Iron Turning Lathe. 8 ft; one Jig Saw; 50th Redwood; Drill, Shredder, 4ft. MILL 18X21, with SLED 12 ft. TENS H.P. ENGINE and HOIST; 1 Duplex Double Steel Grinder; 1 Two French Bench, Goo Sholder; 3-loc- Shifting; Belling; all is good running order. Shop 80x50, with 2 eight-panes and 1 six-panes. J. B. RODGERS, Lamoni, Iowa.

INDIPENDENCE GAZETTE. A Weekly Newspaper. HAMMOND & MILES, Independence, Mo. Price $1 per year.

NOTICE.

Ruins revisited:


S. F. WALKER, Lamoni, Iowa.

A CHRONOLOGICAL CATECHISM:

Or, Key to the Chronology of the Bible.

By J. A. MAPES.

Lump Cloth, 100 pages, price 35 cents. For sale by Bro. H. R. MILLS, Independence, Mo.

www.LatterDayTruth.org
A COMPREHENSION of the faith and doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published monthly for the Young of the Reorganized Church of Jesus Christ of Latter Day Saints.

Price: 10 Cents. 

M. Walker, Editor and Publisher.

The following is the contents of the Autumn Leaves.

M. L. J. Smith.

FRAGMENTS OF FAITH AND DOCTRINE.

The following is the contents of the Autumn Leaves.

M. L. J. Smith.

A.W. TEGART.

HOLY SCRIPTURES.

(Inspired Translation by Joseph Smith.)

Sheep or Library binding.

Imitation Morocco, gilt edges.

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ROAN, SPRINKLED EDGES.

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JOSEPH THE SEER.


Paper copies, 35 cents.

This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an effort to work in the hands of the minister of the church, that it may prove the most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

PROPHECY OF THE TRUE.

Confirmed in the appearing of the Book of Mormon—an Israeliah Record of a Fallen People.

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Being the subject of an Evening’s Conversation respecting divine truth, as proven by the Scriptures and collateral evidence. Presented with a brief sketch of the life of the Prophet, showing the way and manner of his becoming possessed of the record.

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In paper 15 cts. ten or more, 15 cents.

This book is, together with the one above, written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory of Mr. John Smith and Sidney Rigdon the chief granter and material from which to write the Book of Mormon.

REPLY TO LITTLEFIELD.

In paper 10 cts., per dozen.

This is the Opinion of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage.

THE INDEPENDENT PATRIOT.

This is the LAMONI GAZETTE enlarged to a seven column quarto. This enlargement has enabled us to improve the paper in every respect and we are now pleased to have the privilege of offering to the Saints with a greater degree of reliability. This is a journal of sound and pure character—one which needs and is worthy of their support. We publish the paper weekly, without any sermon $1 per year. Patriot with Supplement (which contains our express orders) Address THE PATRIOT.

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MORMON LITERATURE WANTED.

BOOKS, Pamphlets, Newspapers (and newspaper cuttings) relating to the Mormon (Latter Day Saints), especially the following works: The Prophet and His Progenitors, The Science of Earth’s Origin, and the New and Accurate Account of the Creation of the World, by Wm. Rigdon, 1853. It is also a brief review of the chief acts and actors of the early days of the church, and is an important work to be in the hands of the church members, as well as to the public at large.

To the above, the following is added: The story of President Joseph Smith, by E. C. Hymn, 1874. The biography of Joseph Smith, by E. O. Smith, E. O. Heinein, Ontario, 1875. The Life and Work of Joseph Smith, by Sidney Rigdon, 1876. The life of Joseph Smith, by Wm. Rigdon, 1877. The life of Joseph Smith, by Sidney Rigdon and others, for High Treason in Missouri 1838, 19 cts. Three volumes, : the life of Joseph Smith, by Sidney Rigdon, and others, for High Treason in Missouri 1838, 19 cts. Volume I, 1842-9, the life of Joseph Smith, by Sidney Rigdon, and others, for High Treason in Missouri 1838, 19 cts. Volume II, the life of Joseph Smith, by Sidney Rigdon, and others, for High Treason in Missouri 1838, 19 cts. Volume III, the life of Joseph Smith, by Sidney Rigdon, and others, for High Treason in Missouri 1838, 19 cts.

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References:

- A&O: Autumn Leaves
- HO: Holy Scriptures
- D&C: Doctrine and Covenants
- BOM: Book of Mormon
- JSP: Joseph Smith the Prophet
- PH: Prophecy of the True
- MWR: Morrison Western Repository

The following pages are of especial interest:

- HO: HYMNS: Songs and Hymns for use in the Church, selected and arranged by the Presidency of the Church.
- D&C: DOCTRINE AND Covenants: A summary of the faith and doctrine of the Church of Jesus Christ of Latter-day Saints, as taught by the Prophet Joseph Smith and his successors.
- BOM: BOOK OF MORMON: The sacred scripture of the Church of Jesus Christ of Latter-day Saints, containing the record of ancient prophecy, the history of the early people of the earth, and the gospel of salvation for the latter day.
- JSP: JOSPEH SMITH THE PROPHET: A biography of Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints.
- PH: PROPHETIC TRUTH: A collection of prophetic statements, visions, and revelations given to Joseph Smith and his successors.

The following works are available:

- JSP: JOSPEH SMITH THE PROPHET: A biography of Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints.
- BOM: BOOK OF MORMON: The sacred scripture of the Church of Jesus Christ of Latter-day Saints, containing the record of ancient prophecy, the history of the early people of the earth, and the gospel of salvation for the latter day.
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This collection represents a comprehensive overview of the faith and doctrine of the Reorganized Church of Jesus Christ of Latter-day Saints, offering insights into the history, teachings, and literature associated with this religious organization.
THE SAINTS’ HERALD.

Vol. 35.—Whole No. 808
Lamoni, Iowa, November 10, 1888
No. 45

THE SAINTS’ HERALD:

Official Paper of the Remnant Church of Jesus Christ of Latter Day Saints.
Published at Lamoni, Decatur Co., Iowa, by our own press, price 12 1/2 per year.
The Traveling Ministry, and all branches, are requested to sell this
subscription, and help make the paper a success.
Business Letters and Subscriptions must be sent to David
Dexter, by P. O. Order. Registered Letter, or Express.
Entered as second class matter at Lamoni Post Office.

THE Saints’ Herald:

JOSEPH SMITH, EDITOR.
W. W. BLAIR, ASSOCIATE EDITOR.
Lamoni, Iowa, Nov. 10, 1888

WHICH SHALL IT BE, CHRISTIAN OR HEATHEN?

We give elsewhere a most interesting exhibit concerning the methods of so called Christian missionaries in far off lands. It is a subject of deep interest to Latter Day Saints, who believe so earnestly that the prophecy of the Divine Teacher, Christ, that “This gospel of the kingdom shall be preached in all the world, for a witness unto all nations,” must be fulfilled, to watch the peculiar processes going on in all parts of the world by which such fulfillment may be made possible. It is a never failing prayer of the Saints: “Hasten thy work, in its time, O Lord.” To us who have so much at stake in the coming of the Lord, everything that will add to the evidences indicating the nearer approach of that coming is fraught with deep interest. We would be glad to hail the coming of truth.

In this connection we may say that, when womankind leave the sphere assigned to them by nature’s God and seek to meddle with what, by nature, is reserved for men’s; but their missions differ widely at all levels. Politics, does not appertain to woman’s sphere. Her sex, her duties, and her natural instincts utterly forbid it. A womanly woman inspires, delights, builds and blesses society; but a mannish woman is a sort of social monstrosity—a wart, a wen, (or wrong, on the social body.

Dr. Walker, of Washington, who for the past thirty years or more has been seeking to put on political breeches—also wearing men’s trousers—has been and is to-day a butt of ridicule, an object of disgust and contempt to all clean minded people. Right minded persons, whether men or women, instinctively revolt at the idea that women shall mix in political affairs, just as they do at the thought that men shall intermeddle with the domestic duties which pertain alone to women. Occasionally we see women so far forget their position in society as to wrangle over party politics, seek to dominate the political views, sentiments, and preferences of their husbands, (if they have chance any), and thus thrust their personal notions into political affairs instead of honoring the husband in his place. Such women dishonor themselves, lessen their influence for good, and should not complain when both men and women call them “female roosters.”

HUMAN nature, as developed in politics, revolts at its rights are invaded, and will resent and repel, often with harsh words and even violence, those who seek to do such wrong.

The Woman’s Christian Temperance Union has a high and all-worthy mission, but that is not in the arena of politics. Woman’s mission is fully the equal of man’s; but their missions differ widely at some points, and this difference is just as radical, determinate and unchangeable as the fact and the law of sex. Happy are they who recognize and abide submissively by these eternal facts.

If women will meddle with politics of parties, of husbands or neighbors, they should not complain if repelled, dishonored, and hurt through such unseemly interference.

COMMUNICATIONS AND LETTERS TO THE HERALD.

It would be of great benefit to us, and also save much time to the office, if our contributors and correspondents in preparing matter for publication in the HERALD would look over such and read and correct it once or more. We have on hand a number of articles, some of which by reason of a lack of even ordinary care in their preparation, contain but the merest hints of the author’s meaning. To arrange them for publication would simply amount to re-writing them entire, which we have not time to do.

We have also frequently noticed that persons possessing good ideas and ability to present good thought, hesitate to communicate to the HERALD columns because of a lack of education in composition, punctuation, etc. All we ask is that contributors in their communications and letters take due care and time; and that such compositions be prepared upon the theory that what is worth doing at all is worth doing well.

In re-reading one article and correcting it, it can always be largely improved; and our correspondents will greatly favor us by following this rule. Do the best you can and we will be satisfied, as we should be.

EDITORIAL ITEMS.

Elder Willard J. Smith has written a pamphlet of twenty-five pages entitled “Whitenerism Unmasked” which is a brief examination of the claims of the so called Church of Christ. It may be had at this office, or by addressing W. J. Smith, Holden, Grey county, Ontario, for five cents each or fifty cents per dozen.

Bro. E. R. Feavel, of Appleton, Wisconsin, writes that he is talking up the latter day work and distributing the printed word wherever he has opportunity to do so, and, in consequence, some are very anxious to hear the gospel preached. Bro. Feavel has not a home of his own in which to entertain an elder, but thinks ample provision would be made for any of the ministry that would put in an appearance there, and that a good and appreci—
THE SAINTS' HERALD.

ative audience would greet one who would preach in the gospels without making unfavorable mention of other faiths. Bro. Feavel's address is No. 1096 Gilmore street.

Bro. William Barnhart writes from Minnesota, in praise of the labors of Brn. Hansen, Foss and Smith in that state. He would like to see Brn. Hansen remain there during the winter, as he seems able to endure the rigor of that climate. The local officers in the branches are active and intend to hold the fort until reinforcements arrive. Bro. T. J. Martin expected to perform some ministerial labor there during the winter.

There is an opening for some young and enterprising man, or some middle aged man who is a fair mechanic, either wagon maker, or blacksmith, or both, at Lamoni, where Bro. Joseph B. Rodger desires he sell out his shop and mill, and see advertisement in the Herald. It will require some $1,500 or $2,400 to secure the plant and lots.

Letters are received from Brn. A. J. Kenison, of Harlan, Kansas, and O. W. Cambridge, of London Ontario.

EXTRACTS FROM LETTERS.

Bro. C. G. Lapham wrote from Sandwich, Illinois, October 23d:

"I arrived here from York State Tuesday evening the 16th. Found my daughter and family all quite well and comfortable. Have also called on my son and family at Plano, whom I found well. Am glad to meet with them and the friends here again, after an absence of over four years. I called on Brns. Minthorn, of Galus, Orleans county, New York, after leaving Sandwich. They live about eighty miles west of Bro. Seeley's. They were all usually well. Blessed an infant daughter of Bro. George and Sr. Alice Minthorn's with them. I notice a mistake in the wording of my letter. Where it says here at Greenwood, it should be 'from instead of at.'"

Bro. Joseph Dewsnup, Sr., wrote from Manchester, England, in a late letter as follows:

"Our conference concluded on Sunday last at Leeds; the best we have ever had. Will try and send on particulars to Herald shortly."

A CORRESPONDENT asks:

"At what time and under what circumstances were the sacred manuscripts gathered together, now called the Bible? What man or body of men sorted the manuscripts and picked them out from the undoubtedly large accumulation of writings gathered together at that time?"

To this all the reply that can be made with any degree of certainty is the following from "Hitchcock's Analysis," in his history of the Bible, pages 1188 and 1199:

"Who decided what books should and what should not be included in the New Testament, and when, and where? This decision was not made by any man or men, at any given time or place, by express resolution or decree, as a vote is sometimes made by a popular and universal public opinion of Christians; one church and another, one writer and another, spontaneously accepting the inspired books from the living force of the inspiration itself, and rejecting the apocryphal ones because they had not this living force. This process was rapid and decisive; it had in all probability become substantially complete before the death of John, the last of the apostles, which took place about A. D. 100. There is no uncommon belief that the Council of Laodicea, A. D. 324, formally voted what books should constitute the New Testament; that before this vote there no received belief on the subject, and that it operated like a natural and universal public religious assemblies where it had authority. The canon had already been substantially fixed for three hundred years. And the very frequently received date of the Council of Carthage, A. D. 394, as the time of the closing of the canon, though this section was more influential than that of Laodicea, was only a formal declaration of existing beliefs. The New Testament grew into authority because it had the life and force to grow; no man or men voted it into a position or could have done so."

We produce from the Chicago Tribune for October 23d, a dispatch respecting the Spiritualistic philosophy founded upon the mediumship of the celebrated Fox Girls, who in 1848 set in motion what has been regarded by many as the most wonderful movement of modern times. We hope that Mrs. Kane and her sisters will "write a book" embodying this coalescence now made.

"By throwing life and enthusiasm into her big toe, Mrs. Margaret Fox Kane produced loud spirit rappings in the Academy of Music to-night and dealt a death-blow to Spiritualism, that huge and world-wide fraud which she and her sister, Kate Fox, founded in 1848. Both sisters were present, and both denounced Spiritualism as a monstrous imposition and cheat. The great building was crowded, and the wildest excitement prevailed at times. Hundreds of Spiritualists had come to see the originators of their faith destroy it at one stroke. They were greatly agitated at times and hissed fiercely. Take it all in all it was a most remarkable and dramatic spectacle. There stood a black-robed, sharp-faced, doddered widow, winking her big toe and solemnly declaring that it was in this way she created the excitement that has driven so many persons to suicide or insanity. One moment it was ludicrous, the next it was weird.

When Mrs. Kane appeared on the stage she was greeted with cheers and hisses. She put on her glasses, curtsied to the audience, and read aloud her own and her sister's confession. Her sister, Kate Fox, sat in a box with John A. Stevens, and applauded.

'That I have been mainly instrumental in perpetrating the fraud of Spiritualism upon a too confiding people, many of you already know. It is the greatest sorrow of my life. When I began this deception I was too young to know right from wrong. I hope God Almighty will forgive me and those who are silly enough to believe in Spiritualism.'

Dr. C. M. Richardson, who is managing the expose, invited doctors to come upon the stage.

Three [doctor knelt down, took hold of] Mrs. Kane's big toe, and assumed grave, air. They then declared that they could hear rappings produced by the toe. Mrs. Kane finally stood up to let the audience hear. As she remained motionless, loud, distinct rappings were heard, now in one of the flies, now behind the scenes, now in the gallery.

But when Mrs. Kane appeared, Dr. Richardson gave the audience a thorough expose of the slate-writing, mind-reading, and oil-painting tricks of Slade, Dis De Bar, and other impostors. He explained them all in detail. A fierce looking foreigner got up and denounced Dr. Richmond's tricks, saying that the Spiritualists produced their efforts by spirit power, and he would prove it if he could get the platform.

It was the general opinion of people who were in the Academy to-night that the confession of the two founders of Spiritualism and the complete exposure of the tricks of mediums end this form of swindling, and that it can never recover from the crushing blow. The Spiritualists in the audience almost frothed at the mouth with rage as they left the building, and muttered furious threats against their foes.

New York, October 24th.

The following is from a church discussion at a church Congress, held at Manchester, England, commencing Oct. 2nd, and over which the Bishop of Manchester presided. The idea of telling the truth about the Bible, or not telling it is something novel to discuss in a congress of churchmen. We clip from the Manchester Advertiser and General Advertiser for Oct. 19th:

RELIGIOUS CRITICISM IN SERMONS.

The first subject for consideration had reference to the results of historical and scientific criticism, and the extent to which they should be recognized in sermons and teaching. The first paper was read by the Rev. J. M. Wilson, M. A., head master of Clifton College, who said that he thought the criticism could be expressed inpler language. How far ought the clergy to tell the truth about the Bible? Let them first lay down their principles in answering the question. In this shape: Firstly, they must tell the truth. Nothing could justify the clergy in maintaining a view of the Bible which they believed or suspected to be false. It would demoralize the clergy. It would lower their whole standard of truth. Their voices would not ring true when they preached what they did believe, if they also preached what they did not believe. The pulpit must not deceive the pew, even for what it thought was for the good of the pew. The suspicion of dishonesty destroyed its influence with the pew, but, what was far more important, the exposure of the fact of dishonesty degraded the pulpit itself. They must tell the truth and nothing but the truth. Tell nothing but the truth about the Bible, said the speaker, and take pains to inform yourself about the criticism, but do not hastily impart intermediate results to people totally unprepared for them, or to any one until you have well assimilated them, until they fill the Bible with new life and power and meaning, and then, in fact, the limitation "how far" becomes quite unnecessary, because you are then able to tell the whole truth. The religion of a people must rest on some authority. In
From "Gilmore Happenings," in the August 30th, Farwell, Michigan Register, we clip the following—it needs no comment.

"The Town Hall has been packed to its fullest capacity the last few days with people listening to some very interesting sermons delivered by Elder J. J. Cornish of Reed City, who is an able speaker in his faith. As a result of his effort Mr. Richard Campbell and wife were baptized last week Monday in the afternoon and confirmed in the evening by the laying on of hands. The services were impressive and sacred.

"There are quite a number of our citizens con­ tempting joining the Latter Day Saints' Church which is expected to be organized here soon, the people have been awakened to a sense of their duty lately as never before, under the gospel as preached by Rev. Cornish, of Reed City. It has been said by one poor foolish Free­will Baptist man that the Latter Day Saints' Church was of Mormon origin and has heaped Injury upon in­ suit, on both preacher and congregation, trying to make the people believe that as soon as they were full members they would be shipped to Utah, there to comply with the teachings of Mormonism as taught in that country. He has gained the ill will of nearly every inhabitant who has listened to his foolish arguments. Mr. Cor­ nish seems to be a man of power and eloquence, though unlearned, and all wish him success. We will say more about him next week if nothing prevents.

MAUD S."

THE NEW ERA.

It is coming! it is coming! the day is just a dawning. When man shall be to follow-on a helper and a brother;

When the mansion, with its gilded hall, and cool and shady awning,

Shall be to hovel destined a kind and foster-mother.

When the man who work for wages shall not toll from morf still even,

With no view of the sunlight, nor flowers nor birds singing;

When the man who hirs the workers, bless with all the gifts of Heaven,

Shall the golden rule remember; its glad millennium bringing.

The time is coming when the man who cares not for another,

Shall be accounted as a stain upon a fair creation;

Who lives to fill his coffers full, his better self to smother,

As slight and mildew on the fame and glory of a nation.

Who hoeds not if the children toil, no time for play or learning;

Who pays starvation wages that his gold may bear the faster;

Who careless of the mothers stitch, while midnight lamps are burning;

Such men bring shame upon a State, and ruin and disaster.

The hours are growing shorter for the millions who are toiling,

And the homes are growing better for the millions yet to be;

And the poor shall learn the lesson, how that waste and sloth are spoiling

The fairest and the finest of a grand humanity.

It is coming! it is coming! and man's thoughts are growing deeper,

They are tonning of their millions as they never gave before;

They are learning the new Gospel; man must be his brothers' keeper,

And right, the might, shall triumph, and the selfish rule no more.

—By Sarah E. Bobbom,

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

MOTHERS' HOME COLUMN.

EDITED BY SISTER "FRANCES."

"Though flowers have perished at the tomb Of Frost, the early comer I hail the season loved so much, The good St. Martin's summer. "The summer and the winter here Midway a truce are holding, A soft, connecting atmosphere Their tent of peace enfolding."

PRAYER LEAGUE.

We call the special attention of all interested in the Prayer Union, to the communication from Sr. Eleanor, found in this number; and can but feel glad that she has decided upon the adoption of this plan, as we feel sure that it will give more general satisfaction than any other which could be adopted. The subjects chosen are all necessa­ ry and comprehensive, and such as the heart of every Saint can earnestly pray for.

Let it be distinctly understood that these stand­ ing subjects of prayer will not prevent any branch where a League is formed from sending in sub­ jects for the members of the League to pray for the entire church to pray for unitedly: neither will it pre­ vent any scattered member of the League from doing the same.

Let no one be discouraged. We are gradually coming to a unity of understanding, as well as of spirit; and many testimonies cheering in their nature are coming in. One sister in writing us says: "Please tell Sr. Eleanor that I felt strongly impressed when praying over the Prayer League Text of the Jewish nation, 'That the gospel will go to them and the Lawmen just as soon as there is a people among the Gentiles who have so thoroughly and hand­ held the principle of the gospel of Christ as to be in all things examples of them as well as teachers.'"

Examples of the principles of Christ's gospel! Oh, what a revelation from the Spirit is herein contained! The sweet singer of our day has written:

"Wisely and well said the Eastern bard, Fear is easy, but love is hard."

It is easy to contend for the faith once delivered to the saints, and to contend earnestly as we are exhorted to; but to live for it is not so easy. Peter found no difficulty in raising his sword to defend his Master, but he yet lacked the courage to render the loving service of watching with him one hour. Alas, how few of us can say: "I have done these, and have not left the other undone!" How few of us are truly examples of the gospel of Christ?

And yet we say to you, beloved sisters, let no one be discouraged, for the Spirit of God is pleading for us, laboring with us, and let it be borne in mind when you meet together for prayer, "as making intercession for us with groanings which cannot be uttered." Be faithful in this your coven­ ant of prayer and you shall have power to pre­ vail with God when you come before him in faith and humanity. Abraham was a man of like pas­ sions, like Imperfections, as are possessed by all men, and yet he prevailed with God just as long as he continued to plead with him. Let us un­ ceasingly plead with God, for the gifts of faith and wisdom. He is not a Father who will give
TO THE PRAYER LEAGUE.
FOR EACH THURSDAY.

1st Thursday. The Church, its ministers and membership. That righteousness, love and zeal in the work, and spread of the gospel, may increase and to this end the saints with one heart and mind bring their titles and offerings into the Lord's store-house. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory texts, 1 Tim. 5: 21; Eph. 4: 30. 31.

2nd Thursday. Our families. Prayer for the members of our families in France, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory texts, Ps. 68: 6; Isa. 54: 13.

3rd Thursday. Missions and Sunday school work, and the church publications. Also for the poor, the sick and afflicted.

Memory texts, Matt. 28: 20; Isa. 53: 4, 5.

4th Thursday. Zion, our country, its welfare and prosperity, and its speedy purification by the reception of the truth. That the scattered remnant be gathered in, and the kingdom of Christ be established.

Memory texts, Isa. 1: 27; Doc. & Cov. 97: 4.

The gathering of Israel to their land, and the restoration to them of the pure gospel in its fulness and acceptance by them to their everlasting peace.

Memory texts, Ezek. 36: 8-10; Rom. 11: 26.

Note. This last to be omitted when there are less than five Thursdays in a month; so that each month begins with the subject first on the list. Let no particular hour be appointed, but the time best suited to her circumstances.

The scripture readings will be given for each subject every month.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. A. N. Jole, South Boardman, Mich. .... 35
Sr. L. M. Richards, North Platte, Neb. ...... 50
Sr. Sarah Hudson, Coalville, Utah ......... 1 00
Sr. Ann Lively, Coalville, Utah ......... 1 00
Sr. Esther Griffiths, Shenandooh, Iowa .... 70
Sr. A. sister, Dayton, Neb. .............. 1 00
Sr. M. H. Rannie, Omaha, Neb. ......... 75
Bro. C. F. H., Eagle Grove, Iowa ......... 1 00

$87. Send all money to D. Dacon, Lamont, Iowa.
Lamont, Iowa, Nov. 1st.

CLEAR WATER, Neb., Oct. 14th.

Dear Sister Walker:—I would knock at the door of the Home Column this morning, and ask to be admitted in the name of our aged mother, Sister Hannah P. Gamet. Her afflictions are very great, having suffered some fifteen years with cancer in her nose. It has now eaten nearly all of the right side of her nose off, and closed her right eye, and is eating into it. She believes it has been kept back in a great degree by faith and the administration of the elders, but is soon that her faith has never been sufficient for its cure, though she always received relief whenever administered to or prayed for; and now she would like the faith of the Prayer League. In her behalf, that if it is the Lord's will she may be healed; if not that the severe pain may cease, that the few remaining years of her sojourn here may be comparatively comfortable. She has other afflictions grievous to be borne, of which she would welcome relief and praise God for the blessing. She is now nearly eighty two years of age; and as many know, has been in the church in the early days; and she rejoices yet that her lot has been cast among the people of God; and bears a faithful witness that it is the gospel, with all the attendant blessings promised the faithful believer. For her it has proved a veritable help in time of need. When nigh unto death's door it has been a savor of life; and when her afflictions have been almost unbearable, she has had grace given her sufficient for the time. She has through-out maintained great patience, and desires to cheerfully submit to the will of the Lord. Not to be silent in the prayers of the Prayer League, but that the saints everywhere would remember her at the Throne of Grace.

CAMERON, Mo., October 14th.

Dear Sisters:—As I am still deeply interested in the Home Column and through it I am receiving week after week words of encouragement from others, it seems to me I would be very selfish, and ungrateful if I do not try to help encourage others, if I can do nothing more than to tell those who are at work, that I appreciate their labor.

I wish to say a few words in regard to the Prayer League, or Prayer Union. A sister said, I should like the latter name better; for it seems to be more in harmony with our united work. I have no doubt in my mind that the work will prove a blessing to all who engage in it and faithfully keep it. Several of the sisters in our branch have met together at the house of an aged sister. We have been blessed in our meetings by the Spirit, and in the one hour of prayer, have felt the need of encouragement, telling us that the Lord was pleased with the united, humble effort we were making, and that our labors should not be in vain, but that if we continued faithful we should be instruments in His hands of doing much good. Cheer up, dear sisters, for if God be for us, and is pleased with the efforts we have put forth, let us continue in the good work; and remember that great reward is only for those that hold out faithful to the end. We would be glad to have the hour changed until two in the afternoon. It would make it more convenient to go or even keep that hour at home. We also endorse sister Eleanor's views in regard to each branch in turn sending in a subject for prayer.

Your sister in gospel bonds,

G. F. SIMMONS.
prayers of the League, let those in the locality where it is, observe it in addition to the general subject for the day, but without publishing it. There is also another matter that calls for mention. Some have written me that because of having the care of little children they could not observe the rule of the League to retire to their closet for secret prayer, and I see similar mention made in the Column. I wish to say that I had not intended any such rule. I presume Sr. Frances expressed her mind when she made that suggestion in her editorial remarks. But my sentiments are in favor of observing it in the family when ever it is practicable, and especially is it desirable where the children are small.

Woman’s work in the church must be chiefly among the young, and no time is so good for such work as tender childhood, and no place among the Saints, at her own home. It is member should observe the covenant in widely diverse circumstances; for there are some, it to be the mind of the practicable mothers ought to pray with their children in whose impossible to lay down what shall be allowable in all cases, and of such annual reunions, and insisted that they would be of great advantage, not only to the west conference twice a year. Several erally held in the east and the west of their privilege, most holding annual reunions in the latter districts, and indeed throughout all. And when the suggestion meetings, in which the Spirit of God preached by his presence. Bro. J. R. Lambert preached a very opportune discourse at the opening of the preaching services. Twenty-four sermons were preached by the traveling minisry, and the presidency. Seventeen were baptized and confirmed, and the Saints were greatly strengthen ned for their works of faith and labors of love and indeed throughout all. And when the question was asked by the president, “Shall we hold another annual reunion?” the vast audience with one voice shouted “AYE!” and Garner’s Grove was the choice for 1889. But my heart is made glad to know that to-day, from Maine to Calif ornia, on the Atlantic to the Pacific oceans, the districts and missions of the Church are holding their reunion meetings, and it is universally acknowledged that instead of their being burdened some to the Church, they are milestones in the march of progress, as well as mighty engines for the spread of truth, and the salvation of souls. There the Presidency and the Bishopric can meet
with hundreds and thousands of the Saints, and while their hearts are softened with the influence of the Holy Spirit, they can teach them more perfectly the things of God. And the Saints can feed in sweet communion on the love of God, and enjoy his smiles, as he draws them nearer to himself and thus they have a foretaste of heavenly bliss. 

Hundreds of souls have been brought into the Church through these reunions and thousands of Saints have been strengthened and encouraged in their work. We do not come together to avail ourselves of them, and thereby extend the cause of truth! We do not come together to unite with the church. The branch is growing, and many both in and out of the church see the need of a new subscribers for church publications and meet with some success. The ministry everywhere should aid in this matter for the common good.

W. W. BLAIR.

CLEARWATER, Neb., Oct. 20th.

Dear Herald:—Since last writing from De Witt, Nebraska, I have visited Fairbury, preaching ten times, and left some almost persuaded. Thence to Wilber camp meeting, and from there to Beatrice, where I baptized two and preached twenty-one times with splendid interest, the house being crowded each night. And then home to see after my affairs and attend the reunion at Missouri Valley. I left home the 23d of October for northern Nebraska, and have preached once since coming here and have an appointment for tomorrow night. Many calls for preaching almost puts me to my wits end to respond to them all, so I have concluded to do the best I can get around to do will have to go without being attended to. Twenty men could find all they could do in Nebraska and then not get around. My heart is in the work and I have felt a peaceful assurance since leaving home the last time that I was in the path of duty.

HYRUM O. SMITH.

EXPERIENCE ON BEAVER ISLAND WITH JAMES J. STRANG.

Bro. Jos.密:—Your favor of October 5th is before me. In reply to you I would say that many of those prophecies which Strang uttered were spoken more than twenty-five years ago, and I cannot remember in detail exactly how to get at them. I will therefore state as near as my memory serves me. In the first place he proclaims a gathering at Vorre, Wisconsin, where the Saints should wax fat and pleasant in the sight of their enemies. And again: “Thus saith the Lord, I will stretch out mine arm over the waters and on the banks thereof shall the choice of my inheritance.” The place which your father appointed for a gathering of the Saints, according to his letter of appointment was mostly deserted. The Saints now began to build up a church by prophecy on Beaver Island that they might the more easily be protected from the violence of mobs. Things passed on quite smoothly for a year or two when some difficulty arose between us and the fishermen of those islands, which caused us a great deal of trouble and fear. Strang declared that he would return blow for blow and stroke for stroke until the island was made as bare as the back of his hand. I think this was quite or nearly fulfilled, for they now fled to the main lands and made war upon us. Strang then proclaimed that we should never be driven from the island; but now, says Strang, the Saints may behave themselves so badly that they would be driven from the island. But, that if we were driven we should be like a lion driven to the fastnesses of the forest, and as soon as they returned we should be upon their heels and cut them off. He predicted that the island should be very productive; that wheat would grow there that a man standing in it could not see out of it, that a man might stand on tip-toe and reach up with both hands and could not reach out of it, it would be so tall. On another occasion he said that the time was so short that whereas we only had our hundreds we should have our thousands it was not worth while to mention it. It did not come to pass, for it is true that we were scattered abroad instead of increasing in numbers. Strang was crowned king by George J. Adams while on the island. It was at a meeting held at the unfinished tabernacle, built of hewed timber to the height of seven or eight feet and a temporary cover so we could hold meetings in it. When gathered there on the eighth day of July, I think about the year 1832, there was a curtain drawn in front of the stand so as to conceal from view anything that might occur behind. But as George Adams was a play actor, we expected to see some great performance. When ready to exhibit the curtain was drawn aside and to our great astonishment we beheld Strang sitting in a large chair with a crown on his head and scepter in his hand by which he installed those whom he ordained to office. Such a scene never presented itself before nor since. Such a horror of dark and strange events was cast over it that we could not forget. It was also spoken of by others. Then George J. Adams became animated with some powerful spirit and began to testify that he knew Strang was a prophet and that if he ever denied it he hoped God Almighty would send a thunderbolt and knock his brains out, that his tongue might cleave to the roof of his mouth. The next thing was that some difficulty arose between Sr. Adams and Mr. Strang, by which he accused her of things she was not guilty of. At this time George was gone from the island on some business. When he returned and saw how things were going he left the island with his family. I saw him and wife after this on Mackinaw Island. He said to me, “Brother Loomis, I always thought you to be an honest man, but you are like poor dog Tray; you have been caught in bad company, and now my advice to you is to leave the island, for I tell you Strang is not a prophet of God. I consider him to be a self-confessed impostor. Strang wanted me to get a couple of bottles of phosphoros and dress myself in a long white robe and appear on the highest summit on the island, called Mount Pihagh, break the bottles, make an illumination and blow a trumpet and disappear so that he might make it appear that an angel had made them a visit; that it might beget faith in the Saints.” I said to him, “Brother Advoa, how is it that you deny the testimony given by you so long ago, that you knew Strang was a prophet of God?” “Well, Brother Loomis, I will tell you, I was in the spirit of Strang then.” I have since thought that if he ever spoke the truth it was then. I speak of these things that you may see how we were Strang led. I was in the spirit of Strang and foretold some things that would befal us which never came to pass; but I believe that myself and another brother at one time had the Spirit of God, for we prophesied that Strang would be killed, and the Saints would be driven from the island, which truly did come to pass. I shall
THE SAINTS' HERALD.

THE SAINTS' HERALD.

now make some statements in regard to others
who were the chief men of the kingdom. Bro.
Samuel Graham, I think, president of the
plains that Strang claimed to translate the Book
of the Law from. But they in the first place
prepared the plates and coated them with beeswax
and then formed the letters and cut them in with
a pen knife and then exhibited them to the rest of
the Twelve. The facts were Graham apostatized
and left the island, taking his family and Strang's
first wife, Mary, with him to Voree, Wisconsin.
At this time Strang was at Detroit, Michigan.
His wife never returned to him; he had four
others, and some children. Bro. Samu-
more by the people where I have labored.
I have been making some new openings, and one
is near Cairo where we are having an interesting
time. Some are fighting for us (that is with the
tongue), and some against us. As usual the
church members are the most opposed to the
work. Last evening on entering the school-house
we found this inscription on the black board:
"The Latter Day Saints or Mormons will be rode
on a rail without fail!" But that did not deter me
from opening meeting; but after we had passed
through our opening exercises and I had spoken
about five minutes, the devil's battery began
operation on the outside of the house and the stale
eggs and broken glass flew about in the inside.
Then the satanic troops beat a hasty retreat. As
for me, I intended by the Lord's help to hold the
fort, so I have received instructions that there is
a people there that will obey the gospel. I
intend to return there next week and I expect to
make another opening three miles north in the
next school district.

Yours in bonds,

Levi Phelps.

Editor's Herald:—I see in the Herald of Octo-
ber 27th, a letter from H. B. Case. He referred
to John 14:12. I am glad he has started on that
point. I want to know something about the text
found in Mark 16:16,19. It reads that believers
shall lay hands on the sick and they shall
recover. Does it mean believers or the elders? I
write for information.

P. D. Sull.ett.

[Read James 5:14. This with the numerous
instances of fulfillment of Christ's prediction in
Mark 16:16-19, show clearly that these blessings
were bestowed through the ministries of
God's chosen and ordained ministry.—Ed.]

CRANSTON, R. I., Oct. 17th.

Bro. Elder,—I feel it my duty to praise the
Lord with all the Saints for the truth and bless-
ings I have received since I obeyed the gospel.
Although a poor scholar in the school of Christ,
yet I desire to live and die in it. I love to read
the Herald, Hope and Autumn Leaves; they con-
tain so much good news and spiritual food for
the soul to subsist upon. I do not think I could
get along comfortably without them. May the
Lord bless and help us all inasmuch as we strive
to do right, and help us to live that we may all
meet at the great reunion that is going to be by
and by, when Christ shall come to earth again
to reign a thousand years. Let us trim our lamps
and keep them burning. This is my first attempt
to write to the Herald. I ask an interest in the
prayers of the Saints that I may grow in grace
and a further knowledge of the truth as it is in
Jesus; and that we may all be prepared to meet
at the marriage supper of the Lamb.

Your sister,

CELIA E. SNARLE.

Olivet, Dak., Oct. 26th.

Bro. Joseph,—I have just got back home from
a trip out west. Have had a good time. Went
out for the purpose of meeting Elder Allyn, of
the Christian, in a theological contest. We
finishked one proposition and went on to another.
Bro. Allyn is a fair man, and is already
surprised at the evidences we are able to produce
in favor of our work. God was with me in pow-
er, and a great many people are pleased with our
view of the scriptures. I feel greatly encouraged.
I love the work and nothing shall turn me from
my purpose, God helping, of offering the rest of
my life for the cause of truth. I want to go
to the Reunion, and calculated all summer to go,
but things turned up so I could not go. But hope
he to be at the General Conference next spring.

Yours,

E. E. Wheeler.

OTHER SIDE OF THE PICTURE.

Dear Herald:—Reading the article of Bro.
W. H. Kelley suggested to my mind the idea of
presenting the other side, but not by way of com-
plaint; for he who complains is unwise, as it
neither lightens his labors nor pleases the Master.
But as a change, and lest one side of the picture
should grow monotonous, I will give your read-
ers an account of a preaching tour I have just
returned from.

Hearing of a place some thirty miles from
here where I thought some preaching could be
done, I prevailed on Bro. N. T. Fields to take me
over. We lost our way and were obliged to stop
in a settlement, where we tried until after dark
for a place to stop. We were too hungry for that.
and I never thought to eat, and it should be remembered
that we were not going it on ministerial check;
we were too hungry for that. We tried the
first house we came to and after considerable talk
were given something to eat, for which we
were not going. It is my habit to eat with a
good hearty appetite, and I am sure that no one
ever offered to eat, and it should be remembered
that we were not going it on ministerial check;
and I never thought to eat, and it should be remembered
that we were not going it on ministerial check;
we were too hungry for that. We tried the
first house we came to and after considerable talk
were given something to eat, for which we
Bro. Lander did some good work there and I think thoroughly converted several. It requires a long time to convert people in Oregon and I have no idea how long it would take to baptize them, never having seen any converted and baptized. Those I baptized were, I think, converted by others in the past. Brn. Haws and J. C. Clapp are highly spoken of by many and some of the people want Bro. Clapp to return and tell them where to find the book "Zackamiris." He will find a warm welcome in his old fields.

From the above mentioned place I came here to the John Day country, where I have been laboring for the past two months. There are some real Saints here, as in other places in Oregon. I expect to go next month into Washington Territory. I feel loth to leave here, but where duty calls, there I should be.

Bro. Lander is not with me, and I am alone, but I am feeling well in mind and have until recently been well in body. I rejoice to see the good work that has been done in Minnesota.

Noah Saints do not live on earth like those of Minnesota.

- Hiram L. Holt

Mount Vernon, Oregon, Oct. 27th.

St. Louis, Mo., October 26th.

Bro. Joseph Smith:—Am happy to say that the work of the Lord here is onward. On the 6th Inst. Bro. J. W. Gillen set our new chapel apart for worship and while he preached the sermon on the Spirit of the Lord was with him in such power that all who heard were greatly blessed and encouraged. Brn. G. A. Blakeslee and E. L. Kelly also gave good instruction on the temporal law for the onward progress of the Lord's work, and it was just what some of the Saints have been wanting to hear, for some have now an understanding and are willing to obey that requirement and pay their tithing. I am satisfied that the Lord will greatly bless such. Those who have paid their tithing say the Lord is as good as his word to them. May the good Master help us all to do his will is my prayer.

I remain yours in hope,

Noah Nephi Cooke


Brothers Joseph and William:—Perhaps a few words from this part of the Lord's vineyard would be eagerly read by some, as they look forward with a desire to meet in conference where those not of our number take so much interest in securing such a gathering. I am glad to state that the Saints here show a marked degree of improvement for the better. The Spirit seems to be given in a greater measure, which causes the hearts of many to rejoice; and, as a result, a larger attendance at the meetings is observed; especially is this the case with the sisters; which I believe to be the result of the Prayer League. I for one feel a great Interest in the work; and I hope that the truth may again gladden the hearts of those who once received it; of which class we have a great measure in this city. I find here about fifty persons who obeyed the truth during the Martyr's time and have since fallen away; some of whom are among the wealthiest in the city, and who belong to the Board of Trade that did so much in securing the step that was taken last April; which goes to show that they still have an Interest in this latter day work. While such as those reside here, there are also some of those that were concerned in the plot to drive the Mormons from the state in 1835—8, and also others, such as the Doniphaus, now members.

On Sunday last I had the pleasure of baptizing one of those that had strayed from the fold since the days of Joseph the Martyr, but had not forgotten the sound of the Master's voice.

She is a very devout woman, and I think will make a good Saint and be worthy of the name she bears.

During the political campaign it is almost useless to try to get people to listen to anything but corruptible politics. Yes, corruptible, and I find that the less Interest I take in such things the more of the Spirit I enjoy.

Ever praying for the welfare of Zion, I remain yours in Christ,

J. W. Peterson

Whir City, Kan., Oct. 23rd.

Brother Joseph:—I attended the conference of the Spring River district and made many acquaintances among the Saints and was strengthened and encouraged to go on. I heard good sermons but do not remember the names of the elders. They gave good and timely advice to quit a number of Saints. I think the work is advancing in this part slowly but surely. I would like to do more than I am for the advancement of truth but it seems that I can not get started right. I hope the time will soon be when I can go and preach wherever I wish, for I know that the gospel is true and that I am called to labor for the advancement of the same. I will here state that I have had some experience in sectarianism and that there is no place among them that would satisfy me. Ever praying for the advancement of the truth, yours in faith,

W. D. Clark

Winchester, Tenn., Oct. 24th.

Brother Joseph:—One year ago we started with you at Bro. Chaburn's; came here, have passed a very pleasant year; a nice climate, plenty of fruit, lovely flowers, splendid vegetables; no church privileges. But as it was the will of the Father that we should come I am content, trusting that it may be for some good purpose. The people are kind, conscientious, very sociable in many ways; but when it comes to securing to me a look of pity is in the face. One lady here was raised in Ohio, and says she knows all about the Book of Mormon,—was there and knows it all. She has been matron of the Mary Sharp College for thirty-eight years, I have loaned her some of our books. She gave me a look of pity and said, "I will have brother Dulby, my pastor, call on you and he can not convince you that you are deluded."

There are seven churches here and it is a pleasant coming from so many sources. But it is not pleasant coming from so many sources. But I suppose one should be thankful for it in any way that our Father sees fit to supply us.

By this time Mormonism was getting in the air, things were getting interesting, and our Methodist friends uneasy. The wolf had come and was in their house, but as the time was so near out It was deemed best to let me continue over Sunday morning. I attended their Sunday School, and at eleven o'Clock spoke to a fine, orderly congregation, two leading Methodist ministers being present. The subject of our Sunday School lesson, Matthew 6th, "Beware of false prophets," which may have been selected for my benefit. At any rate I selected it for their benefit, and the Lord helped me the explain it to the audience. When the brethren came to me and said if I would return that they (the brethren) would see that I had a house if the Methodists' refused me theirs; and that my board would be settled for just so long as I would remain. Many others also expressed themselves as highly pleased with the views we expressed and one man, a lawyer, gave me five dollars. I shall return if all goes well. I was told that the newspaper would attack us in the old way viz., that "Joseph was a bad man," and consequently Christ's teachings must be untrue. About every other man in Oregon seems to have been a near neighbor of Joseph. He did not lack company if all these fellows told the truth.

I pulled out that evening for an appointment at the place first mentioned, but found no one there. That night I was taken sick, so I left and came here where there are some Saints. I am now feeling much better.

When I last wrote I was at Drift Creek on the coast, where I baptized two and helped to organize a branch. I left the Saints feeling well and from different places and baptized two more.

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I was and apologised to me and said that he was afraid he made a odd of them food.

This morning I went down to the water and conducted three more into the kingdom of God. One other was ready, but was prevented. Others are near the kingdom, and I think will soon be with us. O what a pleasure it is to labor where the Saints are trying to be Saints. Both members and outsiders desire me to continue here long. I only wish that I could, for God's Spirit was with us in power at the confirmation to-day. All through the meetings I had good liberty in presenting the words of life. From here I go to eastern Iowa, for the winter. I feel encouraged and strengthened since the Reunion, end my desire is to go on in this great work. My permanent address is Sonora, Poweshiek county, Iowa.

Yours in bonds,

J. S. Roth.

Communications.

MYTHS, TRADITIONS AND SACRED LEGENDS.

ANCIENT historians of most all nations lead us back to a period in the world's history where we see little but myths and traditions. It has always been an interesting inquiry, "How much of fact is veiled under this mythical dress?" Labored studies, with improved methods of inquiry have of late years produced good results, confirming the books believed to be sacred by the Saints.

These fragments of history are gathered from heathen sources by men who were anxious to know what had happened in this world of ours. We notice also some discoveries that seem to confirm some of these myths.

Berossus, the Chaldean historian who lived in the time of Alexander the Great, (see Tatian), says: "In the reign of Xisuthrus there was a great flood." He gives the following account of it: "Kronos, appearing to him in his sleep, declared that on the fifteenth day of the month Daecus, men should be destroyed by a flood. He commanded the king therefore to commit to writing an account of all things, and to bury it in Sippaia, the city of the sun, and then to construct a vessel and to embark in it with his kindred and his intimate friends and to deposit therein food and drink, and to take in birds and quadrupeds, and having put all things in order to set sail. . . . He, therefore, obeying the command, constructed a vessel, whose length was five stadia, and its breadth two stadia; and after he had prepared into it all things as directed, he embarked with his wife and children and intimate friends.

But when the flood came, and with it...
cause to enter all the seed of life, that thou mayst preserve them. The ship which thou shalt make, cubits shall be the measure of the length thereof, and cubits the measure of the breadth and height thereof; and into the deep thou shalt launch it: And thou shalt launch it; and thou commandest me, and said, 'This shalt thou say to them (hats of six linens), and enter thou into the ship and shut to the door; and bring into the midst of it thy grain, and thy furniture, and thy young men, and thy women, and thy beasts of the field; all the beasts of the earth; all the sons of the people, and of the fowl of the air; and of every thing that swimmeth in the seas, and of every thing that liveth within the sea, and mankind all turned to corruption; like reeds the corpses floated.

I opened the window, and the light broke over my face. I passed down and wept; over my face flowed my tears; for the earth was fluid, for the sea, and mankind all turned to corruption; like reeds the corpses floated.

At the head of the Babylonian cosmogony stands not the flood but creation. Their account bears wonderful resemblance to the Scripture story. Muller, quoting Berosus, says:—"He says there was a time when the universe was but darkness and water, and in these were generated monstrous animals of strange forms. . . . And beside these there were fishes and reptiles, and a vast number of wonder-ful animals. . . . And over all these ruled a woman, whose name was Hornorska. Now this word in the language of the Chaldees is translated Thalith, but in the Greek Thalassa, that is, the sea. Now while the waters stood, Berosus returned, and cutting the woman asunder in the midst, made one half of her the earth, and of the other half of the heaven, and destroyed the animals. He says that this is allegorical cosmogony. For when the universe is in a fluid state, and the other gods mixed the blood which flowed from it with the earth, and so formed men; whence it came to pass that they are intelligent, and partake of the divine wisdom. Then Belus, dividing the darkness, separated it from all the heaven from each other, and brought the world into order; and the animals that could not endure the power of the light were destroyed. Then Belus, seeing that the place was desolate, though fruitful, commanded one of the gods to cut off his own heaven, and mix the flowing blood with the earth, and to form men and beasts able to breathe the air. Belus also formed the stars, and the moon, and the seven planets."—Muller's Fragments, vol. 2, p. 496. frs. 1, 5. Compare with Enoch, p. 29, 30, and Hist. Evid., Lecture 2, p. 66, note 61, on page 273.

George Rawlinson in his Babylon lectures, (Hist. Evidences), lecture two, quoting Berosus, says:—"At this time the ancient race of men were so puffed up with their strength and tallness of stature, that they became proud and insolent before the gods; and labored to erect that lofty tower which in now called Babylon, intending to scale heaven. But when the building approached the sky, behold, the gods called in the aid of the winds, and by their help overturned the tower, and cast it to the ground. The name of the ruins is still called Babel; because until this time all men had used the same speech, but now there was sent upon them a confusion of many and diverse tongues."—Hist. Evi., p. 75. Thus we have from Berosus, and Abydenus (Estenh historians), the Chaldean version of those events mentioned by Moses in Genesis. We see in these myths the earth "without form and void" and "darkness upon the face of the deep." The dividing of the waters, the "light," sun, moon and stars. Man created from the "dust of the ground," is sympathetically illustrated.

Spake Ishtar, like a child uttered the great goddess her speech: 'When the world to corruption turned, then I, in the presence of the gods prophesied evil. When I in their presence prophesied evil, then I spoke to my mother, have given birth to my people, and lol! now like the young fishes they fill the sea.' The gods were weeping for the spirits with her; the gods in their seats were sitting in lamentation; covered were their lips on account of the coming evil. Six days and nights passed; the winds, the flood, the storm overwhelmed. On the seventh day, in its course was calmed the storm; and all the tempest, which had destroyed like an earthquake was quieted. The flood he caused to dry; the wind and the waters of the sea went in front; the mountain of Nizir, the same; the fifth and sixth the mountain of Nizir, the same; in the course of the seventh day I sent out a dove, and it left. The dove went to and fro, and a resting place it did not find, and it returned. I sent forth a raven, and it left; the raven went, and corpses on the water it saw, and it did eat; it swam, and wandered away, and returned not. I sent forth the animals to the four winds: I poured out a libation; I built an altar on the peak of the mountain: seven male and seven female the votary I placed reeds, pine and spices. The gods collected to the burning: the gods collected to the burning. Like Sumphe (?) over the sacrifice they gathered."

But to a man of the Patriarchs, the flood is a matter of history beyond the limit of ages, a fact related to many of the ancients." Josephus writing on the longevity of the Patriarchs says: "All those who have written on the subject of antiquities, both among the Greeks and among the Barbarians, bear witness for the commencement of the world, while my words, for Manetho, who wrote the chronicles of the Egyptians, and Berosus, who collected those of the Chaldeans, and Molus and Hesiod, and besides these Hieronymus the Egyptian, and those who composed the Phoenican annals, agree with what I have said. Heidt also, and Hescteus, Helleni-
cus and Acusilus, and besides these Ephoros, relate that the ancients used to live a thousand years.\textsuperscript{5}—Antiquity of Jews, i, 3. The earliest of Babylonia commenced in the twenty-third century, B. C.

Sir Henry Rawlinson regards the earliest inscribed bricks in the Babylonian series as dating from about 2300 B. C.—See George Rawlinson's, Hist. Lecture 2, p. 55, and pp. 153, 156. The_tabulam, vol. I, p. 440. "This mythical history reaches back of this," (464 and 2334.) According to it, Babylon was founded 1903 years before Alexander's capture of it, or B. C. 2234. "Great boastings have been made of the antiquity of the astronomical observations taken by the Babylonians. Josephus tells us that Berosus, the Babylonian historian, agreed with Moses concerning the corruption of mankind and the deluge; and Aristole, who was curious in examining the truth of what was reported relating to these observations, desired Calisthenes to send him the most certain accounts that he could find of this particular among the Babylonians. Calisthenes sent him observations of the heavens which had been made during one thousand nine hundred and three years, computing from the origin of the Babylonian monarchy, to the time of Alexander. This carries up the account as high as one hundred and fifteen years after the flood which was within fifteen years after the tower of Babel was built."—Religious Ency. p. 163.

The Chinese, like the Hindoos, and Babylonians, carry back the history of events for several thousand years. Their own history as a nation, however, does not profess to commence till about 2600, B. c., and authentic accounts, according to the views of those who regard their early literature with the most favor, go back only to the twenty-second century B. c. (See Remusat Ant., vol. I, p. 55.) He says: "The history of China runs back with certainty to the twenty-second century before our era, and some respectable traditions permit us to carry back the point of departure four centuries earlier, to the year 2677 before Jesus Christ." Compare Mailla History of China, vol. I, and Barron Bunsen's Egypt, vol. 3, p. 379, 407. Their traditions speak of a "first heaven," an "age of innocence," the "whole creation enjoyed a state of happiness," and "everything was good; all things were perfect in their kind," whereas a second heaven was introduced by a great convulsion. "The pillars of heaven were broken, the earth shook to its foundation, the heavens sunk lower towards the north; the sun, the moon, and the stars changed their motions, the earth fell to pieces and the waters enclosed within its bosom burst forth with violence, and overthrew all that was on the earth against heaven, the system of the universe was totally disorderd."

See Faber's Bablon Lecture for 1801; and Horace Mancaca, chapter 4, pp. 147, 148. Historical Evidences 267, 268, 269. "When the king of China was Pobi. The myths surrounding him are grand. The Chinese say he 'had no father.' So Noah, being the greatest progenitor of the post-diluvians, stands in relation to them as did Adam to the antediluvians—fatherless. Pobi's mother is said to have conceived him accompanied by a rainbow; he is said to have bred seven kinds of creatures which he used to sacrifice to the Supreme Spirit of heaven and earth. The Chon King represents the monarch of China as occupied in drawing off the waters which had deluged the earth. Encyclopedia of R. K. p. 874. In common with most heathens, the Chinese believe in one original, pervading, universal God, greater than, and anterior to, the gods of their pantheon. He whom the spirit perceiveth, and the eye can see, is called Y. This, Faber says, 'is the highest name of three in one; but here we are not to find the trace of God's trinity and unity, but of the three branches of the race.' See Faber's Origin of H. I, vol. 1, and Bricks from Babel, p. 140.

The most remarkable tradition of the Hindus: In the Bhagavat it is related that in the reign of Satavatara, the seventh king of the Hindus, mankind became almost universally wicked, only Satavatara and seven saints continuing pious. The Lord of the Universe, therefore, loving the pious man and intending to preserve him from the sea of destruction by the depravity of the age, thus told him how he was to act: 'In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but in the midst of the drowning waters one man shall stand, who for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds; and accompanied by seven saints encircled by pairs of all brute animals, thou shalt enter the spacious ark and continue in it secure from the flood on one immense ocean without light, except the radiance of thy holy companions. . . . Then shalt thou know my true greatness, rightly named the Supreme Godhead; by any favor all thy questions shall be answered, and thy mind abundantly instructed.'

After seven days, the sea overhelming its shores deluged the whole earth, while the flood was augmented by showers from immense clouds when Satavatara saw the vessel advancing, and entered it with his companions, having executed the commands of God.

After a while the deluge abated, and Satavatara, having been instructed in all divine and human knowledge, was appointed the seventh Manu, and named Vaivasvata by the Supreme Being. From this Manu the earth was repopulated, and from him mankind received their name, Manusha. See Asiatic Researches, pp. 230-4, vol. I, and Faber's Bablon, Lect. 1, pp. 87, 88, and G. Rawlinson's Bablon Lecture 2, p. 61, and note 51. Bricks from Babel, pp. 86, 87.

"The Germanes believe in the eternity and unchangeableness of their supreme God. Loki was the evil deity, from whom sprung the Great Serpent."—Bricks from Babel, pp. 105, 106, and Mallet's Northern Antiquities. Their myth's commence with "a vast herbless seedless abyss." "A light arose, and creation came slowly from nothingness. The first people were a man and a woman who had three sons. A deluge came wherein all perished except one man and his family, who escaped in a bark. The first man's name was As­kus, his wife's Embia. The Eddas had also prophecy, akin to the Apocalypse. A deluge will come, to which shall ensue a winter of the world; the great dragon shall elect himself, the wolf Fenrisi shall open his mouth; demons shall attack the gods; He­midal shall cling his trumpet; Odin, clad in resplendent helmet and cuirass, shall lead the fray; fire shall wrap all things; the new heaven and earth shall be born; the just shall dwell in the city of the gods more shining than the sun; He who governs and decrees all things shall come forth of his lofty habitation, to render strict justice unto all, and shall set up kingdom which shall endure forever." McNair Wright, whom we are quoting, "This cosmogony is taken from translations of the Eddas and Voluspa in the British Museum." He adds: "If only the Edda had contained this singular prophecy, one might attribute it to some Christian teaching of the first centuries; but the untranslated pages of the Voluspa hold it also, and fix it as an early tradition, warning, and promise, planted deep in the souls of the fathers of the race, in their Asian home."—Bricks from Babel, p. 106.

Greek myths have Chaos with Chaos. Water came and earth divided, earth appeared, and the firmament over-arch earth. There came first a golden race who dwelt in fellowship with the gods. To these other races of long life—being children for a century. Men grew continually worse; justice withdrew. "The glory of her face" Eve is remembered in Pandora, the woman, who made of earth and water, impelled by curiosity, opens a jar wherein are hidden all human ills.

The flood is recorded in the story of Deucalion and Pyrrha, whom Zeus instructs to make a vessel and to fill it with earth where­in they should be safe, when Zeus poured waters forth to drown the world. "The ark rested on a mountain: Deucalion issuing forth adored Zeus; and at his prayer the earth was replenished with men." "The foundation of this tradition has been traced in the story of the wars of the Titans."—B. B. pp. 114, 115. Keight­ley's Mythology and History of Greece. The Fijis (Polynesians) have many traditions of the deluge. "Long ago, men being disobedient to the gods, Tbara, the high god, undertook to drown the world.
McNair Wright says: “The substance of pure tradition, carefully collected, is this: The Indians hold America to be a great In­land, the special care of the Good Spirit; they believe that “they came out of a cave after a general deluge and confusion.”

“There ancestors came from an evil and distant land over water.” A general tradition also points to an extinct tribe—Leni Lenape—as the original people, or universal grandfathers.—B. B. 153; also Schoolcraft’s Archives; and his notes on the Iroquois. “The first cycle of the earth ended in famine.” “The second cycle was closed by fire; birds alone escaped the general deluge.”

“Man hid in a cave and lived to repeople the earth.” The third cycle terminated by wind storms. Hurricanes destroyed men and beasts; again two people survived, hidden in a cave. “The last destruction of the earth was by a deluge, all men and beasts were destroyed, except one pair, who were saved in a hollow log of cypress wood.”—Humboldt’s Researches in Central America, vol. 2, edited by 1845, B. B. page 159.

“The children of these cypress-saved people were all born dumb. When they increased in numbers, moved by the father’s prayer, the gods sent birds to give them tongues. The result of the distribution was that they all spoke a different language.”—Prescott’s History of Mexico; Russia’s Guide to the valley III. of the Old Testament; B. B., p. 159.

The father who was saved from the deluge was called Coxco. When deluge was subsiding Coxco sent out a vulture for tidings, but the base bird remained to feed on the floating corpses. A humming-bird did better, brought him a branch of the tree of life. Coxco then left his boat on a mountain. After this deluge a giant named Xilhua resolved to build a hill to touch the sky; he began a brick pyramid upon which the gods sent fire.”—Humboldt’s Mexico, vol. 1.

“The Aztecs had another famous tradition of Quilaztite, the woman of our flesh, the mother of all living. She was always represented with a serpent beside in converse. This woman was the mother of twin sons who strove furiously about some forgotten question.”—B. B. 160.

“The Mayas of Yucatan have a tradi­tion that their language and writing came in ships from far.”—Book of Nephi, B. M. chapter 1, verse 20, and Bricks from Babel, page 168.

As for America being the special care of the Good Spirit, see B. M., Ether 1:44.

“An evil and distant land over water,” says Schoolcraft. Compare him with B. M., first Nephi 1:6, and first Nephi 5:22. For the extinct tribe see Book of Omni 1:10; Coriantum is all that remained to tell the sad story of the slain of his people.”

The first cycle and famine mentioned by Humboldt may refer to the famine in theilderness that being the first famine in the history of the Nephites. (B. M., 1 Nephi 5:3). Schoolcraft says, “the cycles that ended with hurricanes and storms referred to by Humboldt are perhaps the events mentioned by Nephi the son of Nephi, chapter four, verse three. The Leni Lenape or Universal Grandfathers” mentioned by “Sir A. McKenzie’s Voyage Among Arctic Tribes” probably refers to Lehi and Ishmael, as the grandfathers of the Indian race. (1 Nephi 5:3). Schoolcraft says the earliest and advancing race were mound-builders of much energy, and that their mounds have a close affinity to those of their Japhetic brethren in the old world. (Archives, Article on Mounds; also part first). But still he thinks the Indians are Semitic. (B. B., 151).

Humboldt, after earnest personal research in America, declares warmly for the Mongol origin of all the American aborigines, except the Yagua of the Pilgrims’ circle. Humboldt’s researches in Central America, vol. 1. Latham is of the same opinion. America Mongolidae in Varieties of Man; also Prichard National History of Man.

The above seem to conflict with the Book of Mormon, as that book declares with a clear voice the Semitic origin of the Indian race. Nephi says: “And it came to pass that my father, Lehi, found on the plates of brass a genealogy of thirty from the father of Jacob, who was a descendant of Joseph; yes, even that Joseph who was the son of Jacob, who was sold into Egypt. (1 Nephi 1:47; also 2:1 and Alma 8:1).”

“I sold into Egypt” refers to the existence in the valley (Mississippi) at a period far back in the twilight of American time, of a very numerous and considerably civilized population in the valley.” (See Mound Builders p. 116.) We thus see that there are numerous facts that support the existence of the Book of Ether; but whether they were Mongol or not, Moroni does not say. Hence it can not be said that they are in conflict with it. If the Jaredite colony should prove to have been an Ethiopean stock, hence the Book of Mormon would be in wonderful harmony. As it is, that book is not a witness on that point and can not be said to be in conflict with it.
Walker, who seems to be quoting the explorer Dickenson, says that "traditions of Indians furnish some of the proof that their ancestors were not the Mound Builders; that they have no history to give of the mounds. If they were a branch of the ancient mound building race, they must have been almost completely degenerate."

Northern Indians had a tradition of the southern origin of the stock. (Walker's ing race, they must have been almost completely Mound Builders, Chap. 11, p. 131.) Science says that "there are dim traces of American civilization commencing in the northern parts of South America, near the Andes or among them, and in the confined regions of Central America; thence, so near as can now be estimated, emigrated a people who had made the start in social organization that bound them too closely and strongly together to permit them to fall apart in the vast spaces of the Mississippi Valley."—Mound Builders, pp. 115, 149.

Again, the same authority says: "It seems more likely than these civilized pre-historic Azarians were more nearly contemporaries of the Mound Builders, an offshoot from the same original stock which planted nationalities with a tendency to civilization from Chili to the Mississippi Valley."—P. 557. Thus Tradition, Science and the Book of Mormon are in harmony. The Jaredite colony from Babylonia and the Mulek colony from Jerusalem, as we have seen above, are the probable evidences of this civilization which the builders of "one hundred thousand mounds in the Mississippi Valley" are the tradition of the ancient mound builders. (See the plan of the forts on p. 120 and p. 153.)

Remember that what are to be seen now are what remain after, perhaps, two thousand years of waste by the elements. Think of what you read of Babylon, of Nineveh and Tyreus. What is left is but a moment of what these buildings once were. "These forts are arranged with great mathematical and military skill."—p. 150. Our authority says on this point that this civilized race was destroyed by a barbarous race. These military forts are taken as the probable places where the great struggles for life and death took place, that is south of the lakes in western New York, north-western Pennsylvania and as far north-west as northern Wisconsin. (pp. 131, 144, 147 and 152.) "They suddenly opened upon the Valley, [Mississippi] leaving little other trace but to save their maize, their tobacco, and a very faint und certain tradition."—P. 153.

Mormon and Moroni who relate the last struggles in both civil wars, locate those great armies where science has found evidences of the great and last conflict."—p. 137. One race destroyed, (Mormon 3: 3-4; Ether 6: 6.) It is described as "a land of many waters" and "great waters." The glowing tradition of an extinct race is confirmed by science and the Book of Mormon.

The high value of all these myths and traditions, from the learned Berosus to the wild man of America, lies in the extreme improbability of an accidental harmony, and in the impossibility of collusion. Add to these evidences the fact that there are frequently found in places many miles from the sea and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea shells, ears of corn, &c., petrified; which the best naturalists are agreed could never have come there but by a deluge.

These things seem to confirm the flood-legends of all these nations. It is true that they disagree in details, but not in the main that these legends are as a part of their separate national history. Hence the Indian had an Indian flood; one pair saved in a hollow log. The Fiji had a Fiji flood; eight are saved in a canoe. The Greeks had a Greek flood, two are saved in an ark. The Gomerites had a deluge too; all were lost except one man and his family who escaped in a bark. The Indus had a great flood, all lost but Sativavarta and seven saints. The Chinese flood burst forth with violence and overwhelmed the earth. The Babylonians had a Babylonian flood; all living, is perhaps the best able to answer these questions. A Mohammedan by race, a Christian by conversion, the son of an illustrious scholar, himself a well known and authorized historian, a great traveller and a speaker of many tongues, this accomplished Syrian can well claim to speak authoritatively "om the Mohammedan standpoint in regard to at least one field of missionary labor—that of Syria and the adjacent portions of Eastern Europe and Asia.

Specially important is his testimony now, in view of the somewhat bitter controversy which is being waged in London and other places on the vexed question. His Mohammedanism better suited the moral and religious needs of Oriental nations than Christianity?" Mr. Gladstone, Greek doctors and Syrians of European reputation have taken part in this controversy, and as yet neither side can fairly claim the victory, the reason, it is alleged, being that neither the champions of Mohammedanism nor those of Christianity have had an opportunity to inform themselves thoroughly on the subject at issue.

Now, this opportunity the Syrian above referred to has had, and therefore what he says is worthy of our notice. His work is not published, because he does not desire to be drawn into a controversy; but in case his statements are questioned he is perfectly willing to substantiate them.

LIVING IN PRINCELY STYLE.

"Christian missionaries have done much harm in Turkey," he said, "all eulogistic reports to the contrary, notwithstanding. Christian as I am, I feel ashamed of them. Instead of imitating Christ they imitate nabobs and rajahs. They live in palaces, keep horses and servants, feast sumptuously, and spend very little time, if any, in trying to spread the Gospel. In Beyrut and Cairo there are missionaries with houses as well as Christian as I am, I feel ashamed of them. Instead of imitating Christ they imitate nabobs and rajahs. They live in palaces, keep horses and servants, feast sumptuously, and spend very little time, if any, in trying to spread the Gospel. In Beyrut and Cairo there are missionaries with houses as well as summer villas as comfortable, as at Newport. There they live with their wives, children and retinues, drawing handsome salaries from the foreign missionary societies and taking no pains to convert the natives to Christianity. Wealthy Mohammedans treat the Christian missionaries as if they were their equal, and receive in their houses, but poor Mohammedans are not deemed worthy even of a salutation or a benediction. Their covetousness is proverbial. As a rule each of them obtains about $150 a year. This is not in the least a complaint, for with such a salary they live as princefully as the wealthier Mohammedans in their palaces. They talk fawningly about the sultan, the viceroy and vizier, the pasha and grand vizzier, as if they were of the same rank, or even of higher rank, than the sultan himself. They do not think at all of the souls of the Moslems, but are to be congratulated for their immense wealth and magnificent style of living."
month salary—pretty large, considering how cheap one can live in the East. Yet out of this large salary they do not pay their servants more than a few dollars a month. A servant may have to support a wife and family, but the missionary is not more generous on that account.

'Take what I give you or quit,' he says, and that ends the matter. Some time ago a missionary, who also practised as a doctor, was invited to a French family. He slept a single night, then wrote the old man a bill, minus one cent, which he did not have to have in change. The missionary doctor met him on the street a few days later and asked him for the cent. Again the old man paid the bill, minus one cent, but, though he had gold and sil­ver, he hadn't the cent. The missionary went off in a huff and the next time he met the man he snatched the cap off his head and swore he would keep it until the cent was paid. That story, sir, went all through the country and the missionary doctor has not heard the end of it.

THE LOVER AND THE SWEETHEART.

Another missionary had a district school in which the principal teachers were two Syrians, a young man and a young woman. In due time the young man proposed to his colleague and she accepted him. The happy lover informed the missionary of his good fortune, whereupon the latter told him that he could not marry the girl, as, if she got married, she would naturally leave the school, and it would be without a female teacher. The young man remonstrated, but in vain. 'The day you marry, I dismiss you from the school,' was the missionary's reply, and the end of it was that the girl broke off the match in order to retain her position and the young man wrote such a strong letter to the Foreign Missionary Society in London that the missionary was recalled.

NATIVES CONTINUALLY INSULTED.

'Now, don't infer that the natives are hostile to missionaries. They are not. They are anxious to have good Christians among them, but they do not want men who look down on them as slaves and outcasts. Such men, ignorant as they are of Arabic cannot teach Christianity to Syri­ans. They preach in the East a piety which does not exist among the Christians in Europe,' said the missionary, who is one in Europe or America to question their accuracy. They take good care to prevent any native from carrying mischievous stories to the ears of the societies in Europe. If a native tells the missionary that he is going to travel and asks for credentials the missionary will do all in his power to keep him at home, and if he cannot refuse the creden­tials, will delay signing them as long as possible. I knew one young Syrian who insisted on getting credentials, and happen­ing to open them on board ship found that they described him as a tramp and vagabond, whose fame as a liar was known throughout the length and breadth of Tur­key. Yet this young man was wealthy and respected, and the only reason why he was described thus was because his friend (a Missionary) had, in the presence of a friend, told him that he might tell some disagreeable stories to certain church dignitaries in London. The whole story was published some time ago in the native journals. And here I may add that in all the influential journals, such as El Tariq or Al Tariq, at Al Jumma, and other similar places, articles are constantly appearing deploring and denouncing in the most un­measured terms the incompetency, covet­ousness and general worldliness of the so­called Christian missionaries.

AN APPEAL FOR JUSTICE.

"And now, before I close, let me assure you that I am not prejudiced in this matter. Were I a Mohammedan I would not ask you to believe me, but, being a Christian, do ask you to believe me. I have told you nothing which I cannot prove and which any Christian with a knowledge of the native language could learn after a month's sojourn in Turkey. I want true Christianity to spread in the East, and I know it cannot spread so long as its preachers despise the inhabitants of the East and their traditions and customs. Seeing the Herald in Constantinople and other parts of Turkey, it struck me that through this great paper I might be able to let the civilized world know something of which it is most curiously ignorant. I draw your con­cern it most vitally. It is a great subject and, if the Herald will ventilate it, thous­ands will be benefited thereby."

Ex-Consul Arbeel, of Jerusalem, was interviewed by the Herald on the subject, and while he said that the conduct of missionaries in the East was far from satisfactory he begged to be excused from expressing his opinion in any length.—N. T. Herald.

Conference Minutes.

ST. LOUIS.

St. Louis district conference convened in the Saints' new meeting-house, No. 251 B, Elliot Avenue, St. Louis, Missouri, on Saturday afternoon, October 6th, 1883. By request, Elder James W. Gillen presided. John S. Parrish was elected clerk, pro tem. Branch reports: St. Louis 187 members, 3 baptized, 2 removed, 1 baptized; Birkner 5 members, 4 removed and 1 died; Boon Creek 20 members, 1 baptized. The other branches in this district failed to report. Elders W. H. White, W. A. Cooke, and H. D. Beall, were appointed a committee to visit the new mission, and also to the other branches in St. Louis. Tipton, and Jersey counties. H. D. Beall was instructed to report, if practicable, the number of people at whom the missionaries had called and the number who were willing to believe. The report of this committee will be published in the Herald.

THE SAINTS' HERALD.

APRIL 23, 1883.

PRAISE FOR THE JESUITS.

"This is true of all the Christian mission­aries, except the Jesuits. They, I gladly admit, do try to learn the native language, do treat the natives, even the poorest, with courtesy, and do try to teach Christianity, their conduct in this respect forming a strong contrast to that of all other missionaries.

"What is the result? Simply that dur­ing the past thirty-five years only two Mohammedans have been converted to Christianity. That is a positive fact, and I can prove it. I don't deny that other conversions have taken place. I know Greeks who have joined the Protestant and Roman Catholic churches, and I also know Christians who have become Mohammed­ans. Naturally also a few Protestants have become Roman Catholics and vice versa. Such conversions are pretty nu­merous, as they should be, considering that whatever time missionaries spend in evan­gelizing is devoted to them. As for Moh­ammedan conversions, they are, as I have already stated, almost nil.

"This is one result. Another is that the natives are tired of getting the mission­aries and are taking steps either to have them recalled or to have them compelled to live more becoming and Christian lives. The government is interest­ing itself in the matter, and the efficient agent recently I was informed on good authority that a full report was being prepared for the various foreign mission societies, and that an appeal would be made to them to send unbiased investigating committees to the East for the purpose of satisfying them­selves that the statements in the report were not the fruit of prejudice or hatred.

HARD TO GET AT THE TRUTH.

"What the outcome of this appeal will be I cannot say. All I know is that only by a thorough and impartial investigation can the entire truth on the subject be ar­rived at. At present the missionaries have it all on their own way. They can send home their reports without restriction, and it is no longer likely that any one in Europe or America will question their accuracy. They take good care to prevent any native from carrying mischievous stories to the ears of the societies in Europe. If a native tells the missionary that he is going to travel and asks for credentials the missionary will do all in his power to keep him at home, and if he cannot refuse the creden­tials, will delay signing them as long as possible. I knew one young Syrian who insisted on getting credentials, and happen­ing to open them on board ship found that they described him as a tramp and vagabond, whose fame as a liar was known throughout the length and breadth of Tur­key. Yet this young man was wealthy and respected, and the only reason why he was described thus was because his friend (a Missionary) had, in the presence of a friend, told him that he might tell some disagreeable stories to certain church dignitaries in London. The whole story was published some time ago in the native journals. And here I may add that in all the influential journals, such as El Tariq, Al Tariq, Al Jumma, and other similar places, articles are constantly appearing deploring and denouncing in the most unmeasured terms the incompetency, covetousness and general worldliness of the so-called Christian missionaries.

FOR SALE.

O n corner Main and Chestnut st., a block from Depot, 1 double bedstead; 1 mahogany bed with well sprung mattress; 1 double bedstead; 1 cotton coverlet; 1 copper kettle; 1 double French bed; 1 short case; 1 double steel grinder; 1 French barrel; 1 corn shellor; 1 small square box; 1 large box; 1 shoe box, shop well stocked with material. Call on or address

'foot J. B. RODGERS, Lamoni, Iowa.

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EXPLANATION.

Owing to unavoidable delay in getting paper the current issue of the Herald has been delayed. We sincerely hope no such occurrence will transpire in the future, for we feel anxious that our papers shall reach the reader promptly on time.

RULES AND REGULATIONS OF GOVERNMENT.

SUNDAY SCHOOL ASSOCIATION, OF GALLAND'S GROVE DISTRICT.

We, as members of the Latter Day Saints Sunday School Association of the Galland's Grove District, desire to promote each other's welfare and improving ourselves in the service of God, do adopt and agree to be governed by the following rules and regulations:

ARTICLE I.-NAMES.

This association shall be known as the Latter Day Saints Sunday School Association of Galland's Grove District.

ARTICLE II.-OBJECT.

This association shall organize a Sunday School in every neighborhood where there are a sufficient number of Saints, and the several schools to be under the general supervision of the Association.

ARTICLE III.-OFFICERS.

Sec. 1. The officers of this Association shall consist of a General Superintendent, Assistant Superintendent, Secretary and Assistant Secretary.

Sec. 2. The right of holding office shall not be withheld by reason of sex.

Sec. 3. Only Latter Day Saints of good standing shall be eligible to the offices hereafter mentioned.

ARTICLE IV.—DUTIES OF OFFICERS.

Sec. 1. It shall be the duty of the Superintendent to preside over all meetings of the Association; to prepare, if advisable, a uniform course of study for the schools in addition to the regular church lessons; to have general oversight of the different schools and advise as to the best method of conducting schools and classes; to inform, and to see that there is uniformity of concert and action.

Sec. 2. It shall be the duty of the Assistant Superintendent to assist the Superintendent in all his duties as general officer and at other times when occasion demands and to preside in the absence of the Superintendent.

Sec. 3. It shall be the duty of the Secretary to perform the duties usually required of such an officer; and to act as treasurer to hold the finances of the Association and to pay them out upon the order of the Superintendent.

Sec. 4. The officers hereafter mentioned shall be elected annually by the Association as described in Section 5 of this article, at the spring meetings of the Galland's Grove district conference, and shall take their places the first Sunday in July following their election; provided, that those persons who were appointed by the above said conference in June, 1888, be recognized as officers of the Association the same as those regularly elected.

Sec. 5. Officers of the Association, officers and teachers of the different Sunday Schools governed by the said Association, and all regular or casual members of said schools are members of the Association.

Sec. 6. In election of general officers, and in amending these rules, the vote of the Association shall be taken by delegates, each delegate casting one vote for every six members, or minor fraction thereof, who may be present. In all other business a majority of members present shall rule.

Sec. 7. The Association shall hold an open session at the meeting of each conference of this district and the minutes thereof shall be reported to the Sunday Schoolsuperintendent, and to the General Association of Galland's Grove District.

Sec. 8. All needful expenses of the Association shall be defrayed by the treasurers of the different schools proportionally. The Superintendent shall order payment only as provided by the Association.

ARTICLE V.—SUNDAY SCHOOLS—OFFICERS.

Sec. 1. Officers of each Sunday School shall consist of: A President, a General Superintendent, a Secretary, a Treasurer, a Chorister, an Organist, if possible, a Librarian and a Janitor.

Sec. 2. Duties. It shall be the duty of the Superintendent to preside at each session of the Sunday School. He shall give the necessary instruction by the General Superintendent, to select questions, verses, etc., as may be profitable; to see that teachers follow methods advised by General Superintendent, to appoint committees; to give a report of his school at each regular meeting.

Sec. 3. It shall be the duty of the Assistant Superintendent to take the place of the Superintendent during the absence of the latter.

Sec. 4. The Secretary shall keep a record of the School, a record of the attendance and absence of pupils, by classes; condition of finances and collections and to read such record at each session of the School.

Sec. 5. The Treasurer shall take charge and keep account of all moneys received by the school, and pay out on order of the same.

Sec. 6. It shall be the duty of the Chorister to lead in singing during the sessions of the school.

Sec. 7. The Organist shall preside at the organ.

Sec. 8. The Librarian shall have charge of lesson books, papers, song-books, etc., and distribute the same as needed by the school, and keep a record of all reading and reference books owned or used by the school, and to distribute and receive them on demand of the members at the close of school.

Sec. 9. The Janitor shall see to the schoolroom, to ventilate, make fires, and arrange seats for the convenience of the school, and to seating strangers and visitors.

Sec. 10. The above officers shall be elected by their respective schools on the last Sunday in June and December of each year, and shall take their places on the Sunday following their election. Should a vacancy occur by reason of a failure to elect, the previous officer shall hold over until new officers are elected and take their offices.

Sec. 11. The Superintendent must be a Latter Day Saint of good standing; the other officers must also be persons of good standing but need not have qualifications first mentioned in this section.

Sec. 12. Clause 1. Where practicable, each school shall have at least one Department, viz., Infant, Intermediate, Bible and Book of Mormon; and there may be as many classes in each department as the Superintendent may deem necessary.

Clause 2. Another class may be formed—a Theological class for the purpose of studying the scriptures, the object being to make the members active in church work; but it would be advisable to have the class meet at some other hour of the day, that teachers and others may have a better opportunity to take part.

Sec. 13. The teachers for the Intermediate and the Infant departments shall be chosen by the Superintendent, after which the other classes shall choose their own teachers.

Sec. 14. Of Books. The Inspired Translation of the Bible, the Book of Mormon, and Doctrine and Covenants, shall be the standards of reference on all doctrinal points, but other books of good character and desirable reference may be consulted to have as many such books in the library as the funds may permit.

Sec. 15. Of Graduates. Children, five or more years of age, desiring to become members of a Sunday School may do so by presenting themselves in a class of their own age and of the school. The school shall not be forfeited by improper conduct during the session, or by absence from class for five or more consecutive Sundays without good cause.

Sec. 16. The Superintendent shall appoint a committee of three whose duty it shall be to visit the Sunday Schools, and to hear the reports of non-Saints and friends. The Superintendent shall not have charge of any special class.

Sec. 17. The officers and teachers of each school shall meet with the committee appointed by the Superintendent for the purpose of consultation and business at least once every three months.

Sec. 18. On the last Sunday prior to the meeting of the District Conference, each school shall choose one delegate to represent them at the General Association, and shall instruct him (if necessary) on the business of the election of officers, or proposing amendments.

Sec. 19. The church "Rules of Order," shall be used as authority for government, and in all business meetings of the school.

Sec. 20. Every proposed amendment of these rules must be submitted in writing, and read to the General Association at a meeting prior to the one in which it is voted upon and two thirds of the votes cast by the delegates shall be required to adopt such amendments.

SUGGESTIONS.

1st. Great care should be taken to select Sunday School teachers and Treasurers, with a proper regard to teaching and government, and whose hearts are in the work.

2nd. Superintendents should be prompt in opening and closing each session of the school.

3rd. The recitation of verses from Scripture should be encouraged.

4th. Appropriate songs, readings, essays, and recitations are commendable for evening gatherings, and they should be encouraged by the schools.

By order of the Council, at a regular meeting.

FANNIE PETT, Secretary.

BISHOP'S NOTICE.

Owing to the resignation of Bro. John M. Ramshorn, agent for the school district, and that at a district conference held in San Benito, California, September 21st, it recommended Bro. Albert Page, of San Benito, as his successor, I therefore appoint him as such, and recommend him to the Saints, that they may sustain him by their means and prayers.

G. A. BLAKELEY, Presiding Bishop.

DIED.

BUXTON.—At Flagger, Iowa, September 1888, Sister Ellen, wife of Rev. John, was confined April 21st, from the sickness of which she died, but growing day weaker, she died on the 24th, it being recommended by the Presiding Bishop, as his successor, I therefore appoint him as such, and recommend him to the Saints, that they may sustain him by their means and prayers.

Rev. Elder J. S. Roth. Text: 1 Cor. 15th chapter.

BUXTON.—At Birkner, Illinois, August 14th, of inflammation and brain fever, Rev. son of Bro. and Sr. James Buxton. Services at the house by Bro. William Jacobs; text Mark 10: 15.

BUXTON.—At Birkner, Illinois, October 13th, Althea, infant daughter of Bro. and Sr. James Buxton. She was born April 21st. Sermon by J. S. Roth.

WOOD.—Mrs. Emilie Wood, mother of Mrs. F. H. Wood, of Nebraska, died at her residence, No. 999, North Ninth street, Wednesday, October 24th, 1888, and was buried on Friday, October 26th, 1888, in the presence of her husband and friends. Her death was very sudden. Grandma Wood, as she was most generally known, was born March 14th, 1832, at Albany, New York. Her maternal Aunt was Kelly, and she was the eldest of a family of two children. Her parents died when she was a child, of yellow fever, leaving her alone with her little orphan brother aged eighteen months. She was united in marriage to Mr. Kel- ley of Delaware county, New York, in 1851, and the fruits of their happy marriage were three.

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children; two sons and one daughter. She became a widow early in life, and death called her two sons from her while in their prime, leaving Mrs. F. H. Fitton of this city the only surviving member of the family, except a brother of Mrs. Emeline Wood, whom they have not seen or heard from for a number of years, to mourn their loss. Grandma Wood united at an early age with the Baptist Church and died as she lived, trusting in the Lord. Funeral services were conducted by Rev. J. E. Young, of the Dunkard Church.

E LDERS, ATTENTION!

Send 40c. at once to
JOSEPH LUFF, INDEPENDENCE, MISSOURI,
And get a copy of his

ELDERS' DIARY.

It has printed headings and ruled blank columns, and spaces for Dates, Sermons, Baptisms, Confirmations, Blessings, Administrations, Ordinations, Minutes, Travels, and by what means, Marriages, Cash Received, Cash Paid Out, Branches Organized, and general remarks, with room for names of persons Baptized, Ordained, and the office money, &c. It will last a year if used every day, or longer in proportion to labor. Handy size for side pocket. Three copies to one address post paid for $1.00. Monthly, Quarterly, or Annual Reports can be made from it in a few minutes. It is a complete journal. Sheets

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THE INDEPENDENT PATRIOT,
This is the LAMONI GAZETTE enlarged to a seven column quarto. This enlargement has enabled us to improve the paper in many respects, and we are now pleased to have the privilege of offering to the Saints and friends a general newspaper of good reliable ReliableReliable, and whatever is good in character, is worthy of their support. We publish the sermons as before. Pastor written sermons 4c per page. Folio with supplement which consists of one sermon each monthly $1.25 per year.

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F. P. WALKER, LAMONI, IOWA.

AU TUMN LEAVES,
Published monthly for the Youth of the Reorganized Church of Jesus Christ of Latter Day Saints, Price per year $1.50. Written, Edited and Published.

The following is the contents of the Autumn Leaves For December.

A "Vain" Religion.—A Domestic Incident.—Montezuma, with Illustration.—Iowa to Australia.—Good Manners for Young People.—Under the Lamp-light.— Home Conversations. — A Spray of Leaves.—Robins In Distress.—The Two Armies.—The Bermuda Widow.—Autumn Leaves from the Tree of Poetry.—What are You Doing To-day.—Widow Ray’s Christmas.—Editor’s Corner.—Pattie or Leaves from a Life.—Driftwood and Round Tale.

BY DECEMBER 1ST AT THE VERY LATEST, we must know how large an edition will be needed to meet the demand, and to those whose time expires with 1888 we shall not mail the January number unless upon request or request. Please remember the initials R. B. as well as what they stand for, as it will be a great saving of time and expense to the office.

Our foreign subscribers will be enabled to have in mind that we will pay the full price of mailing this year, consequently there will be no advance in price to them. We are very thankful to Brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

A CHRONOLOGICAL CATECHISM;
Or, Key to the Chronology of the Bible.
By A. J. MAPES.

Lamp Cloth, 100 pages, price 25 cts. For sale by Bro. H. B. MILLIS, Independence Mo.

COMPREHEND
OF FAITH AND DOCTRINE.

A CONCISE EXPOSITION OF THE FAITH AND DOCTRINES OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, has now been completed and printed in the binder’s hands. It is to be bound in cloth, and issued by the Board of Publication, after having passed through the hands of the most able and approved of our brethren, to examine and report upon the truths of the same; said committee consisting of Pres. Brigham, Pres. Joseph Smith, and W. W. Blake. As we have before notified our friends, this work is intended to assist in the teaching of the church, not only in Sabbath School work, but also for the use of all desiring to become acquainted with the beliefs and purposes of our faith and the doctrines held by the church. Some features of the work indicate it most highly to the interest.

It contains 192 pages of text references to the standard books of the church.

There are also 26 pages of HISTORICAL APPENDIX. This contains the evidence from Church History, the Civil History of the Times, the Holy Scriptures, the evidence of the churc...
THE SAINTS' HERALD:
Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Deaconess Co., Iowa, every Saturday, price 3 cents per copy.
The Traveling Ministry, Presbyter, and Branch Presidents, are requested to solicit new subscribers, and help make the paper a success.

Business letters and communications must be sent to David Duncan, by P. O. Order, Postmaster, or Reeser.

Lamoni, Iowa, November 17, 1888

ROTTEN EGGS AS ARGUMENTS.

Bro. Levi Phelps, of Juniata, Michigan, has been laboring of late in and around Cairo, in the same state, and not a great while ago was treated (mistrusted) to an attack made upon the building in which he was preaching by parties unknown, who threw stones, clods, rotten eggs, and such like missiles. The sides of the building were battered, windows were broken and persons inside hit with the spoiled eggs. It is unfair to suppose that the eggs were thrown by the respectable men of the place; it must have been done by the "baser sort"—at least this is the charitable conclusion. But, how happens it that the throwing of sticks, stones and rotten eggs are resorted to in any place to stop men from placing before those who may care to hear what is believed by the speaker to be worth telling and worth hearing. If a man appears in a neighborhood asking people to hear his views upon the way to be saved, the gospel, the mission of Christ, or subjects of a mental, moral, philosophical, or political nature, who is it that should for the safety and benefit of the people of that neighborhood be the ones to meet him in an examination of the philosophy he sets forth, welcome him if he brings truth, and expose him if he brings error and untruth; especially if that which is presented be within the domain of religion. Clearly the preachers—the churchmen of the place.

Yet there is no human tribunal commissioned of God with authority to sit upon trial of men and declare in judgment that they are heretics, how else shall men desireous of saving themselves and their fellows from following cunningly devised fables, and the craft of designing men, proceed, unless it shall be by an examination before the people themselves whose safety is in peril. In a land where freedom of speech and the liberty of the press is a boast, any one would seem to be justified in expect-
tructive errors. There are not many el-
der in the church, local or travelling who
d not at once, and seriously attempt
defence of his own neighborhood against
the imposition of error; upon the people
of his neighborhood, by all the legitimate
means in his power; but we hope there
are none who would be so led by preju-
dice as to resort to the rotten-egg-stick-
and-stone argument.

It is time that the era of proscrip-
tive persecution was passed. Whatever
tends to foster and perpetuate the argument of
dogma and proscription away from the
horizon of human hope and aspiration, to
them; remembering that if it is the truth
those who oppose you when you discover
have, Be honest in the means yourselves
for the fair examination and just criticism; and if
it is error that is
talents, he is your friend who
the truth.

IT has been urged against the
church and its busiest, palmiest, most
church and the proclamation made by a
elders and members of the
church, that the former had greatly
been made and why it
had yielded willing and
hearty assent, when coming out of the
various organizations with which they
had been allied and accepting the New
Covenant. It was not done in a factu-
script for the sake of domination or
spirit, but with the intent and purpose to
keep their baptismal vows and retain their right
to the promise of eternal life.

When in 1860, we personally with
our men, if they misrepresented
proven before Congress to
the open
was the chairman, to answer for
representative law-makers of the
law-making courts of the nation
in the defense of
our men, if they misrepresented
the issues which we
in whatever legislation
"Y e shall receive the Holy
Spirit." This section they did not
disregard, nor disobey. To obey it they
were under the necessity to declare against
the dogma of plural marriage.
In this they made the issue squarely and
clearly and in unmistakable terms. This
was done in June 1832, two months and
half before the publication of the dogma
of plural marriage at Salt Lake City,
August 29th, 1852, by Pres. Young.

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invasion of
dignities on those people in the
church upon marriage, and the Covenants
revelations, and rules given of God to the
people hold that in
the Ten Commandments, and
the faith or as breakers of the
faith of the church was, when the
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by the testimony
contained in the Bible, Book of Mormon
and Hyrum, as published to the church,
were directed
without regard, nor disobey.
the promise; Spirit

This section they did not
nudged, by the last day.
To the word, as given to the
church from 1827 to the death of Joseph
and Hyrum, as published to the church,
contained in the Bible, Book of Mormon
and Doctrine and Covenants, these men
were told that they and the church
Spirit had received in fulfillment of the
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ers. “He that keepeth the law of God, hath no need to break the laws of the land.”—D. C.

“Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordainance of God; and they that resist shall receive to their selves strong reprobation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience’ sake.”—Rom. 13: 1-5.

CHURCH ORGANIZATION.

In a sermon on “What is Presbyterianism,” delivered by Dr. Phelps, in Council Bluffs, and published in the Omaha Bee of the 26th ult., we have the Presbyterian theory of what constitutes the true and full organization of the church of Christ. The sermon is valuable (1) as illustrating the fact of the apostacy of the primitive church; and, (2) as exhibiting the further fact, that the reformers, when seeking to organize their churches, followed the scriptural pattern only in small part and very imperfectly—putting a mere fragment of church doctrine for the whole, and that part of church organization which pertains to local churches (branches) as constituting the organization in its entirety. It would be equally true to say, not only that our town, county, or city officials constitute the entire organization of the state or nation, as that “The officers of the church are pastors, ruling elders, deacons and trustees;” for the history of the church organization may be known from them. From the New Testament gives the following as its officers,—“priests,” (Heb. 2: 1; 5: 1; 1 Pet. 2: 5, 9; Rev. 1: 6; 5: 10); “apostles,” (Heb. 3: 1, 11; Matt. 10: 2; Acts 15: 2, 22; Gal. 1: 17; Rom. 1: 1; 5: 1; 1 Cor. 12: 28); “prophets,” (Matt. 23: 35; Acts 11: 27; 13: 11, 15; 21: 10); “seven of the” (Luke 10: 1, 17); “elders and deacons” (Acts 1: 10; 1 Tim. 3: 1, 11; 1 Pet. 2: 25); “evangelists,” (Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 5), as well as the “pastors, elders and deacons” claimed by Dr. Phelps. Nor is this all, for the apostle Paul informs us that Christ, after he ascended up on high, gave to the church, with other officers, “teachers” also; and in 1 Cor. 12: 28, to the “teachers” and other officers he adds “helps and governments”—all of these given to the church, St. Paul says, for the all-important work of “perfecting the Saints, for the work of the ministry, for the edifying [building up] of the body [church] of Christ.” And he also says these officers were given to remain with “the saints,” “Till we all come in the unity of the faith, and of the knowledge of the Son of God.” The provision has been maintained, for the saints have never yet “all come in the unity of the faith,” much less to unity “of the knowledge of the Son of God.” Eph. 4: 12, 15. Paul was “a wise masterbuilder,” (1 Cor. 3: 10), and he well knew how Christ proposed to build and was then building his own “house”—church, kingdom—(Heb. 3: 6; 1 Tim. 3: 15; Matt. 16: 18; 18: 17; Acts 2: 47; Eph. 2: 19-23; 1 Pet. 2: 5; with Luke 12: 35; Matt. 6: 33; Acts 14: 17, &c., &c.), and he mentions this office in their instruction as being “the voice of the sun” and means the Lord would use in his church to that end:—

“But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, The first day of the week, came Jesus and desired of the disciples, ‘Sitting at table with them, he took bread, and blessed, and brake, and gave unto them.’ Now that he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all heavens, that he might fill all things. And God hath set some in the church, first apostles, second prophets, third teachers, after that miracles, then gifts of healing, helping, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts? speak ye every man that he speaketh according to the knowledge of the Spirit?—I Cor. 12: 28-30.

It should be carefully noted that, herein is set forth the work of the Lord as him that “hath ordained to himself an assembly,” he that are the officers he, himself, “gave to the church—‘set in the church’”—both before and after “he ascended on high,” as the growth, development and needs of the church demanded, calling “apostles” and other officers when and where the church required. There was no preconceived plan in any of what were termed “members of Christ’s ‘body’—church—that has the right to say to any of the other official members “I have no need of thee,” for all, even those members of the body which seem to be more feeble are necessary; “for the body is not one member, but many.” This is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience’ sake.”—Rom. 13: 1-5.

“The Saints’ Herald".

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occasion to answer these two questions. I wish
to say at the outset that I have neither time nor
disposition to reflect, by comparisons, upon
other religious sects or their tenets. Such a
thing is beneath me, and while dealing with the
doctrines of our own body I shall approach all
others with all liberality, fairness and candor.
I have not the time to describe fully the poli-
cy, doctrine and history of our church. Her princi-
tles are too broad to be embraced within the dis-
course of an hour; her policy pervades the civiliza-
tion of all modern time, while her history is writ-
ten in the lives and doings of men and nations for
two hundred years. I can simply outline to you
the exclusive use of this word to the Romish
bodies of all other evangelical bodies to our
Church. We are catholic because we believe in
the whole rather than in a part. We receive
of other denominations. We receive members
a peculiar form of baptism. Members of
the same way.

which our government is formulated. We do
the Lord who made us, shall be the Lord
conscience. /We
where will you find men who are more loyal to
This is representative of all its parts. A
translation of the Greek wo1
Catholic (the
principles, dates back to Calvin. He reviewed the
Declaration of Independence, and showed that
ed himself. No man is allowed to preach who
has not been licensed, and all were required to
be well educated, as in no other way could the
pastor teach, guide and admonish his flock.
The presbytery has the power to remove pas-
tors. Deacons are elected for life.

The congregation in its elective functions
gives itself, state, general and general assembly. The session has charge of the music and other things of this kind. All com-
plaints come to the presbytery, of which, in this
state, there are eight. Pastors are licensed and
removed by it. The session is the veto power of
the presbytery. The state assembly has charge
of all the state work, while the general assembly
has charge of the missionary and other general
work outside the state. The power rises up from
the people and not from a head down to them.
It is distinctly well met by a body of his peers, and not by his super-
ors. All appeals go through the above order from
the session to the general assembly, whose edict is final.
The liberality of the church was dwelt on at
length. During the past year $1,000,000 has
been given to foreign missionary work; nearly
as God does. Home missionary work, while
beneficent and charitable work receives large do-
nations from this source. The charge that the
church is bigoted caused a comparison between
the religiousist who believes that man was
created by God and in His image, and the other
man who says man came by a process of evolution from a monkey
and the scien-
time. "Which view is the most liberal? Which shows the greatest bigotry?" asked the speaker.
The Presbyterian church is protestant. It
protests against the authority claimed by and
for the pope. It is orthodox. It teaches that
light is peculiar to baptismal children. It
makes much of the little ones and tries to bring them up in the church in the nurture and admonition of the Lord. It
believes in the "sovereignty of God" and the
"free agency of man." "How do we harmonize
these?" asked the doctor. "We don't. We
accept the stated fact of a believing parent.
It is a mystery we can not un-
derstand, and within the vail of this mystery
we love God the more." We believe God works
by a plan which embraces creation in its smallest
detail. This is predestination, that in which we
believe. We believe if a man is once converted
he does not fall away. He is a child of God, of-
ten as a child he may choose to become an adult,
and this is the "perseverance of the saints" in
which we firmly believe. We believe In an ac-
cut hell and an actual heaven, and that
the human being immediately enters into the
one or the other as he may choose.
We do not admit anything to dictate to the
conscience. We have no liturgy, no forms.
A direct communion, an intimate contact, be-
tween the human soul and the great God-head
in life comes by human volition energized by the divine
power. The needs of the individual are peculiarly
his and no other one can express to the divine
thome what words my soul ought to utter.

The speaker showed what had been
the fruits of the church for, as Christ said:
"By their fruits shall ye know them."

THE North Attleboro, Massachusetts
Chronicle, for October 27th, has the fol-
lowing notice of the brethren. Paper sent
us by some good brother cast.

A service of praise will be given by the Latter
Day Saints in G. A. R. hall to-morrow evening
commencing at seven o'clock. Prof. H. Broad-
belt will conduct the music, and Miss
Edna Broadbelt, George H. Warner, Thomas
Shallcross, John W. Lee, Wright Gartside and
other talent. A very interesting program is prom-
bised.

From the Chronicle, North Attleboro,
Massachusetts, October 29th, we quote:
The service of praise given in G. A. R. hall
by the Latter Day Saints Sunday evening was
quite well attended. The music, under the direc-
tion of Prof. H. Broadbelt assisted by Wright Gart-
side, organist, and an efficient corps of singers,
was successfully rendered. It will probably be
repeated at Plainville chapel next Sunday eve-
nong.

This praise service was duly noticed in the
preceding issue of the Chronicle, so that it was
good adverized and hence well attended.
Good news from our people there.

EDITORIAL ITEMS.

He who attempts to build up his own cause
upon the defects and short comings of others,
lems on a broken reed and must not complain if he falls. It is just as
much out of place to make a personal war upon
another sect as an antagonist in defence of
principle as it is to trust the weakness of
another's cause for the strength of our
own. He who spends his time and health
in a public cause in a vituperative, or be-
llitting attack upon another, wastes both,
and may confidently expect to make ene-
rimes rather than friends, and to alienate
the support of good men from him.
The epistles, "fool?, "knife?, "slander?,
and their kind spoken or written are
neither kind, courteous, nor argumenta-
tive; and betray weakness, possibly mal-
tice; whoever indulges in them is not wise.
Latter Day Saints of all people under the
sun should avoid them.

Bro. E. E. Wheeler, of Olivet, Dakota,
was to have a debate with Elder Alyn, pro-
ably to last five sessions. Bro. Wheel-
er affirms, "That the church of which
I, E. E. Wheeler, am a member, is identi-
cal with the church established by Christ
and the apostles;"

Bro. J. J. Cornish, Reed City, Michi-
gan, has nearly finished his Synopsis, of
which he now offers to sell at $1.25, sin-
gle copy; three books for $3 or six books
for $6.

Bro. M. R. Scott wrote that he and
Bro. James M. Scott had been laboring in the
vicinity of Hall's Ridge, Indiana.

Bro. J. A. Currie, Jr., writes from
Stockdale, Texas, that the late conference of
the Western Texas district was a time of
rejoicing to all assembled. Four were
baptized, the gifts of the Spirit were
abundantly enjoyed and the interest was
such that the meetings were protracted
seven days after the conference. Bro.
Currie had been challenged to discuss with
a Christadelphian.

Do not send for "Joseph the Seen" at
present, for this offer has none on sale. It
is probable the book will be thoroughly
revised and rearranged at an early time; if
so due notice will be given.

Bro. E. Day Bennett wrote from Santa
Clara, Dakota, October 30th, as follows: "I
had the pleasure of seeing another
precious soul down into the water last

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Sunday. The work moves on slowly but surely.

The associate editor, W. W. Blair, returned the 6th instant from a five weeks' tour in western Iowa and eastern Nebraska and reports the church in those quarters in prosperous condition.

Bro. Mark Foxwell of Valentine, Cherry county, Nebraska, in a late letter writes: "No body comes this way to preach for us."

We insert for the information of the elders in that field some of whom may be able to labor there.

QUESTIONS AND ANSWERS.

Bro.-Is it right for a priest to visit the house of each member according to his office and calling, in the branch in which he is a member without the voice of the branch?

Ans.-A priest in a branch is not required to make official visits among the members unless he has been regularly elected priest of the branch, for it is written that "all things shall be done by common consent." It is fair to presume that a branch will so elect any priest of their number if they desire his services; otherwise he should labor in harmony with the branch officers as called upon to hold it. Future and unforeseen circumstances and wisdom permit.

Q.-Is it right for a branch to ordain a teacher when there are two in the branch already, with twenty or twenty-five members?

A.-Yes, under certain circumstances—wisdom should direct. If the present teachers of the branch are incapacitated by old age or other causes preventing them from performing their duties, and there is necessity for another being ordained, he should be so ordained; provided, however, that he possesses the gifts and callings of that office. In other words, if he is called to labor in that calling, and also possesses the gifts to fulfill it. Future and unforeseen causes may necessitate the labors of one whose present ordination may be designed to fit him for that work. Wisdom should direct in all these cases and undue caution as well as undue haste should be avoided.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"My autumn time and nature's hold
A dreamy tryst together,
And both grow old about as fold
The golden-tinted weather."

O stream of life, whose whisper flow
Is of the ever-forewarning.
My links thy summer string
Holds less of light than morning!"

CRUMBS OF COMFORT.

She was a mile of a woman, and her feet were no bigger than lady-slipper leaves. I could have picked her up and carried her away as readily as I could a pebble in a lettuce cup. But she taught me a lesson, my dear, which has abided with me like a song through many a night of sorrow and through many a day of gloom. We were passing through a waiting room on our way to a train. It was a bitter cold day, and the air was lurid with blue noses, and all a-tremble with shivers.

"We will stop here just a second," said the little woman, "and warm our frozen feet."

"But we haven't time," said I.

"I always take time to catch every little crumb of comfort the Lord puts in my way," said she; "how else can I show my appreciation of His constant thought of me?"

And that was the lesson. I was young and impatient and full of expectation in that long ago time. I looked for the good things of life in loaves rather than in crumbs, and anticipated the warmth of joy piled high within my own enclosure by cord-wood measure rather than from the chance opportunity of casual fires. It had never occurred to me then that life was as full, from day to day, of winged bits of comfort as the air is full in April of returning birds; and that one had only to carry a moment to look up and around, to discern the tender watch-care of the All-loving One.

I wonder if it might be possible to pass on this homey lesson to some other home-bound.

Some other branch is hard up for labor, and hard coming of a great joy and a grand deliverance. That pushes a hurried way through life, always seeking comfort in full measure, pressed down and running over, and takes no note of the chance oblation and the winged offering. Does the way seem long, dear heart, and is there no gleaning left for you of the fields and your labor, of those others where do their loaded wains?" Have the wrinkles come, and the grey hairs, and the stirless days while you have been waiting to enter upon your heritage of joy? You remind me of one walking through the land in Summer time in search of an asylum where singing birds are kept. With the months of memory, you take no heed of twice ten thousand larks and liquid thrushes that flit and sing about you. Or of a slick voyager across a sparkling sea, who plies for the elixir of health-giving air. His heart set upon anticipations of the future, he never stops to thank God for the pure ozone that brims his present cup. Stop walking, call back your thoughts from the future, whether they have outrun you like fleet hounds that break the leash. Come back to the present and accept what it offers. Here is a day flashed like a diamond on the strand of time. It is yours. The king himself has no surer claim upon it than you, even though your elbows are out of doors and yours dinner a crust. It is yours to make or mar, to hold or to fling away, to set within your crown or to play "head or tails" with, in the devil's company.

Young goes a funeral. Somebody is about to lay a baby in the ground, as the gardener plants a seed, that the seed may become a blossom. Is it yours? Not so. Young romps your household hoy, his rosy health on cheek and lip, the sunshine of Paradise yet lingering on his hair. Is it not something to be thankful for that she is left? Do you dare despond when death terminates in unseen leaves and leaves your white rose upon the spray of life?

Across the street shambles a cripple. How about his legs? Straight, and strong and sound.

Then get out with your whispy because you can't be rich, but are forced to take your fortune in crumbs. A friend gave you a white hyacinth a moment ago, and you have pinned it in your breast, and passing up the street you lament the poverty that keeps you at home from Florida.

Why, my dear, not all the iron chains that ever were forged and cabled can keep a man away from Florida if Florida is in his heart. The scent of an orange will take him thither, the laugh of a May morning, the gold on a butterfly's wing, or the sunshine imprisoned in a daffodil's cup will transport him there by a road on which no gruff conductor ever gathers up the season tickets, and from which no marble monuments of engineers and architects ever go off on a strike. Imagination is better than riches if one can not have both. I would rather be the little Marchioness brewing the Inspiring cup for Dick Swivelier out of lemon peel and water than be a king drinking ambrosia out of a golden goblet if the draught signified no more to me than a mere thirst-assuager. The gods drop nectar in the cup we quaff from day to day, if we drink with a contented heart and an eager hope.

Go to, then, with your lamentations and your complaints. Take your comfort in crumbs—yes, even in fine dust pollute—if it comes that way. As you traverse the land that lies between the east and west coast, you will find a great many more birds than wolves, a great many more hand-breadth streams than bridgeless torrents, a great many more blessings than curses on the way. It is as we take it that we make it. Joy may accost us sometimes as the plenian did: Simple Simon, and demand an equivalent for its wares, but more often joy awaits us when we least expect it, and presses lavish gifts upon us by methods we are too blind to notice and too deaf to understand.—Sol.

SPECIAL REQUESTS FOR PRAYER.

Special requests for prayer are made in behalf of Bro. B. Bowman, who is sorely afflicted; for Sr. Emma Zumalt, and also for Sr. Sprig who is both aged and afflicted. Let these requests receive attention the first meeting after reaching you.

HUBBARD, Ohio, Oct. 15th.

Dear Sister Frances:-I receive so much strength and encouragement in reading the Mother's Letters, that I should like them also to know how we are growing in grace and in the knowledge of our Lord and Savior Jesus Christ. Our branch has been blessed lately. There has been such a sweet holy influence that all our members have been greatly blessed and strengthened; for the Lord by his Spirit has promised to bless us and to increase our numbers if we remain faithful. Our branch has been increased, and some are 'almost persuaded.' Our elder, D. M. Strachan, has been greatly assisted by the able efforts of Bro. W. H. Garrett, of Greenville, Pa. All have received strength and been edified, after walking to Sharon, Pennsylvania, a distance of eight miles, four of us had the pleasure of meeting Bro. Garrett and his wife. And dear sisters, it was worth the toil, for we enjoyed a grand meeting. There was the same sweet holy influence which has marked our meetings of late. We have looked and prayed anxiously for God to meet us in His holy place; and we have the promise that He will be with us as soon as he can get around. I feel that if there were some preaching done here, many might be made to rejoice in the knowledge of this—the pure gospel of our Lord and Savior. Many are investigating. I do whatever I can in a
humble way to let my light shine, in lending the Voice of Warning and tracts.

Dear mothers and sisters in Zion, I feel that I can not close without saying a word of encouragement to the Prayer League. I am alone here, but I have observed the hour, from two till three; and I can truly say that I have been blessed, and have felt that it is pleasing to the Lord. I have felt the power of the Spirit many times when alone, and I would say to the lonely sisters, Take courage; press steadily forward, and our heavenly Father will bless our efforts, and keep us united in the one faith.

Your sister, Fannie E. Richardson.

Noank, Conn., Oct. 7th.

Dear Sisters:—While reading the letters of the Home Column this morning, my heart was filled with praise and thanksgiving to God for his goodness to me, and that I was ever brought to see the light of this latter day gospel. I thought if others can so inspire my heart, is there not something that I can say that will help some one who is struggling on amid the trials and persecution which children of God have always had to pass through.

I am away from the Saints except my daughter, and not allowed to be baptized or have the good work go with thee; and not allowed to be baptized or have the honor and glory of God.

I must now bid you good-bye, asking you to come and visit me again, and hoping that many others may come, that we all may, as a band of sisters, become intimately acquainted.

Your sister in the hope of eternal life, Margaret J. Head.

Dear Sister France:—The words of the Apostle Paul in eighth of Romans, "There is therefore no condemnation to them who are in Christ Jesus who walk not after the flesh but after the Spirit," often come to my mind. It is a question of much importance too, for Paul in his epistle to the Galatians also says: "For he that sowerth to the flesh, shall of the flesh reap corruption; but he that sowerth to the Spirit shall of the Spirit receive life everlasting." And as I for a moment consider, the conviction forces itself upon me. How far short I come of walking after the Spirit. Too often, I fear, my mind is taken up with worldly affairs, thereby hindering my steps; and for the time I am quite forgetful of the Savior's words that where our treasure is there will our heart be also. Yes, let us walk after the Spirit.

Mrs. F. E. Merritt.

Claremont, Mo., October 14th.

Dear Editor and Sisters of the Home Column:—Although I have not visited you of late, yet I have been greatly cheered by your presence in my home. The comforting words, the precious lessons, the "soul cheering" testimonies, and your counsel and advice are highly appreciated by me. I still feel thankful to the giver of all good, that he is so mindful of his children, that we have the pleasure of communicating our thoughts to each other, reasoning together in love; and through the influence of the Spirit of God, imparting words of cheer, comfort and wisdom to each other. Through the means of the Prayer League, we can at the same hour dedicate our souls to God in earnest prayer, that he will bless his church, imparting his special blessing to rest upon his people. Business may be brought to a close and the good work go on. The testimony I have received while observing the time set apart for reading the memory texts, and praying in accordance with the subjects as they have been given us by our sister is: "The Lord is well pleased with our offering, and will answer our prayers by bringing to pass much good." I have felt the power of the Spirit greatly each time during the prayer, and am satisfied this is an effect in the right direction, and that through this earnest prayer service, much good can be attained. I think that where the sisters in different branches organize and hold weekly in meetings, the good can hardly be estimated that could be accomplished. Let us go on in this good work, sisters, and see to it that we do our part and God will bless us. In my opinion there never was a time when we needed to pray more or more earnestly. Our children never needed our united prayers more than they do now. The work demands that we should labor in our calling and sphere. Then let us labor earnestly together, in a grand united effort, for the present and future good, and final triumph of the church, to the honor and glory of God.

Last Saturday I was at Rich Hill, where I preached forty-five sermons last winter. Bro. S. S. Black met me at the depot. He and Sr. Black are happy in the arrival of twin boys, whom we blessed on Sunday, naming them Joseph and Hyrum. Bro. Emelye Curtis and Aher Lloyd were with me on Sunday. They are preaching also, and have more calls than they are able to fill. I shall leave for Northern, Illinois soon after election, for the winter. Yours truly, J. C. Poss.

Leopold, Victoria, Australia, September 29th.

Ptes Joseph Smith:—The news of the rotten eggs at one meeting here, and they actually scattered the cayenne pepper where I stood. I discovered it, and prayed to God that it might have no effect; I did not sneeze once. Since then the attendance has been better, and the interest seems almost intense. I never had better liberty than here in the Colonies. One night at Wallsend, New South Wales, while preaching on the street, a woman of the Salvation Army interrupted, after which the Spirit took such complete control that for a time I did not seem to make an effort myself. Then it was that I felt the truthfulness of the Spirit being like a two-edged sword.

O, when will we get more help? We need at least four or more elders now; two for New Zealand and two for these Colonies. Bro. Neby and I should employ the three years in One of these Colonies which is second third the size of the United States, and after Bro. Smith leaves, only two of us! This is a most inviting field and would sustain at least as many as six laborers. I feel that Heman Smith and Bro. McDowell are both suited to the field. If you can send at least two next year. The Utah people are making inroads in New Zealand. Why can't we?

Bro. Trembath and I spent two and a half
days last week giving out tracts and notice of our meetings; also talking to the people as we thus visited from house to house. Much prejudice was thus removed and I believe we have been blessed accordingly. Brn. Butterworth and Craig did the same in the other part of the district. We have not yet visited Hastings and Queens Ferry but I do not believe in running away from a place where the interest is good simply to gratify our desire to see the Saints. We have been here over a fortnight now, and will stay at least another week. We have two halls engaged.

The climate so far has been remarkably fine, and we had no trouble in getting used to it; are in good health, though in spite often saddened when contemplating the magnitude of the work, and the inability of ourselves. In bonds, J. W. Wight, Hastings, Victoria.

Los Angeles, Cal., Oct. 30th.
Bro. Joseph.—We had a glorious time at our conference held at Santa Anna on the 19th. The spirit of unity and love prevailed during the deliberations. The Saints were encouraged and blessed by the Spirit of God which was like a fire burning within us. Bro. J. R. Badham is much afflicted with throat trouble. I trust that the Saints everywhere will join with us in praying for his recovery, because we need him in the work. I have been doing some fireside preaching and two or three nights of discussion will come into the church as soon as they have a chance. May God bless all the Saints is the prayer of your brother in the one faith,

JOHN A. TAYLOR.

FIVE LAKES, Michigan, Oct. 15th.
Bro. Joseph.—Our conference is over and it was the largest and best we ever had in this district. Every one felt blessed and encouraged. I felt so glad that I could hardly hold myself within bounds when I got aboard the train and found forty of my brethren going to the conference. Some had gone before and some came after and others went by team &c. We had a grand time, not a jar or contention.

The brethren in Five Lakes have commenced to build a church, stone foundation, sided up and shingled and ready for lath and plaster. Elders Barr, Phelps, Delong, Carpenter, Davis, Baily and Hugli with myself were in attendance; also Bro. A. McKinnie of Ontario. We all felt encouraged and strengthened to labor on. About seventy three have been added by baptism since the last conference (four months).

J. J. CORNBISH.

NORTH HENDERSON, Ill., Nov. 6th.
Bro. W. W. Blair.—I visited my children in Fremont, Nebraska, last month, and while there I visited the Fremont branch and attended their meetings and found some noble hearted Saints striving to do the Master's will. I trust they may be blest with the choicest of heaven's blessings.

Coming eastward from Omaha I stopped at Burlington Junction, Missouri, and at Mineral Springs I visited my brother, Dr. Black. He keeps a hotel and health institute combined. I saw many lame and crippled rheumatic people there, some could not walk without help. The Doctor told me that those who had not been drugged very long soon found relief by drinking and bathing in the mineral water, the use of electricity and prayer food. He has facilities for giving all kinds of baths. My brother Richard Black lives within three miles of the Springs. I had not met these boys in ten years—not since I came into the Church. I talked to them of our faith and doctrine as best I could. They did not oppose me in any thing, but seemed rather favorable. They could hardly in any other way, for our father was an old time Saint, and an Elder in the Church.

But these boys never heard a sermon on our faith. I told them I would try and send them an Elder to preach the gospel to them—such as they never heard; and as we have no Elder near there, I felt obliged to write to the Herald, hoping and praying that this may reach the notice of some Elder who may be passing through near the Springs. A hack runs between the Springs and the Junction.

Dr. Black is a whole souled man, liberal and kind, making all feel at home. Brethren please call there when convenient.

Your sister, ISABEL GLASS.

NOTTINGHAM, Pa., Oct. 29th.
Bro. Joseph.—We are few in number but I hope others will soon be added. It is two years since my husband and I came into this church and nine have come in since. We meet the first Sunday in every month; Bro. Joseph A. Stewart, of Philadelphia preaching for us. He is well liked by the people. They say they can find no fault with his speaking, for it is true, and takes the Bible to prove all things. He has a full house, the best of order, and they pay good attention to him. He always has plenty of money for every one. May God bless Bro. Joseph for the love and kindness he has shown to this little flock. His coming is looked to as a great joy to us.

Your sister in Christ,
SUE J. NELSON.

BOSTON, Mass., November 1st.
Dear Saints:—When I read the letters in the Herald my heart often rejoices, and tears fill my eyes to think that God has been so merciful and made me a member of your society, where I know He is the chief leader. O, how good it is to know that our loving Father is our friend and leader; our dear Redeemer, Jesus Christ; our Life, Light and Way. O, that we may continue to walk in the way He has planned for us! My heart swells with gratitude to such a kind Father. The thought often entered my mind, I wish I could write a letter too, but I thought to myself, how can I, as a foreigner and stranger, who don't understand this language perfectly, write a voice told me to try; but I feared and never made any effort until I read in the Herald for assistance in the work of God. It grieved my very soul to think that this precious gospel should meet adversity for want of means to sustain the laborer in the Lord's vineyard. I determined, though a poor widow who has to work for her living, to give one week's wages, five dollars, as a humble offering to speed this glorious work. It is worth making sacrifices for and I wish it was fifty times the amount.

But how can I say that I am poor when I think that Jesus my Redeemer had not where to rest his head? It seems ungrateful. But I am not so, I have received so many blessings from my dear Father in the five years I have been in the fold, and for that I am thankful. I could not stand before the whole world and tell what a precious pearl I have found so far from my home. O, how my heart swells with gratitude! May I ever be faithful and trust in Him who doth all things well.

I want to say if this should happen to be read by some of my country people who perhaps remember me, how happy I should be to hear from them, and bear my testimony to the truth. I was

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born in Frederikssund, Denmark. My maiden name was Theresa Steiner; my husband's name Frederik Bjerrregaard who died in 1870. Here, in America, people pronounce it Baueurag.

Your sister,

Theresa Bjerrregaard.

COAL CREEK, Colo., Nov. 3d.

Dear Herald:—If practical to crowd it in by the seventeenth, please say to my fellow-laborer, Bro. W. M. Rueff, to participate in the two days' meeting at Omaha, would afford me pleasure, but demands on the outskirts of my missionary field though prospects for success may not be dazzling must receive attention; hence the impracticability of participating.

Frequent gathering with tried friends and often lingering within home's shadow, is desirable, but some body in the moral vineyard must forego or sacrifice this pleasure. I held fourteen meetings at Sterling, Colorado; three added. Made brief visits at Denver and Hutchinson and struck this point on the 27th ultimo. Have held six meetings and was crowded out of one appointment by a political gathering.

Please say to the brethren at Yuma, Colorado, that I have not forgotten their cry. Let them help themselves all they can; and to the Saints of the Snow-flake branch in Kearney county, Nebraska: Keep the old bag fluttering in the breeze, making calculations to strike a blow at Minden if possible early in the spring or before. If your neighbors refuse to participate with you in the gospel feast; see that you diligently strive to keep the Snowflake branch in Kearney county, with present duties always be your aim; God will take care of results. Fear God with a filial fear and know no other fear.

The moral atmosphere of Colorado is tainted with skepticism, infidelity, Intemperance through alcoholic drinks, and a drunkenness and staggering, not with wine, or strong drink; with no signs of prohibition, especially not for the latter, so that the courage of a Paul, the faith and patience of a Stephen, the moderation of a James, to reach the two's of families and one's cities is needed.

E. L. Kelley.

HASTINGS, Victoria, Australia, September 30th.

Dear Herald:—When I sit down and take a view of the things which surround me on every hand it makes my heart rejoice in that I have been led to see my position and realize the fact that I am an apostle upon the west coast of Canada. I can teach all things that I receive daily at his hands, and especially the things that I most need. And one is that His Spirit which he has kindly bestowed on me to determine which is the spirit of Christ and which is the false spirit. As I have been led to see that there are many spirits that are going about claiming the name of Christ, it is very necessary for me to preach His word and save the people, contrary to the teachings of Christ and his disciples. And when I hear men get up and say, "I am saved through the blood which Christ shed for me," and deny that baptism is needful I wonder that they are not afraid, knowing what is written in the Word for man's salvation. And these are they that take delight in persecuting and making mockery of the Saints of the Most High God. If they were of Christ they would do his work and be in line with the word, and we would all be one. There is no doubt about that, for I believe there is not another people that take more delight in serving Christ and keeping his commandments than the Latter Day Saints. I rejoice in this work, because I know by the spirit which I have received since I obeyed the gospel in its fullness and in its purity that it is God's work; and I pray that God may always guide me and keep me in the path that leadeth unto that home which he is preparing for all that desire to do right and walk in the path of duty and keep the commandments of God, that they with us may learn their duty and do it so they may have His Spirit to lead them into all truth.

When I read the Herald, especially the letters, it gives me great encouragement in the work and I have a greater desire to do right as I see that so many are trying to do so and asking for the prayers of the Saints to uphold them in the arms of faith. Although we are far apart and unacquainted with each other yet it seems to me that we know one another by spiritual things, or by the Spirit of Christ, as it is His Spirit which operates the whole body by which we know one another. I pray that all Saints may have His Spirit that when we shall know one another we shall then know each other and give all the praise unto him who hath loved us and hath kept us by the power of His Spirit even unto the end of time. I ask an interest in the prayers of all Saints as I am young in the faith and have a desire to do right at all times, that I may meet with the Saints in the kingdom hereafter, is the prayer of your brother,

In gospel bonds.

Evan Jones, Jr.

MOUNT SIBNIE, Va., Nov. 3d.

Dear Herald:—I left home about the 26th of September and went to Cabell county, West Virginia, in the vicinity of Milton, where I preached five times. I had several calls to go to new places in that and adjoining county which I could not attend to owing to the instructions of Bro. G. T. Griffiths, apostle in charge, desiring me to hasten on to this state. So on the evening of the fourth of October I took the eastern bound train for Stan- ton, Virginia, where I after a long tiresome ride arrived next morning and was met by Bro. Cleveland and conveyed to his home; and on Saturday night and Sunday I spoke in a school-house to fair sized congregations. There I was met by sister Frances Moneymaker who came thirteen miles to convey me to her home to see her mother who was badly afflicted. She is now much better. On Monday arrangements were made for me to begin a series of meetings in Liberty Hall where on Monday night I met a large crowd of very orderly, close listeners. I held seven meetings with full houses with one exception. They were the most orderly and quiet congregations I have attended for some time. I was conveyed to Dayton, Rockingham county, the home of Bro. Benjamin Bowman and his son Noah, where I was cared for by them and their noble wives who are not members of the church; but I have reason to believe that they will soon be, I spoke there and in the vicinity seven times; not so much interest there. Bro. Benjamin Bowman is badly afflicted; Saints, please remember him. Last Saturday I was brought back here where on Saturday night I found Liberty Hall packed, so I held six more meetings there with good interest throughout, and have baptized three, all heads of families, and others are very near. The way is opening up and calls are coming in for preaching in other parts, but for a while the people seemed rather shy. Some of them were deceived by the Brighamites at one time and it has been quite a hindrance. I am satisfied that it will take a continuous and uniring effort to establish the work here; and if it could be so, an elder ought to locate here for two or three years. I am looking for Bro. Griffiths soon and will confer with him. There are many religions here and some of them are pretty well established, among which are the Dunkards. There are also Methodists, United Brethren, Presbyterians, Lutherans, Baptists, Christians, Thurnanites, Mennonites, and there may be

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when he was in It." I replied, "Our church don't accept the claim that he was in It; and if he was, we believe he was in sin. But we don't believe he was in It." "Why," said he, "I never heard it questioned before." "Neither did I," said the other. I told him that for one I expected to see the day when we could prove that Joseph Smith was not in It, and that we would be able to clear him from the charge entirely. I thought, here are two more who need enlightening.

Last Sunday evening a young lady born and raised in Salt Lake City and a member of the Utah Church attended our meeting. The speaker dwelt considerably on the mission of Joseph Smith and the great latter day work. The young lady turned to the lady next to her and said in surprise, "Why! do they believe in Joseph Smith?" "Yes," was the answer. "Do they believe in the Book of Mormon?" "Yes," was the reply. "I don't see why they don't believe in polygamy then," she continued. Poor woman; she did not know that we believe in Joseph Smith and the Book of Mormon, that there is nothing in the Book of Mormon, or the writings of Joseph Smith, or any of his sermons, in favor of polygamy. I enquired her age and learned that she is twenty years of age, bright and intelligent. And I thought, here is another who needs enlightening.

Just think of it: we have had missionaries in Salt Lake City over twenty-five years setting forth the claims of the Reorganized Church, and still there are people there, over that age, who seem to know nothing at all about us. They must be either willfully ignorant concerning us, or carelessly indifferent. Our missionaries there have my full sympathy in all their righteous teaching.

All is quiet and peaceful in our branch. We are still spreading the truth. One more baptised a week ago. Yours in bonds,

G. S. Lincoln.

KIRTLAND, Ohio, Nov. 3d.

Dear Herald:—On Sunday, October 28th a telegram came to Bro. W. H. Kelley from Krumr-oy, Ohio, stating that the daughter of Bro. Geo. Rossler (Mr. Mary Ann Humphrey) died that morning, and requesting him to come to his hall and time, also a good, full service on that day. I went with Bro. Geo. Rossler to her house and found some of her friends gathered there. We came to the conclusion to return to his father's house, and came to me to help him, and I went with him to those who had been injured and he, with tears of sorrow, made repairs as far as was within his power. I hope that Bro. Lowell will continue on in the good work he has again begun, and may God bless him and his fellow workers. For he will be prepared to meet our good old Father Kinsey on the wharf to welcome me. He, with Mother Kinsey, have been members of the church for over forty years. They lived in Nauvoo and were well acquainted with your father. They still bear a faithful testimony that your father was a true prophet and a good man. I also greeted many others whom it was a pleasure to meet.

As I have been encouraged, so I will try to encourage others by giving my experience upon the ocean. The first time I went upon the great deep it was very tempestuous. The billows were rolling mountains high and as we went out of the Golden Gate it was rolling seas. But I was further made glad on my arrival at Eureka to meet our good old Father Kinsey on the wharf to welcome me. He, with Mother Kinsey, have been members of the church for over forty years. They lived in Nauvoo and were well acquainted with your father. They still bear a faithful testimony that your father was a true prophet and a good man. I also greeted many others whom it was a pleasure to meet.

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sickness and my prayers were answered. But
last July I started for Eureka when the sea was
not rough, but I was very sick all the way up, so
sick that I fainted away and was unconscious,
finding myself on the floor instead of in my berth.
This was my experience from not praying, and it
will last me as long as I live. I have gone down
and back again on the steamer and by the prayer-
sers of my brethren and sisters and self I have
not been sick, so I can testify by experience that
the prayer of faith will control sickness as
well as all other kinds of diseases which I have
witnessed many times.

I intend to labor in this county as long as cir-
cumstances are favorable. My address will be
Eureka, Humboldt county, California. Praying
and laboring for the redemption and welfare of
hearing Russian subjects. According to a paper pub-

lished at Kharkoff large numbers of young Jew-
ish women In Kremenschtug and in several pop-
ulous places in the empire we have lately adop-
ted the orthodox faith, owing to the extraordinary
scarcity of marryable Jews from emigration and
other causes. The newly converted Jewess-
ships, it is stated, readily find Russian husbands.

Original Poetry.

SYMPHONY OF SERMON BY ELDEND HMMAN
C. SMITH, AT SANTA ANA, CALIFORNIA.

This world is very peculiar;
And the people peculiar too,
Some believe in Christ, the Savior;
Without Him some say they'll get through.

Some say that angels are coming
To visit the earth once again;
Others are awfully sunny,
Saying Christ wasn't only a man.

Some say that signs are following
Believers in this our own day;
While others say, there is nothing
To cheer the poor Saint on his way.

While people are thus speculating
That angels have been, and are coming
To visit the realms here below
The knowledge that Christ is our Savior
And Indeed is the Son of God,
Coming down from the Infinite One
Who reigns in His blessed abode.

The signs do follow believers,
We have witnessed them in our day;
That God is true to his promises,
I solemnly dare not say nay.

JOHN MORRIS.

Communications.

ARGUMENT UNDER THIS HEAD DO NOT NECESSARILY RECEIVE THE ENDEAVOR OF THE EDITOR: WRITERS ARE RESPONSIBLE FOR THEIR OWN VIEWS. CONTRIBUTIONS SOLICITED.

THE FULNESS OF THE GOSPEL.

I BELIEVE I AM LED BY THE SPIRIT TO WRITE A FEW THINGS CONCERNING THE FULNESS OF THE GOSPEL FOR THE SAKE OF SOME OF OUR YOUNG FRIENDS, AND SURELY IF I AM LED OF THE SPIRIT OF GOD TO WRITE, AND THE EDITORS ARE LED BY THE SAME SPIRIT, WHICH I BELIEVE THEY ARE, THEN IT IS EQUALLY IMPORTANT THAT WE TAKE HEED HOW WE READ; IF A SERVANT OF GOD HAS A MESSAGE TO DELIVER TO THE PEOPLE, HE WILL NOT DO TO PREACH IT AS SOMETHING WHICH IS NOT TRUE, WHY DOES PAUL SAY IN THE FIRST EPISTLE TO THE TIMOTHY WHAT DOES HE MEAN? "LET US GO ON UNTO PERFECITION." LET US GO ON UNTO PERFECITION, OR LET US STRIVE TO BE PERFECT; BUT IN THE PRECEDING WORDS, IT IS EXPRESSED THAT WE ARE UNDER CONDEMNATION. JESUS SAYS, "WHOSOEVER RECEIVETH HIM THAT I SEND, RECEIVETH ME;" HENCE WE SHOULD BE VERY CAREFUL TO ASCERTAIN WHETHER A MESSAGE CLAIMING TO BE FROM GOD IS REALLY GENUINE OR NOT. IF IT IS FROM GOD WE ARE BOUND TO RECEIVE IT; IF IT BE NOT OF GOD, IT JUSTLY MERITS OUR CONDEMNATION.

BUT HOW ARE WE TO TELL WHETHER A MESSAGE IS FROM GOD OR NOT? TO THE LAW AND TO THE TESTIMONY; IF THEY SPEAK NOT ACCORDING TO THIS, THEY ARE OF GOD. "FOR LEAVING THE LAW AND THE COMMANDMENTS," IT IS BECAUSE THERE IS LIGHT IN THEM.

So we invite friendly criticism on what we are about to write, not in a spirit of unkindness, but with a disposition to "prove all things, and hold fast to that which is good."

Unfortunately there are some, even among the Saints, who have imbibed the idea that "the principles of the doctrine of Christ," as set forth in Hebrews 6: 1, 2, include the "fulness" of the gospel. If that is true, why does Paul speak of something in addition to them? When we speak of a number of things which include all of their kind and then speak of something else in addition to them, we must necessarily conclude that the thing last spoken of belongs to another class of ob-
jects; so when Paul speaks of "repentance from dead works; of faith toward God; of the doctrine of baptism, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment," and then speaks of perfection as something in addition to or beyond all these, we must of necessity conclude that either the things first mentioned do not include all the doctrine (or gospel) of Christ, or that perfection is something to be attained outside of and independent of that gospel or doctrine. But the same writer (Paul) tells us in this same epistle and in the very next chapter, (Hebrews 7: 11), "for the law made nothing perfect, but the bringing in of a better hope did." No Bible scholar will hesitate for a moment in deciding that this better hope is the hope contained in the gospel. Perfec-
tion then, sought in vain under the Leviti-

cal priesthood, Paul declares to be attain-

able under the gospel. He thus links the [first] principles of the doctrine of Christ, mentioned in the latter under consideration, with their natural and ultimate conclusion, that is, the doctrine of perfection; thus showing that the principles mentioned do not include the fulness, but only a part of the gospel of Christ. While this is evident true of the [first] principles of the gospel, it is just as true of the latter; that perfection must necessarily include the fulness of the gospel, for that can not be perfect of which any part is lacking, hence we see that to preach the fulness of the gospel we must preach perfection.

But how are we to preach perfection? It will not do to preach it as something unattainable, as a certain elder of our ac-
quaintance did not long ago. To preach perfection in that way is to preach imper-
fection. What does Paul say in regard to the doctrine of perfection? He plainly says, "Let us go on unto perfection." He does not say, Let us go on toward perfection, or let us strive to be perfect; but in plain, unequivocal language, he says: "Let us go on unto perfection." Now suppose one of the Saints should start for Zion, as many have and should go on to (unto) Zion, who can tell when they had fulfilled these conditions? You will say at once, they would be at Zion. Well, then, let me ask you, where would any one be who had complied with Hebrews 6: 1? Your answer to be consistent, must be, "they would be at perfection; not near it, not struggling toward it, but
WHY WE WEEP.

Our Savior understood our natures perfectly when he said "Blessed are they that mourn, for they shall be comforted." What greater blessing could he have provided than that those who mourn should be comforted. Jesus himself wept tears of sorrow at the death of Lazarus, and tears of pity over Jerusalem.

"No king was Jesus weeping
For his own pain,
But for the guilty city,
They still rise in rage.

We all weep at the death of our loved ones. We shed tears of disappointment, and tears of repentance for our sins that we may find forgiveness; for there is nothing else in this world so sweet as to feel and know that we are forgiven. Let our tears be our last two streams of blood.

I often shed tears over the imperfect works I have done; but I know this is all wrong and very foolish; for if we do the best we can, no one can do better; even the "Angels can do no better" than to do the best they can. But if we can correct our faults and improve our works we should do so at once instead of grieving over them.

We should weep with those that weep and rejoice with them that do rejoice; but we should not take trouble too much to heart, and never give up to despair, for Despair is not one of the Christian graces. I think it is right for us to weep and mourn; but we may not weep at improper times. A very wise man once said, "There is a time to weep."

MRS. C. M. MERRILL.

WHEN DID CHRIST PREACH?

In the Herald of October 6th is an article by Bro. J. A. McIntosh wherein he differ from the inspired writings of the Prophet, as we believed, as now we did then we propose to examine the present tense taken by the brother and see how it affects the conclusion arrived at in said article, namely, that Christ did not preach to the spirits in prison when his body lay in the tomb. Bro. McIntosh starts out to prove that Jesus preached to the spirits in prison before he was resurrected by giving a garbled quotation from 1 Peter 3:18-19. But in order to settle this question we quote these verses entire from the Inspired Translation of Peter 3:18-19, which are as follows:

"For which cause (to bring back into the presence of the Lord) (Book of Mormon, Helaman chapter five). It will be seen that Peter says that he went to prison for that cause and not by that spirit that raised his body as the brother would have us believe.

The point that the brother wishes to make in regard to the present tense in the expression, "he went" is not conclusive, as the language of inspiration often speaks in the present tense of events still in the future, as Isaiah's prophecy of Christ, (Isa. 53:9) says, "Unto us a child is born, unto us a son is given." The brother now refutes the idea that Christ went on that mission during the forty days after his resurrection. As we did not affirm this idea, we escape the judgment the brother stands ready to pronounce of having no light in us. (Isaiah 8:20). We come now to the brother's startling discovery that Jesus was not put to death on Friday but on Thursday. He says (but gives us no authority for the statement) that a wrong rendering is given to Matthew, twenty-seventh chapter and sixty-second verse, and gives as his reason for so believing that the Priests and Pharisees would not break the Sabbath by going to Pilate on a social or state question; for, according to their law, questions of punishment, death, were not executed on the Sabbath day. But the record shows that they did not go to Pilate on questions of guilt, punishment or death; but to get a guard to protect the body of Jesus from being stolen by thieves. We do not know of any Jewish law to prevent the priests from ap
board and went down alive body and spirit and stayed there a living three days and three nights. So must the Son of Man (body and spirit) be three days and three nights in the heart of the earth, a living Christ. As Jonah was so was Christ to be. We trust that the above explanation will make it clear that Jesus did not preach to the spirits in prison while his body lay in the tomb, but that it must have taken place after he was resurrected.

A CHANCE FOR PAGANS.

The following from the Chicago Times of October 27th, gives the new phase of the Andover Heresy Controversy; and scores one for probation after death.

BOSTON, Oct. 25th.—The new departure men on the Andover side of the future probation controversy in the American board have not been idle since their defeat at the Springfield meeting of the board last year, but have been considering whether there was any means by which they could win success. For some time there have been reports that they were to send out Mr. William H. Noyes, one of the rejected candidates for mission service under the board, as an independent missionary on his own hook. Thus they would pass by the board and stand in the attitude of successors. If this were to be the case, it would make it impossible for the conservative board to continue the policy it had followed under the votes of the Conservative committee. They have now taken the step and Mr. Noyes was ordained by the council last night. The conservatives are disposed to complain that the council was made up by sharp practice, for that the battle was not out till last Thursday, and action upon it must have been taken on the next day and the council was held yesterday afternoon and evening. Thus, if there was any disposition to object to the calling of the council, no opportunity was offered for united action. As it was, four of the churches were not represented, and one of them sent a formal protest against the council as overlooking the American board. But one of those who accepted was Rev. Dr. Dexter of the Congregationalist, and as he is one of the leaders of the conservatives they had at least as able representation as the new-departure men. But the outcome of the council was not a triumph for either party, though it was much more in favor of the new-departure men than of the conservatives. At the end of a three hours' session of the council the following was adopted by a vote of twenty-five to one, as it is given out: "That this council expresses satisfaction with the examination of W. H. Noyes and that we procure to ordain him as our foreign missionary and advise this church to endeavor to secure an answer to its views by way of the American board, and it is the purpose of the friends of Mr. Noyes to move as speedily as possible in the case. Whenever the request comes from the church for the approval of the board to the sending out of Mr. Noyes the prudential committee give the case careful attention and see if it is possible for them to come to any arrangement by which Mr. Noyes can be sent out. For it must be remembered by the public that the board is desirous of harmony so far as possible and will go as far as any one for that end, provided it does not involve the sacrifice of what they believe to be essential doctrine. But on the face of the matter it is not easy to see how there is any reason to think that the board will accept Mr. Noyes as a missionary. He said in his statement before the council yesterday that he had not changed his views and that he had stated them to the prudential committee before as plainly as possible, though the statement which he made to the council was the most satisfactory which he had ever presented to any one.

The board occupies a stronger position in the matter than they did before the Springfield meeting last year. Then the issue which overshadowed all others was whether the council or prudential committee should be approved in refusing to send out Messrs. Noyes and Torrey, who had stated their belief in the possibility of probation after death for those who have not been the object of gospel in this life. Now that issue the new-departure men made their fight and were overwhelmingly beaten. The board by specific vote approved the course of the prudential committee in refusing to send out the men whose views were not in harmony with the majority of the churches, and now the committee are acting under positive instructions, and if they were disposed to change their course and send out Noyes the only honorable way for them to act in view of the vote of the board would be to resign and let another prudential committee come in which should respect the vote of the board. So the committee is impregnable in their position and unless Mr. Noyes has some change in his views to announce, which he says he has not, then the board must refuse to approve him as a candidate, and then, according to the vote of the council, he is to be sent out at once by the church which called the council of yesterday. There is no other way. The pastor of the church is Rev. Charles A. Dickinson. He was elected a member of the prudential committee at the meeting of the board at Des Moines in 1887, when Prof. Egbert C. Smyth was dropped. Now Prof. Smyth is the one man of all who has made the most of the Andover controversy, and since he was dropped for his views it must be supposed that his successor was sound. But Mr. Dickinson joins with his church in sending out Mr. Noyes in spite of the disapproval of the board, and thus puts himself with the radical element. Another curious thing is that the church which wishes to send out a missionary on its own hook is not self-supporting, but draws $2,500 a year from the Massachusetts Home Missionary society. So that the $7,000 which will be given for the support of Mr. and Mrs. Noyes in the mission field is contributed by outsiders and of course must come from those who are willing to give that amount of money for the sake of sending out a man independent of the American board. If this church does it others may do the same, and here lies the danger and significance of the whole movement. It may lead to the organization of a new missionary society not working on the same ground as the American board, and it certainly introduces elements of a 'divisive and pernicious' nature, to use the expression which has been previously used, by its use in this connection. The tendency of the movement is not for peace and harmony but the exact reverse.

There is another queer phase of this matter which is of so much importance that the denominations I believe that the supreme fact revealed is the coming of our Lord Jesus Christ in glory to judgment. Christ's judgment will not be arbitrary, but in righteousness according to the gospel. The New Testament says: 'The wicked shall forever depart from God, but the righteous shall forever live with God. I believe that we shall all stand before the judgment seat of God and each one of us shall give account of himself to God, whose servant each one and before whom each one standeth or falleth. Of the in-
THE SAINTS' HERALD.

termediate state I hold no positive doctrine. I do not know what effect physical death will have upon character. What I dread for my soul, if the gospel message I am confronted with the tremendous fact that without the gospel they are dying. Character tends to fixity. The Spirit of God will not strive with man forever. Then woe is me if I preach not the gospel at once. Then if I do not find those who will not come in response to God's method of dealing with them, but I do not refuse to think of them. I entertain in their behalf what I conceive to be a reasonable hope that somehow before their destinies are fixed there shall be revealed to them the love of God in Christ Jesus. In this, as in every question on which God has given no distinct answer, I merely claim the liberty of the gospel. Mr. Noyes was sharply censured by some of the members of the council and to them, especially to them, he replied, that he did not hold the doctrine of future probation as an affirmative doctrine, but more as a hope from his heart than any else which was not contradicted by his reason and was not forbidden by scripture. He did not find the doctrine in the bible, but found nothing in the bible which would forbid him to hold it. He did not hold the doctrine as a part of his working theology, nor should he make it a part of his teaching in mission work. He made a creditable appearance before the council and seems to have been thought worthy of ordination by every member except one.

The Chicago Tribune for October 29th, has the following editorial on the address of the Presiding Bishop at the Congress held at Manchester, from which we have quoted elsewhere. It would seem as if the Canon was determined to test the solidity of the daughter of Catholicism in regard to creed, and all that we could wish for is that while the church dignitaries are discussing about the creeds, the people to whom they preach may be given the light of the spirit of truth, that they may see the sophistry which maintains church authority, while it ignores a great part of Christ's truth.

ANGLICAN DOCTRINE ABOUT HELL.

The Church Congress recently held at Manchester, England, and presided over by the Bishop of that See is the most memorable since the days of Pusey in the public opinion of the established Church of England, and, presumably, in that of the extensive numbers of Christians who adhere to its ancient creed. The question is becoming more serious every year. What is its ancient creed? The issues have been carried from time to time from ayoads up to the highest tribunals in the various orthodox communions indicate that there is an intellectual activity always working toward what time shows to be a softening modification of dogmatic formulae. The "strong" men of every church having a written body of essential belief have taken steps to hold the young disciples from doing what to the latter seems squaring the dogma more correctly to the newer and clearer light which experience brings to bear upon everything human. This is true in the Anglican or Protestant episcopalianism as everywhere else.

Canon Farrar, author of favorite "Life of Saint Paul" and of numerous other works which find wide acceptance among his fellow creedsmen, started the elder element in the Manchester Congress by an address on Hell. He declared the old doctrine held that the vast majority of mankind, Christian as well as heathen, were destined to destruction in fire; he has tortured in inconceivable agony in material flames for all eternity. Within living memory," he said "this was the orthodox view, and any one who repudiated it or who even swerved mankind was denounced as a heretic and unbeliever." These "views," he added, "I repudiate with all the force of conviction." He was immediately cheered loudly throughout the council, which was more numerous attended than any these in the same town a quarter century ago. Canon Pusey was followed by Sir George W. Cox, a rector of York. He said that "half a century ago the four last things to be remembered were death, judgment, Heaven, Hell; and that, as to the last, the teaching upon it had turned religion into a hideous nightmare." He also was loudly and enthusiastically applauded.

While the emotional indications seemed clearly to show that the majority of the audience was in the right, the minority of the audience was on the right. Two years ago Canon Farrar and Sir George W. Cox, the minority found in the Rev. Dr. Randall a vigorous and dexterous apologist who characterized the deliverances of the two preceding speakers as "soul-deceiving heresies." Ho, too, was cheered. Arraigned for his words in many places, Canon Farrar has pointed out that his views as pronounced at the congress are those he always held, and are, moreover, those of Dr. Pusey himself, who was practically expelled from the formal communion for extreme high church notions. Dr. Pusey went so far towards Rome as to declare that nothing stood between that church and the Anglican except the recognition of Anglican orders by Rome. Canon Farrar has triumphantly disposed of the accusation that his eschatology differs from Pusey's, although he is a low churchman, by citing a letter written by Dr. Pusey to himself, in which the latter affirms that he believes no souls are damned except those "obeisantly and implicitly" of the Church of England. He adds, "God alone knows."

Canon Farrar holds what would be acknowledged the most desirable place for a scholar in the Church of England—that of Archdeacon of Westminster. He is as eminent in philology as in theology. His works have been translated into the chief Continental languages. He has written a purgatory, a standard of the Bible, and many articles for the Encyclopaedia Britannica. He is a lecturer at Cambridge and a chaplain to the Queen. Should the conservatives in the church put him on trial, he will make a powerful defense.

Conference Minutes.

INDEPENDENCE.

Conference met at Independence, Missouri, Oct. 11, 12, and 13. Present, E. McCord, Alfred White, in the chair, S. Crum clerk. Report of Holden branch with request accompanying, deferred. Branches reported—Clifton 56, 1 baptized. Independence 621, 12 baptized, 6 received, 1 removed, 1 died, 1 marriage. First Kansas City 73, 3 baptized, 1 received. Second Kansas City 33. Albright of New York—Mr. was not able to be here to its ancient creed.

The Pusey episode was testimony to it in another.

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WESTERN TEXAS.

Conference convened Friday night before the full moon, in the presence of Bishop A. Currin, president, Elder L. N. Roberts occupied the chair with him. Elders reported: I. N. Roberts, bap-
tized 300, in this conference; bishop, reported verbally, having made 20 reports; L. L. Wight, one Absalom Kuykendall, J. A. Carrie Sen., and W. H. Davenport, Priests: T. J. Shep-
iard and O. D. Johnson. Branch reports: Bande-
rane, no report; Oakwood, no change; Medina City, in six of three ordinations since last report. A motion prevailed that the president of the district regulate services during conference. Upon motion the mission and district officials were sustained, as also the general church. Bishop's agent reported verbally not having made a written statement; received $20.00, disbursed $10.00. A motion was made that the conference do so to meet at Pipe Creek Schoolhouse, Friday night before the full moon on Febru-
ary. Resolved that we have a two days' meet-
ing for the church in this district in our next and our conference, the time of the same to be ap-
pointed by the president. On motion, Bro. Joseph, was elected secretary pro tem. Resolved:
that this conference shall issue licenses to all elders, priests, teachers and deacons of this district who have not received them. A vote of thanks was tendered to the friends in this com-
munity for their kindness to this conference. The following resolutions were adopted: Whereas, the church in this district, and the members of the church in this district who have not united with said branch in the district between this conference and previous, and prayer, after which, upon motion of Bro. J. F. Roth, and L. L. Wight, Saints meetings were also held at which the Holy Spirit was present to cheer and bless. Adjourned per resolution.

SOUTHERN CALIFORNIA.

Conference convened at Newport, Los Angeles county, California, in the Saints' church house, October 19th, pursuant to call of Bro. D. Mills, president, was convened with singing and prayer, after which, upon motion of Bro. J. F. Burton, Bro. H. C. Smith was invited to take the chair. Evening session.-After the open-
ing exercises, preaching to this glorious Sunday: Prayer meeting from nine to eleven a.m. The subject, "Financial law of the church," was very ably and clearly spoken by Elder H. C. Smith. As a district feel to obey the voice of God, telling us to "come up higher" and enjoy a higher plane spiritually. He promised to bless us, the promise being fulfilled in the appearance of our aged brother, John Brush. How reverent and solemn; he standing on the very verge of the grave, with snow white beard, testifying to this glorious morning. We feel to obey the voice of God to keep him in his old age that he may not go astray.


MARRIAGES.

BLAIR.—Burlington—On the 7th of November, 1888, Sr. Joseph Smith, Missouri, Mr. David H. Blair and Miss Margaret W. Burling, Elder H. T. Brigham officiated.

DIED

CONANT.—At Independence, Kansas Co., Mo., October 28th, 1888, of quick consumption. Sr. Carista R. Conant. She was born in Chelsea, Orange Co. Vermont, July 31st, 1813. She was baptized into the Church of Jesus Christ of Latter Day Saints in Boston, Mass., officiating by Elder Frees N. Smith, in the spring of 1842. She became connected with the Reorganized Church by vote of General Conference. She was the daughter of the late Jabez Conant, who was of Scotch ancestry. Her father was the youngest of six brothers: who with their father per-
thetically, the eight members of the Conant family. Her mother, one of the early saints, died full in the faith. Sister Conant though for nearly ten years a cripple and much of the time sorely af-
flicted with her infirmities, bore all patiently; buoyed up by her faith in the gospel of Jesus Christ, which speedily overcame her. She, in answer to prayer, her mind was clear to the last. She left with us her testimony to the truth of the gospel which she so successfully bore away in peace. Funeral service by Bro. Joseph Luff, assisted by Bro. E. Kelly.

DANCER.—At Milton Center, Illinois, October 28th, 1888, George, father, and Rev. Stephen, son, and brother of Bro. David Dancer. He was born at Half Moon, New York, October 3rd, 1812, and was at his departure 76 years and 23 days. He was not and never had been a member of any church, but was esteemed by his neighbors for his integrity and kind disposition. He leaves two daughters, Alice P. and Josephine M., both strong in the faith of the Reorganized Church. The funeral service was preached by Elder John S. Keir of Braidwood, Illinois, who was assisted by Elder Dickenson of the Baptists, a neighbor of the deceased for the last twenty eight years. So passes an honored name from the life.

HALL.—At Beckville, St. Louis County, Mis-
souri, Oct. 1st, 1888, Sr. Sarah J. Hall, aged 80 years, 7 months and 21 days.

MARRIED.—At Krummrich, Ohio, October 28th, 1888, Sr. Mary Ann Dunlap, daughter of Bro. George Rossor. She was born in Abadere, Glannagorgau, South Wales, in 1839, and came to America in 1854, when she was received into the church, becoming baptized by Elder G. T. Griffiths. She lived a devoted christian life and died in hope of a glo-
ers resurrection, leaving a devoted, aged parents, hus-
tand and two children to mourn her loss. Fu-
neral services by Elder M. B. Williams.

SQUIRES.—Sr. Jane Squires was born April 2nd, 1809, at Chelmsford, Essex county, England; married to James Squires August 11th, 1836, was baptized in 1857 by Elder James Penrice of the Livingston district and emigrated to Salt Lake City in 1857, remained in the Church under the leadership of Brigham Young for five years, and being thoroughly disgusted with the prevailing celibacy of his priesthood, left Salt Lake Valley in the year 1860 and came to Lexington with her husband, moving with two yoke of oxen and a wagon, suffered many hardships on the long and tedious journey and were again privileg-
erving to hear the gospel taught in its purity. She united with the Reorganized Church on the eighth day of April, 1878, Elder Robert Davis officiating in the ordinances. She has been a devoted woman, to the last moment of her life. Her faithfulness has done much good and led some to investigate the gospel as taught by those of sent of God. The sister departed this life October 28th, 1888, bright hope shining before her, leaving many friends, both in and out of the church, the church who will cherish her memory. Funeral service by Elders James A. Carpenter and John J. Bailey.

ADDRESSES.

Hiram H. Robinson, Parsons, Nova Scotia.
G. A. Blakeslee, providing Bishop, Galion, Michigan.
W. Peters, Orinam, New South Wales.
A. J. Moore, Rihart, Anderson, Coarea, Texas.
John Thomas. Buckhain, Head Co., Utah.
A. A. Cain, Nathan, Pike Co., Arkansas.
Thomas W. Smith, Forest, New South Wales, Aus-
tralia; till further notice.
J. W. Gillam, 189 Colborne street, St. Louis, Missouri.

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We refer our readers to the following extracts from the Antumn Leaves, Prospectus for 1889:

"...In obtaining subscribers and otherwise as before, to help increase the circulation of this volume. Before entering upon our work for another year, we wish to express our heartfelt thanks to you for the support and encouragement given us in our labors the past year. To this support and encouragement the periodical is indebted for its existence; and in reality, it is not so much what you are, as what you were in the great day of reckoning, that will be a sedating and readjustment of debit and credit which will upset many a nicely balanced sheet, by transferring the obligations of debit to credit, and vice versa. To our friends we wish to extend our heartfelt thanks to you for your support and encouragement the past year, and especially wish to send it. Then subscribe for an extra copy, and either name your missionary in charge to give these papers to the friends of the church who are poor to subscribe, but to whom the Magazine would be a blessing.

During the past year we have learned that the Magazine has been read by many outside of the church, in instances removing prejudice and opening the way for the preaching of the gospel. To God be all glory, and may the means of usefulness in the church be multiplied until the kingdoms of this world become the kingdoms of our Lord and His Christ.

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OF

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A Compendium of the Faith and Doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, has now been completed and placed in the hands of the publishers. It contains 156 pages of historical appendix. This contains the evidence from Church histories, the early fathers, and Commentators upon the subject of baptism, the ordinance of the laying on of hands, the fact of the gifts of the Spirit, of the threefold ministerial hierarchy, the origin of the Sabbath, its history from the truth, and the restoration of the gospel. Then 39 pages of BIBLE HISTORY. This is an outline of the progress of the Christian Church during each Century, in the rise of the Church, and the fall of her enemies during the ten persecutions under the Roman Emperors, from the Sandro- Nero's death to the time of Julian. There is also a brief review of the chief acts and actions of the Reformation. Then 8 pages are devoted to various things, such as the causes when different translations of the Bible were made, the names of missing books of the Bible, definitions of various terms, and the doings of the leading events in the latter day work.

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"COME UP HIGHER."

We have lately been impressed with the unanimity of statement in the utterances of the Spirit manifested of late unto the Saints in different places and upon various occasions. At a local conference of the Southern California district, the minutes of which are now before us, the voice of the Spirit in the gifts of tongues and interpretation was, "Come up higher." All along the line, almost everywhere the Saints are gathering in district conferences or in reunion meetings, the report almost invariably follows that their session was the "best ever held," and that an increased measure of the Holy Spirit was bestowed. The Saints at Lamoni in common with all the children of God are rejoicing in these rich tokens of the Father's love fested in the fruits of His Spirit. Of late they have repeatedly been promised greater measures of blessings and increased manifestations of the Lord's favor and power, and with this has been coupled the loving entreaty, "Come up higher that you may receive them." Our social service of Sunday, the eleventh instant was remarkable in the presence and visible manifestations of the Holy Spirit which rested upon the assembly like a mantle from the opening of the meeting until its close. Through the gifts of tongues, interpretation and prophecy the Saints were informed that their past blessings would be eclipsed by the greater ones that would follow. It was predicted that the church would be fully organized, and also that as in times past the Spirit had borne witness of the coming of His servant Joseph to take his place in the church, so would it witness in the north, in the south, in the east and in the west the coming of the patriarch which was near, and for which the Saints should now be looking.

The Saints everywhere who have been living and praying for the fulfillment of the Lord's purposes concerning His church are receiving the assurance that the set time to favor Zion has come. As a church we have, especially in the past few years, been merging into greater light, receiving an increased baptism of the spirit of our work, and advancing the cause of truth in the various mission fields occupied, and this is but the beginning of good things to come. We should not forget that all blessings are conditioned upon faithfulness and obedience, hence the command, "Come up higher" appeals to us to reach the requisite condition of humility, faithfulness and love for God, for his cause, and for our fellowmen and each other, that we may, in the fullest sense be one, and he agreed as touching these things. When we as a church shall become possessed in the fullest measure with love and devotion to our God, and when we shall for love's sake seek the welfare of each other, when the Saints who, although they may differ in judgment, shall yet differ amicably, and justly esteem one another, both in word and deed seeking one another's good, then will the cause of truth be impelled by mighty power and we, growing in grace and in further knowledge, gradually reach a oneness of understanding as we increase in knowledge of the word of God.

Let all the Saints heed the injunction of the Spirit and come up higher by a personal, and energetic, and faithful observance of the truths recorded and thus live by every word that proceedeth from the mouth of God. Then will Zion arise and shine and the glory of the Lord be upon her to the salvation of the nations.

EDITORIAL ITEMS.

From November 1897 to November 1888 the average weekly issue of the Herald was 4058; of the Hope 4555 of the Autumn Leaves 2042. This represents 5,821, 159 pages of printed matter demanding type setting, putting up and taking down, adjusting and readjusting upon the bed of the press and the turning over and over of the ever increasing impression of the type upon the white paper was made. Think of it, ye readers of the Herald! We were out of paper, is the reason why the Herald for November 10th was delayed. Paper was ordered but did not reach the office in time.

Bro. Silas J. Cook, writing from Cameron, Illinois, states that he had visited the branch at Plano, that state, and had found the Saints alive and rejoicing in the truth. To Bro. Cook and others who desire information concerning the tune-book we would state that the part that is publishing the work as rapidly as possible. He has been delayed, however, by the electrotypes, but will complete it just as soon as he can. We can not state anything more definite than this.

We are informed that an elder who is preaching in the vicinity of his home is doing great injury to the work, placing a stumbling-stone in the way of its progress and greatly mortifying the Saints by keeping his store open on Sundays and indulging in conversation unbecoming a layman, much less an elder of the church. This should not be, and whoever indulges in such practices is censurable.

Orders for the Compendium will be filled as soon as it is received from the binders.

EXTRACTS FROM LETTERS.

Bro. John D. Bennett, wrote from Cuba, Kansas, November 8th: "I see that in the report of our late Northwestern Kansas district conference my presence was not mentioned although I conducted the sacrament service of Sunday afternoon referred to in the report. Before leaving Guide Rock I asked Elder Mathion Smith to organize a branch of sixteen members and gave them such directions relative to their duties as members and officers as the Book of Covenants provides, and such personal observation and experience enabled me to give. The branch will be known as "Star Creek" and is located just south of the Kansas state line."

Bro. J. Hall, of Manchester, England, wrote October 27th: "I now feel that I am walking in the narrow way and I trust to God for grace and strength to keep me to the end. I have been dear since I was seventeen; and when I had been a member about three months I received my hearing through the lay; then my faith grew stronger, and I felt that I had something to live for. One night I felt very bad; my boy was going to the Band of Hope, and I told him to ask some of the elders to pray for me; my faith was strong and I was healed through prayer."

The following is from the Lapeer, Michigan, Democrat, of October 24th:

FIVE LAKES.

Monday October 15th, was a busy day for this place. The Latter Day Saints have got the new church enclosed. It is a handsome little building. A conference meeting was held and a time of general rejoicing was had by the members.

There were two hundred and fifty of the brethren present, about two hundred coming from a distance, seven elders, the most of them good speakers, particularly so J. J. Cornish, from Reed City, who is the presiding elder for this district, which has about one thousand members in it. Elders A. Barr, from Forest; E. Delong, Vassar; L. Phelps, Junius; A. McKenzie, of Onsted; and besides the old regulars were all present in the exercises. They are doing a good work here, and should be encouraged by all good citizens. The society is poor in purse, but rich in
QUESTIONS AND ANSWERS.

Ques.—Is it right for the Saints to partake of the sacrament administered by Sectarian churches?

Ans.—Whether right or wrong, so far as abstract right or wrong are concerned, we are of the opinion that we can not so partake “discerning the Lord’s body,” the church. Personally, we would not so partake; others must elect for themselves.

Q.—If an elder should be requested to bless the bread and wine in a Sectarian meeting, would there be anything wrong in his complying with the request?

A.—If the elder could do it and thus administer as unto the “household of faith,” so; if not, yes.

We clip the following from the Los Angeles, California, Tribune of the 4th inst. We commend its statements, its spirit, and its directness:

MORMONISM.

On Friday night there was a lecture on the above subject delivered at the University Church by Rev. Selah Brown, which with your permission, Mr. Editor, I wish to briefly notice.

His indictment against the church in Utah, whether true or untrue, I will not notice, for being as much opposed to polygamy and its kindred evils as he, I do not feel called upon to defend a people who endorse them. But I will cite some points made by Mr. Brown regarding Joseph Smith and the Latter Day Saints prior to the great Utah apostacy, which will clearly show to the public that either Mr. Brown’s information or his memory is very much at fault. The following points I deny the correctness of, and challenge the proof:

First. That Smith ever prophesied that he would be President of the Reorganized Church of Jesus Christ of Latter Day Saints.

Second. That Joseph Smith ever prophesied that he would be Judge of the Reorganized Church of Jesus Christ of Latter Day Saints.

Third. That Joseph Smith ever claimed to have been Judge of the Reorganized Church of Jesus Christ of Latter Day Saints.

Fourth. I demand proof that Joseph Smith ever said that it was necessary for him to get drunk lest his followers think he was ever convicted of crime before any authority now in Missouri or any other state.

Fifth. That Emma Smith, wife of Joseph Smith, was one of the original six members of the church organized in April, 1830.

Sixth. That the said Emma Smith denied the faith after her husband’s death.

Seventh. That Joseph Smith was ever in State’s prison in Missouri or any other state, or that he was ever convicted of crime before any civil court.

Eighth. That the authorizes in Missouri ever furnished $200,000, or any other amount, to assist the Mormons in leaving Missouri during the troubles in 1838.

I deny these statements, all and severally, and challenge the proof. Will Mr. Brown respond?

Finally, I hereby challenge Mr. Brown to affirm in public discussion in Los Angeles what he asserted in his lecture; namely, that the romance written by one Solomon Spaulding was converted into the Book of Mormon.

We have no possible objection to Mr. Brown lecturing on Mormonism, or exposing any error he may find among those he so flippantly calls Mormons, but we wish to notify him that he can scarcely go anywhere in this country where he will not find some one who will insist upon the truth being told about the matter.

I can be addressed at Box 65, San Bernardino, Cal.

Herman C. Smith,
Elder of the Reorganized Church of Jesus Christ of Latter Day Saints.

MOTHERS’ HOME COLUMN.

EDITED BY SISTER ‘FRANCES’.

“Your hearts are great, your walls are strong.
But God is just;†

For God’s sake, let us build our walls never so strongly, let us gild the chambers built by us; let us invite the little ones to them, to know that they are ‘inviting the rust.’ Were this not so, God would not be a God of justice. Shall we rob God, and yet prosper? If the words have lost their force, their significance to you, then ask a child old enough to understand their meaning to tell it you. Mark the earnestness with which that child will say, ‘It means to steal—to take the first that belongs to another.’

Why do we not feel the force of this? Why do we not realize its terrible reality? Can thieves and robbers inherit the kingdom of God? Can the cause which has demanded from others the full service of both soul and body be served by us with a divided heart, and that, too, divided into such terribly unequal portions that but the smallest corner of it is given to God? Verily, never! Let us build our walls never so strongly, gild them never so daintily, squander upon dress and equipage that which belongs to God in titles and offerings. Let our tables groan with plenty while the poor go unnoticed and uncared for; but while we do this, remember that God is just; and in the night when we shall tear down our barns to build larger in order that we may have more room to bestow our goods; when we shall say to our soul, ‘I have much goods laid up for many days—’—even in that night our soul shall be required of us, and whose then shall these things be? Aye, whose! Who shall inherit the wages of our sin and crime? The truth and justice of God are immutable, and though all the insurance companies of all time joined hands to protect these wages—

They are forever doomed to less.”

Place over against God’s justice every argument the human mind can invent; plead every excuse, every extenuating circumstance in your power to bring; and when you have done all, then answer the question: How can God be just and at the same time demand from another in exchange for immortality and eternal life a price which he does not demand from us?

When by one man came sin and death, “God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.”

“Believest on him?”—When the children were taught to-day concerning his resurrection, it was to them “the thief on the cross and the royal slave.” When he stood over the graves, they were all raised, and the world was changed. Our Redeemer dethrones him; for no one can take his throne that has dethroned God. Are we so blind, so deaf, that we will not hear the voice of truth, that we will not turn our heart to God, and be converted and become as little children?—God can forgive us, when we turn from our own will to his will. Did not Jacob forsake his sin and turn to God, and God again befriend him?

Aye, then, let us turn to God, that we may find a perfect resting place? Aye, then, let us realize its terrible reality? Aye, then, let us not feel the force of this? Aye, then, let us not see the law of God in the law of man; in the courts of man, not in the courts of God. Aye, then, let us not rob God of his righteousness, and let us live righteously, and have peace with God in this life, and eternal life in the world to come.

J. G. Whitmer.

FOREDOOMED.

In matters pertaining both to this present life as well as the life which lies beyond, there is a terrible reality. The attributes of God are fixed, and unchangeably a part of his character. Justice, love and truth are part and parcel of his being. Shall we rob God of his righteousness, and let us live righteously, and have peace with God in this life, and eternal life in the world to come.

J. G. Whitmer.

† From page 65, San Bernardino, California.

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www.LatterDayTruth.org
Society of Luxembourg! We would be pleased to have a report from this society, as well as other societies organized for like purposes throughout the church. If any have been supposing that interest in woman's work in the church is in any degree abating, let them disabuse their minds of the mistake, for mistake it surely is, as time will show. As long as one will come up to the help of the Lord against the mighty in the way the following extract indicates, let no one be discouraged, for that cause will never fail. Remember that it matters not how many are arrayed against us, "one with God is always a majority," and we have not one alone, but a host of such ones. "As my birthday approached, not being in business now, it looked as though I should have nothing to give; and I felt sad accordingly, though I did not speak of it to any but the Lord. A few days ago a friend called upon me, and at parting left a dollar in my hand. As I had made no provision of need, I feel quite sure who sent it and why. So I gladly give the Lord back his own." 

SPECIAL REQUEST FOR PRAYER. Special request for prayer is made in behalf of Sarah E. Fain, Holden, Missouri.


EXTRACTS FROM LETTERS. Sr. Delaria Bates, Grant, Mich., writes: "We have been blessed in observing the hours for concert of prayer, and have received much instruction from the Holy Spirit, and the promise of many blessings if we prove faithful. The instruction of the Spirit to us was, "Pray with all thine heart, and for your children, teaching them to ever put their trust in the Lord. I will bless this to them; and even though they seem not to heed it now, they will remember it in after days."

May God help us to be faithful, and to overcome, that we may have a right to the tree of life.

Sr. Mary Lyon, Rockville, Mo., writes: "We have now got a branch here, but we hope to have it a little larger soon. I was the first one to obey in this place; since then nine others have followed. The Spirit has told us there were many sheep to be gathered at Taborville, where preaching is now held every fourth Sunday. The instruction of the Spirit is that we keep asking in order to receive the strength we need for the day."

Sr. Roberts and I have been blessed in observing the hour of prayer with the League, and upon one occasion, when my boy was sick and we prayed for him, we received the testimony before rising from our knees that he should be healed, and it was even so. To God be all the glory." Each one is at liberty to select the hour best suited to her own convenience. We must be very careful not to mix the divine things with human; for while the idea of the Prayer League may have originated in the promptings of the Spirit, and if faithfully carried out will be productive of great good, especially to those who take part in it, it does not follow that either name or hour are sacred; neither that a change in either would in any sense violate the spirit of union sought to be attained.—Ed.

OAK WOOD, Texas, Nov. 7th.

Dear Sister Frances:—With a feeling of deep gratitude in my heart for the many blessings our heavenly Father has poured out upon us here, since last wrote to you, I take my pen to tell you of some of them. Our first conference in the southwestern Texas district convened on the 12th of October, 1888, at Oak Wood branch, with Medina City and Bandera branches very well represented, and a good many from other places. Unity, peace and good will prevailed throughout the whole session. The Spirit of God was poured out upon us, speaking words of comfort and cheer through tongues, prophecy, revelations, visions, discerning of spirits, healing the sick, etc.

The elders all left about the middle of the week after conference, leaving Bro. J. A. Currie, Jr. to hold the fort. He continued the meetings on over two Sundays with large and attentive congregations. Four were baptized, one who had wandered away from the fold, Bro. A. B. Kuykenzell, and three from the world, Sr. Jett, Bro. Richard Currie—Sister Katie's husband—and my husband, J. P. Neal.

These two last were baptized the next morning after the subject for unbelieving husbands was observed by the sisters of the Prayer League. Oh, what strength there is in union! Let us be faithful, dear sisters, for there are still others to follow and much more good work to be accomplished before we are ready for the Bridalroom. Let us not grow weary, but help each other in this grand preparation. There are others near the door here.

Sr. Frances, I can hardly realize the changes that have been wrought here in so short a time. Will the sisters pray for the husbands of Sister's Bennett and Gifford, who helped us in the dark hours to hold the fort here and keep the little spark from dying out.

I am yours in the faith, JULIA V. NEAL.

INDEPENDENCE, Mo., Nov. 7th.

Sister Walker:—Last Thursday the sisters of the Independence branch met at the house of Sister Sellon, for the purpose of organizing a Prayer League. The attendance was not so good as we had hoped, owing to a misunderstanding with regard to time and place of meeting, but although few in number, we were made to feel the influence of God's holy Spirit, and if any had entertained a doubt with regard to the object of our meeting, that doubt was removed as the desire to unite our prayers and faith with the sisters of the League was universal. Enclosed please find list of names.

♛ ONE OF THE SISTERS.

CORRESPONDENCE. STEWARTVILLE, Mo., Nov. 7th.

Bro. Joseph Smith:—Death has visited the once happy home of brother and sister Henry Hendricks of the German Stewartville branch, and has taken away the head of the family. He was one of the noble men of the earth; industrious, kind, and affectionate. His sufferings were great, but he bore them patiently, and best of all, his faith in the gospel of Christ was firm and unshaken. The day before he died he told his brother Tommie that he saw the reapers, and asked him to pray that he might have the Spirit's presence to the end. His companion asked him if he had any doubts or fears. He said, "No, no; not any." He saw the light and asked her to pray that it might continue with him while mortal life should last. When the finished praying he said, "Amen." J. T. KINNEMAN.

PHILADELPHIA, Pa., Nov. 7th.

Bro. R. S. Saliards:—Yesterday was the great day of trial for political parties, and this city put on the appearance of a holiday. She is wonderfully in earnest. The day was a most beautiful one—a sharp turn from the long cloudy and rainy season just past. The streets swarmed with living, moving humanity. All night long the roar of footsteps, the blast of bugle, the sound of drum, fife, horn, indeed anything and everything that would contribute to the general excitement and uproarious demonstrations were brought into service. Once, if never before, the Quaker city is moved with the spirit of the times. Hurrah for Harrison and Morton! breaks in from every quarter. Cleveland and the "Old Roman" are overshadowed here. Even Mrs. Cleveland thrown out upon the large canvas stretched across Chestnut Street, with her charming face beaming upon the thousands packed in below, scarcely elicited a ripple of enthusiasm. Beauty and poetry seem to give place to proxy realities. "Bread and butter." The question of "protection or free trade did it." So moves the great world. In the midst of all, the Spirit seems to promise to bless the "Lucky "the next four years, we have been interested in the few witnesses left to the equally great and important cause in this part. There are some in this city and "round about" who are devoted to the latter day cause. Too few, however, to make much of a showing: and it is difficult for them to go ahead without good, reliable, constant aid. Whatever may have been the wish or counsel prevailed in the past, it is difficult to predict; but it is safe to say it could not have been greatly worsted. That will be a hopeful day for the church when those who essay to serve her find out that the gospel is not designed to boost some vain persons into high honors to be kept and fed on the charity of others, but has its admirers to the neutralizing to the good lever and the sowing of the seeds of discord; but that it requires sacrifice and work for God and truth, In an humble way and the hiding of self. "When ye shall have done all these things which are commanded you, say, we are unprofitable servants." But this is so contrary to human nature that it is easy to be carried away with the wrong inspira-
tation. The love of self-praise was so strong with ancient Herod that when the people said, "It is the voice of a god," he drank it all in and said "yes." But God punished the haughty conceit.

Br. A. Cameron, Bacon, Harrison and others of this city, have done what they could to keep the cause moving; at least have discharged their individual obligations. We incline to the opinion that there is a future for the work of truth here. Are more hopeful than when here last. Not by reason of what is being done, but what is not being done. Thanks to Bro. Cameron and "straightway" for kind care.

I tarried over two days at Hornerstown, New Jersey at Mr. J. Hopkins; Sr. Hopkins made my stay pleasant. She is devoted to the cause. Her husband inclines to her belief. Bro. Brown and household made my short stay at their house very enjoyable. I spent an hour with Bro. Samuel Hopkins. He is hale and hearty, and expressed himself as sound in the faith. These are plants in a poor soil for spiritual growth just now. The truth remains with them, however. It is said "There is a time for everything under the sun." I stay over an hour at Bro. "man's" Jersey City, on my way here. He is Interested in the faith, and his wife and daughter incline somewhat that way. May the good Lord open their hearts to receive the truth.

Sunday, the 4th Instant, I spent in Nottingham, Pa., In company with Bro. Joseph A. Stew- art of this city. Meetings were held at Bro. Joseph R. Nelson's where the Saints of that section meet monthly to spend a day together in worship. Some seventeen of the brethren were present, with interested outsiders. The afternoon sacrament and preaching services were very enjoyable. We have scarcely met with a more cordial reception than we received here. It is not overstating it to say that they are a very earnest, confiding, and worthy body of Saints. May they have wisdom given to direct their labors and the love of family and gospel truth abide with them. A good work can be done in this section by dint of effort. Bro. Stewart is held in esteem by the brethren, as he has served them for something over a year. He meets them on home ground, and labors are appreciated. Thanks to Bro. and Sr. Nelson for their hospitality, and Grandma and the other good Saints for words of comfort and cheer. May the riches of Joseph's good land come to them in abundance, and choice blessings in the gospel, companions to the end.

Our conference held last month at Brooklyn, New York, and already reported by Bro. Squires, was a good one, with an encouraging side. Bro. Squires and the Brn. Potts are good defenders of the faith and work together in unity. There is an occasional increase to the little flock and the brethren enjoy meeting together. There is much to do and some encouragement in Brooklyn. I will lament over the action of the General Conference in not sending a competent and constant workman into this district, but will try and be hopeful for the future. Thanks to Bro. and Sr. Potts and household for the cheerful side extended to us while in Brooklyn. Some of the brethren think, It would seem, that we move very slowly. Well, that may be. But haste makes waste. If we are to move to travel, and I am utterly opposed to the habit of dodging from place on call of some dissatisfied, or over-

sealous persons, as though the work was made in a minute, and that the same inspiration should be kept up. It is wiser to do the good you can as you go along; and best, after a year's travel over a large mission, gone to and from the General Conference and met incidentals for clothing and stamps, when the end of the year is reached the sum expended will appear sufficient-ly large to satisfy the most sanguine. Let us learn wisdom by experience, if in no other way; keep our armor bright, let not our zeal abate and the right will be reached, truth and justice be vindicated and all will end well. Besides, no man can steady the ark, whoever he may be.

In faith and hope,
WM. H. KELLEY.

PROTON, Ontario, Nov. 9th.

Dear Herald:-I am proud to say that my wife and I were baptized one year ago and we have never regretted it, and are sure we never will, for we know that this latter day work is the work of God. When I first heard Bro. W. C. J. Smith I thought he was a man going about the country out of his mind, but after hearing him a few times I found I was making a great mistake. Then Bro. Luff came and I began to search the Bible for myself. I soon began to receive light and new knowledge of the Bible. Before that I had read it through two or three times, but that is about all I knew about it. At last now I thank my Heavenly Father that since I was baptized the more I read the more I can understand it. I was wandering about the world for the space of forty-five years like a lost sheep, but I thank our Heavenly Father that I have found great peace and happiness. We intend to press on and do our duty. I have seen the gift of tongues and have received the gift of the Spirit, and seen the same gift given to others of our brethren. I would like to say more now but I expect to write again.

Yours in the faith,
HENRY BIRD.

Buchanan, Tenn., Nov. 5th.

Dear Bro. Joseph and Blair:-Our quarterly conference closed yesterday and the business of the conference is expected to be reported in our next issue. Bro. Griffin, president of the Eagle Creek branch, was present; and Brn. Seaton, Griffin and Adair all preached and gave us excellent discourses. The brethren are improving rapidly and are in the spirit of the work. Ordained Bro. Turnhow an elder and we felt to rejoice over the many testimonies that were received of his calling. He is a man that is well informed, of reputation, and temperate in all things. I believe God will make him a mighty instrument for good and an able defender of the truth. We want your prayers in behalf of him and his family as none of the latter belong to the church. Brn. Scott and Reed, of Henderson county, recorded by letter. Brn. Scott has baptized one since I left last and is preaching some lessons. Bro. Griffin is improving in health and his whole soul is in the work. Bro. P. B. Seaton is keeping up regular meetings at three branches every month, doing other preaching besides. He is well received wherever he has been and is doing a good work. Bro. Adair preaches at the Farmington branch. The prospects are bright before us; the Saints are united and the work in general is looking up. There has been a great deal of sickness and the brethren have been blessed in administering as the sick have been benefited in every instance. I expect to return to Henderson county the latter part of this winter, perhaps I may labor in that county this winter. I have done the very best I could under the circumstances but have been hindered some on account of lacking means to go from place to place. I am getting more and more interested in the work and expect to labor to the very best advantage for Zion's cause and the redemption of his scattered Saints.

I would like to live at least twenty-five years yet if I could have health and strength to travel and preach. Trusting that the Saints will throw away their hobbles and make the gospel their theme and praying that God will give wisdom to the ministry and the Saints and His Spirit that they may be one as Christ and God are one.

I remain yours,
J O H N T H O M A S.

P. S.—My address will be Lone Elm, Henderson county, Tennessee.

J. T. Russell Springs, Ky., Nov. 4th.

Dear Brother,—It is nearly three years since I moved to Logan county, Kansas, I am here to stay and I like the country. I have not been sick a day, and with neighbors it is the same. The chills are unknown here, and the whole county has been exceedingly healthy, for which we ought to feel grateful. I am as strong in the faith as ever. In the past I have been a little slack in duty; nevertheless, as I went along I scattered a little seed by the wayside. I have preached some, lectured some, and talked a great deal. I think some of the seed germinated, but I don't know whether any took deep root or not. Stony ground, thorns and thistles are ever in the way, and it takes a vast amount of labor to secure a reasonable harvest. The best hearing I had was two years ago. I went into a railroad camp on a new road where there were two hundred hands. After my first sermon I had invitations to occupy several school houses. The railroad- ers were nearly all homesteaders who had struck out to secure a little of the needful for their families. Some of them far from refined and dirty they would not go where there were well dressed ladies and gentlemen so I thought it best to follow the example of him who had gone be fore and call with publicans an sinners—to first administer to the wants of the poor. Nevertheless I have seen better dressed audiences that were not half so intelligent, and far less appreciative. There were no shepherds near by to warn them of the wolf, and I hope I left them to return to their homes all over western Kansas, wiser in a knowledge of the doctrines of the king-dom than they were before we met.

I have another object in writing. There is a good chance here for a number of families to secure good homes; second hand, with a few improvements cheap, there are some preten-sions claims that have been abandoned, only a few, and many of them are smuggled. Those could be homesteaded. I know of two good ones at present. There are a number of persons everywhere who always want to sell and go to some other place. Some of them are here and they will sell their right of possession, say from fifty to one hundred and fifty dollars. Besides these, there
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are some good places with from fifteen to twenty-five acres broken with comfortable houses to rent at one quarter and one third of crop for rent and now land for the planting. Those that have been here for some time are breaking more than they can attend. We have a surplus of feed this fall—cane, cane seed, rice corn, corn, hay and fodder plenty and cheap. Corn thirty cents in field; sorghum fodder two dollars per acre and plenty has been given away, seed and all, when the seed would make twenty bushels per acre. All things considered this is the best time to move since the five acres broken with comfortable houses to rent so were oats and rye. Corn middling, vegetables fair. There has been a larger area of wheat sown this fall than before. If this part of the subject is interesting to any of the Saints, old friends or strangers, write me and I will cheerfully answer. My son and I live on homesteads five miles south-east of Russell Springs, the county seat, and eighteen miles south-west of Monument, and eighteen miles south-east of Winona on the Pacific railroad. Address me at Russell Springs, Logan Co., Kansas.

Your brother,

JOHN B. GRAHAM.

No. 23, AVON TERRACE, MORRISTON, Near Swansea, Wales, November.

Bro. Joseph:—I wish I was able to send you a good and encouraging report after being almost three months in this mission; but the facts and prospects seem to be rather the other way. The church here has suffered loss since I was last seen, but they have trusted the church and have trusted in God in all ages. We also held that all men are the children of God in all ages. We also held that every man has a right to be called into the church. Elder Haight and McNeal of the Christian Church. Had this spring, for which we were blessed of the Spirit nearly all the time and am very well satisfied with the results. After the last session I was invited by Elders Haight and McNeal of the Christian faith to deliver a lecture on the book of Revelations. This was a new departure for me, but I consented and on the next night spoke to an attentive audience and had good liberty in explaining some of the symbols of the Revelations with the aid of the Book of Mormon. I would like me to enter into a discussion with him, and perhaps I will after getting over my field once more. Am doing all I can to fulfill my mission here, but am controlled more or less by my circumstances. Feel well in the work and have enjoyed more help from my heavenly Father than I did this spring, for which I am very thankful. Would like to hear from Bro. Fender either through the Herald or by letter.

Yours,

E. E. WHEELER.

OLIVER, Dakota, Nov. 11th.

Dear Herald:—Have just closed my discussion with Elder Allyn of the Christian Church. Had two propositions and four nights on each, the debate lasting eight evenings in all. The first one discussed was, Resolved, that the church of which I am a member is the Church of Christ. Allyn affirmed, I denied. It would take too long to recount the negative argument, but perhaps a synopsis of our work might not be out of place. We held, That in order for the Christian Church to be the Church of Christ it must be identical in every feature with the church established in primitive times. That they were not the same in faith, and faith as a principle of power we are not doing that which will have the will of God done. Come, brethren and sisters, rally to the support of God's servants.

Yours in Christ,

D. M. RUDN.

BELLEVUE, Iowa, Nov. 12th.

Dear Herald:—We learn from the Herald that present indications it is probable that some of the ministry will have to be called in from the field to support themselves and families. Can we not prevent this? I believe we can. If we will all put In our mites and labor with our might we can surely do a great deal towards keeping them in the field. We may not give as much as the poor widow whom Christ said had cast in all that she had, but we can give something. We are all praying for more ministers, for more laborers in the harvest, but while we are so praying we should remember that they will have to be supported and that their families must be cared for. We can all make a freewill offering of something if it is not more than twenty-five cents. Dear Saints, let us say we will not suffer any of the ministry to be called in, for each one can do some good where he is. We can say this by our offerings. There is room in the Home Column for the names of all the Saints' and let us see them there. God has called them to preach the gospel, and if we do not help to keep them when they show their willingness to labor for the church, we are not doing that which will have the will of God done. Come, brethren and sisters, rally to the support of God's servants.

Yours in Christ,

JOHN T. DAVIS.

DAYTON, Va., November 11th.

Bro. Joseph Smith:—I am still on the war path and notwithstanding there is great opposition in this locality, I baptized another noble lady into the fold yesterday, making four in all since I came to this state; others are near and will come in due time. Last week I spoke twice at the house of a good man, once deceived by the hiring of the Brethren. He will obey when I return. He lives in Augusta county.

To-day I went to hear the Dunkards. There was a large congregation of respectable looking people, mostly members. I could tell them by the mark on their heads. I had not the mark (I did not want to buy or sell) and therefore was not permitted to speak. Three or four spoke, and exhorted them to hear all doctrines and take the good. And as I was there for that purpose, after hearing them I endeavored to make an announcement for myself at the school house near their church. I thought "surely that was fair." So as they dismissed I stepped up to the Bishop and asked for liberty to announce for to-night. He said he had not the right to do this, and I next addressed a preacher by the name of Sanger. He said, "Do you believe in the Book of Mormon?" I replied that I wanted to announce preaching at the school house. He again asked, "But do you believe the Book of Mormon is a divine record?" I answered, "Certainty." "Well," said he, "you can't make any announcement before I have read the book and it is false." I replied, "Will you affirm that declaration and enter into a public discussion on the merits of the Book of Mormon?" He said, "No."

I rejoice to know that I am identified with a people who are not afraid of investigation. I trust this will all turn to the praise of God. Satan sometimes overdoes things. In Augusta county where I was preaching some time ago he put it into the mind of one of his agents to go around and tell that I was not preaching out of the Bible. There was a lady who had not been to hear, but when she heard that, she said she must go and hear, and the result was that she was convinced and baptized.

After leaving the Dunkard meeting I learned
Communications

THE EARTH THE EVERLASTING ABODE OF MAN.—No. 1.

BY ELDER R. STAFFORD.

It is written in Deuteronomy 29: 29, that "the secret things belonging unto the Lord our God, but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law," In Amos 3: 7, it reads: "Surely the Lord God will do nothing until he revealeth his secret unto his servants the prophets." It seems to the writer to be a self-evident statement made by Moses—concerning the things which have not been revealed, or the secret things of God belonging to him—for if they are secret to us they have not been revealed, consequently we have no right to expect that we should not be able to understand and appreciate them to our benefit. But according to Amos, the prophet, we are assured that God will not do anything with respect to the human family, the workmanship of his hands, but that he will reveal that purpose or secret unto men chosen of him, who are his servants, and those servants being made acquainted with the purposes of God, are constituted fore­ tellers of future events, and as a consequence are prophets. When the purposes of God concerning the children of men are made known unto them through God's prophets, they certainly belong unto them. Some of the revelations may have been limited and local in their nature, and those that pertained to a temporal salvation, such as Noah's building an ark for the salvation of his family from the flood; Lot being commanded to flee out of Sodom to escape the destruction of the wicked of that place; but those things that were of a general character were revealed for the benefit of all the human family, in whatever clime, and as Noah was told concerning the ark; so Peter was commanded on the day of Pentecost concerning the promise of the Spirit, after certain conditions of the gospel were fulfilled: "For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call."

The Lord revealed unto his servant Isaiah the purpose he had in view in creating the earth as recorded in the forty­ fifth chapter of his book: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath not spoken in vain, he formed it to be inhabited." Here was the purpose which led to the design and creation of the earth, made known unto the prophet. Surely the purpose that could engage the attention of that great and holy Being must have been redound to his own glory. But it could not be that God created or formed the earth, that the inhabitants thereof should engage in rebellion against the laws of their Creator; engage in all manner of evil, fighting and devouring each other; warring against nature; making war in secret to operate in the destruction of their fellowmen, and tyranny, oppression and miss-rule the order, instead of the exception, which seems to be the state of things in the major portions of the earth at the present time. Oh, no; this is a very little glory which the Creator obtain in this state of things, and very little benefit would the inhabitants of the earth receive from such a condition of things. He that is infinite in wisdom, knowledge, power, and might; who is holy, just, and true, of whom it is said: "He can not look upon sin with the least degree of allowance," could not have created it to be inhabited through all eternity by rebels.

The Lord revealed to Moses the secret of His being the Creator of the earth as well as the heavens and all things therein included, he being created after God's own image. His revelations were pronounced "good" by Him. He had provided the means by which sustenance should be had by man and beast. Man was placed in a beautiful spot of the earth, surrounded with all that could please the eye, gratifying the taste and gladdening the heart; had an articulate language perfect enough to converse with his Maker who, in return, conversed with him in the same language, and gave him commandments. In the same language man named all the beasts of the field, which names they retain to this day, and yet learned men tell us that man in the beginning was of a wild, rude, barbaric nature, and that his language was the same character, and that both man and his language has been improved upon unto this day. But the visions presented by the Lord revealed to him the glory of God, to say the least! But discussing on language is not our design at present. Man understood what his Maker required of him in the commandments given and it appeared that there was another power who understood the language in which Adam and his Maker conversed. That power therefore chose a medium through which to converse with the woman to lead her to disobey her Creator, who after doing so offered the forbidden fruit to her husband, and he, partaking of the same with her, both were thus brought under condemnation for disobedience.

This power that brought about the fall of man, existed at one time as an angel of light, as made known in Isaiah 14 chapter; Revelation 12 chapter, and in the revelations to the Church of God in these last days—Doctrine and Covenants Sec. 25: par. 11.—and rebelled against God and sought his honor, or power, and with a third part of the host of heaven,—who from their choice followed his fortunes,—was consigned to a place prepared for them called hell. But they were not contented there it seems, by the reading of the Scriptures, nor will be till the time comes that the Lord reveal—

THE SINTS' HERALD.

750

Tobacco impairs digestion, poisons the blood, depresses the vital powers, causes the limbs to tremble, and weakens and otherwise disorders the heart. It robs the poor man's family; it is averse to personal neatness and cleanliness; it promotes disregard for the rights and comforts of others; it cherishes insolence of body and mind; it diminishes the vigor of the intellect; it destroys self-control by establishing the slavery of habit; it develops the lower and animal nature at the expense of the higher; it leads to bad associations, and throws its influence into the scale of evil in all the relations of life."—Dr. H. Gibbins.

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ed to his servant John, when an angel will come down from God with power to bind Satan and his host a thousand years. It seems that after being cast out of heaven, Lucifer held on to his original desire to ascend above the height of Satan and his host a thousand years. It is recorded in the Inspired Translation that the povertiy of Adam were made to taste the bitter in order that they might appreciate the sweet, for we do appreciate any good thing all the more after suffering the loss of it. The prodigal son appreciated the boundlessness of his father's house after he had tasted the bitterness of feeding on the husks that the swine ate. Men appreciate the sweets of liberty after having been under the rule of a despot.

We appreciate the soul reviving shower after the earth has been parched with a season of drouth and we have been almost worn out in despairs of want, of necessity for man and beast. How glad the heart then, the joyousness thereof speaking through the smiling eyes, and we feel to speak the friendly word to everybody and rejoice in the gift of heaven. And when the dark clouds have been hovering over us and pouring their contents in the form of rain, as it were, for several days shutting out the light of the sun, making all around look gloomy and chill; how we hail with gladness the rift in the clouds that lets through the rays of that glorious orb, and how it bursts from the heavens in glory, as the clouds are dispersed man and beast and fowl feel and act as if in possession of renewed life. If it is seen in this life that man appreciates the good after experiencing the evil, how much more will it be seen in that future life? The writer supposes that it would have been a very difficult task for any one to tempt the prodigal son to leave his father's house to go and again feed swine. And he also supposes that after man obtains the glory that God has in store for those that love him, that we would not want to change our experience he has passed through on earth. He will, therefore, appreciate the reward the more from the trial which he has had to obtain it and render praise and thanksgiving to the Infinite One who had planned the trial and established the glory.

The secret of God's love for the world was made manifest in the language of our Savior, "for God so loved the world that he gave his only begotten Son, that whoever believeth in him should not perish but have everlasting life." John 3.

This language shows that God loved the world (inhabitants) not a part only but the whole; that all who would might be restored back in his favor by obeying the conditions that he had established through Christ, the Lamb slain from the foundation of the world.

The secret of God was also revealed unto Paul as recorded in his second letter to the Corinthians, fifth chapter, "to wit, that God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them [those in Christ], and had without an agency or choice being given; choice could be of no avail without at least two things to choose between, man would then have to be placed before man for his choice. Choice could do good, to love God and keep his commandments, he will ultimately receive the glory appointed; but if he chooses to do evil he cannot dwell with God, and must suffer the consequences of his acts.

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hath committed unto us the word of reconciliation." And in the previous verse he says, "and hath given unto us the ministry of reconciliation." We perceive by these revelations that the Creator so loved the world that he did not propose to leave man without a way of escape; but held out a hope to him that a reconciliation on the part of man might be brought about through the word of reconciliation that God had established should be preached unto him, and that word embraced more than he had proposed to give his part. And it was through Christ the Lamb that this word of reconciliation was to be preached that would bring about this reconciliation. But there was another requisition connected with it, and that was, the ministry of this word of reconciliation must be given to mortal man; if he acted for God in the premises, the authority to minister for God must be given of him. This word and ministry of reconciliation was given to Adam to minister unto his posterity, after he had become an heir of adoption unto Adam's posterity and become the adopted sons and daughters of God by the same process that their father Adam was commanded to teach and become quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days, or end of years, from all eternity. Behold thou art one one in me, a son of God, and thus may all become my sons. Amen.

Father Adam was commanded to teach these things unto his children, and received authority to minister therein from him who was without beginning of days, or end of years; he was of the order that He was; Christ was of that order, so was Melchizedek and many others mentioned in the Scriptures. Adam lived to be over nine hundred years old, and had ample time to teach the gospel and the plan of adoption by which all of his children might become the adopted sons and daughters of God by the same process that their father had. Enoch, the historian, says, in the first verse of the seventh chapter, said, "Behold our father Adam taught them these things, and many have believed and become the sons of God; and many have believed not and have perished in their sins and are looking forth with fear in torment for the fiery wrath of God to be poured out upon them." Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, all lived in the days of Adam and were ordained under his hands to the same order of priesthood to preach this law of adoption unto Adam's posterity and were thus great helps to him.

The history of the progress made in the reconciliation to God, of Adam's posterity, is very concise; but sufficient is recorded to show that in the days of Methuselah's grandson, Noah, that the inhabitants of the earth had become so corrupt that God revealed his secret to Noah, that he would destroy them from off the face of the earth by a flood of waters; which purpose was accomplished; and the peopling of the earth left to the eight persons who were saved in the Ark. How far the face of the earth was covered with waters is not recorded; but we have no history to determine, but to the writer's mind it must have been considerable, from the rushing and surging of the heavy body of waters that were over the whole earth; especially does such a supposition seem reasonable when we consider the great changes wrought by minor floods in our day. The wickedness of the inhabitants of the earth has brought a curse upon it all along down through history, and thus the earth has been removed farther and farther from its original condition. The case of our first parents' transgression that portion of the land where the people of Cainan [Cain's posterity] dwelt, was cursed for their wickedness, as recorded by Enoch. In the days of Methuselah, Enoch's son, the earth was cursed for the evil doings of the children of men, until finally, in the days of Noah, their wickedness culminated in their destruction, and the fair face of the earth was broken and disfigured as a consequence.

Although the Lord covenanting with Enoch and with Noah, that he would never destroy the inhabitants of the earth again by a flood of waters; he did not say that he would not destroy man any more for his wickedness.

He has cut off the wicked inhabitants of the earth, from time to time, in various ways, and brought them to him, and their land has been cursed and left desolate for perpetual generations.

And all this God has revealed unto his servants the prophets long before it came to pass, and that too, before the nations reached the height of prosperity, when it was beyond the power of human sagacity to foretell their downfall. The cities of Sodom and Gomorrah, with their inhabitants, were destroyed for their wickedness by fire from heaven, and the land sunk, and is now covered by the waters of the Dead Sea. Egypt once of the foremost nations, in its time, enjoying a high state of prosperity, having a fertile soil that yielded bountifully, was for the wickedness of its inhabitants, to become "the brows of the kingdoms," and the land waste and desolate, as revealed by the Lord to his servant Ezekiel as recorded in the twenty-ninth and thirtieth chapters of his prophecies. In the thirtieth chapter it is written thus; "I will also make the multitude of Egypt as the dust of the earth, the hand of Nebuchadnezzar, king of Babylon to Him, and with his people, with the terrible of the nations shall be brought to destroy the land, and they shall draw their swords against Egypt and fill the land with their slain. And I will make the rivers dry, and sell the land into the hands of the wicked, and I will make the land waste, and all that is therein, by the hand of strangers. Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph, and thought he be no more a prince of the land of Egypt."

This prophecy has had its literal fulfillment in every particular, as history records, and every traveler will attest.

WHEN DID CHRIST PREACH?

"From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16:21. That is, inasmuch as he expired on Friday, and arose from the dead on Sunday, therefore, was his resurrection literally an event of the third day after his passion.

"And when the day cometh that the only begotten of the Father, yea, even Christ the Son of God, shall manifest himself unto them in the flesh, behold, they will crucify him, and after he is laid in a sepulcher for the space of three days, he shall rise from the dead, with healing in his wings." 2 Nephi 1:12. That is, allowing twelve hours to have been one day with the Nephites, (not including the night of course), and whereas three days of twelve hours each would be thirty-six hours, and inasmuch as that was just about the number of hours that the body of Christ remained in Joseph's new tomb, therefore, was literally true that "he was laid in a sepulcher for the space of three days?"

"Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou dost these things?" Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." "But he spake of the temple of his body." John 2:18, 19, 21. In other words, destroy this temple, and in the space of three days, or thirty-six hours, I will raise it up: and this was literally true, counting from the time that "the temple of his body" was delivered up into the care and kindness of Joseph of Arimathaea. Nor should we forget, that amongst the Jews, as amongst us, the word day was frequently used as not including the night. Each day, we think, was a certain work that may be done by one man in three days, we of course can think of no more than thirty-six hours, as the time required in hours. But when we think of a case like that of Zerubbabel's Temple, which was "forty and six years in building," we of course can only think of each year as being composed of a certain number of nights as well as days. Or, furthermore, while saying that a certain structure was built in three days, would be equivalent to saying that not more than thirty-six hours was bestowed upon it. The saying that it was three days in building, might be very justly construed to mean, that no less than three days and three nights elapsed from its commencement to
the spinal
ing, Master, we would see a sign from thee.

But whereas, he was not out of
earth. But whereas, he was not out of
nights that he was in
- Eph. 4:
are all of seventy-two therefore,
the body when he ascended up far above
the body when he ascended up far above

"Now that he ascended, what is it but
that he also descended first into the lower
parts of the earth? He that descended is
the same also that ascended up far above
all heavens, that he might fill all things."— Eph. 4:9-10. That is, as Christ was in
the body when he ascended up far above
all heavens, so was he in the body when
he "descended first into the lower parts of
the earth." But why should it be thought
incredible that he should have been in the
body when he "descended first into the
lower parts of the earth," but very
credible that he was in the body when
he "ascended up far above all heavens." In
other words, why should it be thought
incredible that he being possessed of "flesh
and bones," should "descend first into the
lower parts of the earth," but very
credible, that he being possessed of "flesh
and bones," should "ascend far up above
all heavens?"

A REMARKABLE STORY.

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A REMARKABLE STORY.
FURTHER PARTICULARS.

The relatives of the girl having carefully perused the letter referring to her cure, declared it to be perfectly correct, wrote the experimenter, and resuming her seat, gave her concurrence to the statement of her recovery. She is very tall, thin and pale, but he could notice any deformity whatever.

It appears from the records of the Austin Hospital for Incurables, and the patient was admitted on the 4th of January, 1886, on a certificate signed by Dr. Backhouse, the visionary, and resuming her seat, gave her concurrence to the statement of her recovery. She is very tall, thin and pale, but he could notice any deformity whatever.

As this matter has again become a subject of some discussion, perhaps it may interest the Herald readers to remind them that the first person to suggest the interpretation of an extraordinary refraction, namely, causing the sun and the moon (apparently) to remain above the horizon longer than usual, was Spinoza, in the second chapter of his Tractatus Theologico-Politicus.

Spinoza, whose object was to dispense with the necessity for a miracle, confuses the refraction of the rays of light by the atmosphere with their dispersion or scattering, and assumes that the appearances were strictly similar to such prolongations of daylight as we have witnessed of late years in the recent gorgeous sunsets.

"Some late writers, such as the late Rev. T. Milner, in his Astronomy of Scripture," have supposed that there really was an abnormal refraction which kept the sun (supposed to be near its setting) apparently above the horizon for some time longer than usual. A consideration, however, of the position, the size of the battle and its vicinity, shows that any idea of this kind is untenable as well as unnecessary. Beth-Horon is to the west of Gibeon, so that the sun must have been in the south-east and the time of day early morning.

It was the prolongation of darkness, not of daylight that was desired, and this is evident from all the circumstances that are mentioned in the narrative. The Hebrew words, "Stand thou still," it is said means literally, "Be thou silent," and the object of Joshua's prayer was that the sun might not shine out over Gibeon, where it was just about to rise, or the moon, where it had last been seen nearly setting in the west, over the valley of Ajalon; but that the gathering tempest might so overload the cloud as to obscure the landscape and give advantage to the attacking force of Isrealites."

This has been dwelt upon by the Rev. A. Syntho Palmer in the number of the "Church Quarterly Review," but the Rev. T. Petham Dale, who had himself written an article taking the same view in the "Christian Advocate," for the year 1871, points out in the number of the "Church Times," that it seems to have been first noticed by the late Henry F. A. Pratt, M. D. in his "Genealogy of Creation," published in 1867. He says on page 360:

"It has been seen that Joshua's plan was a night attack and that he marched all night to accomplish it, and here is gather-
We give below one of the best expositions of the Spaulding Romance theory of the origin of the Book of Mormon we ever saw in a Secular paper from one outside of the belief. We clip from the *Iron Clad Age*, published at Indianapolis, Indiana, for October 20th, sent us by some good soul, who loves fair play.

**SPaulding’s MS. Not the Basis of the Book of Mormon.**

*Editor Iron Clad Age*:—In your issue of September 8, is an article headed “Mission of Mormon!” that contains so many inaccuracies that I am constrained to reply. It is apparent that the writer is very much prejudiced against the Mormons, and that he has confined his investigations concerning the origin of the Book of Mormon, and the character of those connected with its production to the statements of the enemies of Joseph Smith, Jr., and the church he established. By way of Preface I will state that I am not a believer in the supernatural origin of the Book of Mormon, or any other book, but I am one who thinks that all religious teachers should be treated fairly and honestly. If there is such a thing as the Bible, and the world is a thing too big for evidence in favor of the miraculous origin of the Book of Mormon than of the New Testament.

Your correspondent devotes considerable space to giving Joseph Smith a horrible igni physognomy, which certainly does not do him justice. I have searched the Mormon archives at Salt Lake and others that have been published, but this is immaterial. Neither do I believe he was such a hard youth morally as your correspondent and Christian opponents generally, nor have I ever been against Mormonism, charge. If it were worth while I could quote disinterested testimony, to the contrary. That he was a young man of very limited education is admitted by both friends and foes, but that he was not capable of dictating the Book of Mormon I am not disposed to say. He became very much interested in religion when he was fifteen years of age while there was a revival craze in his neighborhood, and from that time until he says he received the plates of the Book of Mormon, was, I believe, a zealous Bible student.

The first error your correspondent makes is in the date when the “angel Mormon” appeared to young Smith and told him of his mission. He gives it as Sep. 21, 1824. It was Sep. 21 or 22, 1823. But this was not the date when he received the plates, as stated by this correspondent; he was shown them Sep. 22, 1824, but not until the same day of that month, 1837, did they come into his possession—four years afterwards. “The translation of the plates now commenced,” he says, but Joseph Smith and Oliver Cowdery, the amanuensis, both say the translation was commenced on the 7th of April of the next year 1829. Neither is your correspondent correct as to the size and thickness of the plates. Here he is very exact. He says they were “six by seven inches and six inches thick and thinner than tin.” Martin Harris, who says he handled them, plate by plate, was not so particular; his statement is that they were about eight inches long and about four inches thick, and each plate thicker than the thickest tin. The width of the plates is not given. That young Smith read off his translation from behind a blanket, his scribe being seated on the opposite side, is probably not true. Those who witnessed the translation deny it, and Smith’s mother says that they were so annoyed by the curious that a blanket was sometimes hung up across the room for a partition, but that her son was never concealed from the scribe or from members of the family. But Jabez Liver Cowdery and others who witnessed the translation have given a detailed discription of how Smith dictated the book.

After your correspondent has stated that Oliver Cowdery, David Whitmer and Martin Harris had certified (which they did, under oath) to the divine origin of the Book of Mormon he adds: “Here it may be stated that in later years these ‘witnesses’ quarreled with Smith, renounced mormonism, repudiated his claim to divine origin, declared their former testimony false and the whole procedure an unmitigated fraud.”

I know not where he got that information, but a similar assertion is made in Appleton’s Cyclopedia, but no authority so far as denying their previous testimony is concerned, is given. It is not true. The very reverse is the fact. Each of these men, who had sworn under oath to the Book of Mormon, was, I add, David Whitmer only a year ago stated over his own signature as follows: “I also testify to the world that neither Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authority of the Book of Mormon. I was present at the death-bed of Oliver Cowdery, and his last words were, ‘Brother David, be true to your testimony to the Book of Mormon.’ He died in Richmond, Mo., March 3, 1850.” And he adds. “Many witnesses yet live in Richmond who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery.”

Martin Harris remained separated from the church many years, but in the latter part of his life reunited with it, and removed to Utah where he died a few years ago. In a letter written by him in 1871 he says, “No man ever heard me in any way deny the truth of the Book of Mormon.”

David Whitmer died last February, at Richmond, Mo., where he had resided for

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Worship cumber will hurry a man from his bed without prayer; to a sermon, and from it again without prayer. It will choke prayer, it will choke the word, it will choke convictions, it will choke the soul, and cause that awakening shall be to no saving purpose.—John Bunyan.
nearly half a century. When he saw death approaching he called the physician and his family to his bedside and gave his testimony to the truth of the Book of Mormon. In a conversation with Mr. Whitmer, he made the Richmond Democrat say: "No man ever lived here who had among our people more friends, and fewer enemies; honest, conscientious and upright in all his dealings, just in his estimate of men, and open, manly and frank in treatment of all, he was beloved by his friends so much that they loved him to the end." The best citizens of Richmond testify to his integrity, truthfulness and veracity. The Richmond Conservator says, "There is no doubt that Mr. Whitmer is firmly convinced of its [Book of Mormon] divine origin."

Your correspondent endorses the theory first promulgated by a renegade Mormon, and afterwards a professional Christian minister, named Hurlbut, that Sidney Rigdon stole a manuscript written by a minister named Solomon Spaulding, and that this manuscript was the source of the Book of Mormon.

Your correspondent is not posted on the subject he handles so deftly, or he would know that that theory, which never had reliable evidence to support it, has been effectually disposed of by the discovery of the original manuscript, and which is now deposited in the library of Oberlin college, Oberlin, Ohio. There is no resemblance whatever between it and the Book of Mormon; there is not even one proper name common to both. This manuscript which was discovered in 1885, has been authenticated, as being in the handwriting of Solomon Spaulding, as being the same manuscript story which Spauldings' widow and daughter claimed was the original or basis of the Book of Mormon, and which was obtained by the Rev. Hurlbut above alluded to, but which he would never publish as he promised to do, or return to the rightful owners. James H. Fairchild, president of Oberlin college, who critically examined this manuscript, wrote in 1885: "The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding, will probably have to be relinquished." And then he proceeds to narrate the particulars of the discovery of the manuscript in question.

So far as Rigdon is concerned there is not a particle of evidence, or semblance of evidence that Joseph Smith ever saw him until after the Book of Mormon was in print. Those most intimate with Smith while the translation was in progress, and before, including his mother, all declare he had never met Rigdon, and David Whitmer, testifies that of his own knowledge "neither Joseph Smith, Oliver Cowdery, Martin Harris or myself ever met Sidney Rigdon until after the Book of Mormon was in print." Rigdon was a god-forsaken old man, a sociopath and was a noted Campaellite or "Christ's last enemy," just as much an equal of Alexander Campbell in "power" and influence some say, when he was converted to Mormonism in 1830 by Elder Pratt.

That the Book of Mormon originated in the brain of Joseph Smith, jr., I have little doubt, but that he was aided by the Spaulding manuscript, or the composition of any other person I do not believe. And I am inclined to think that the "three witnesses" and the others who were immediately connected and associated with him during its production, were honest in their belief regarding the inspiration of Smith. Certain it is that they all of them adhered to their original version of the affair all through the three months, then he is for ever believed that they were deceived than that they were all parties to a conspiracy, of such magnitude. But whatever may have been the origin of this remarkable book of 300,000 words, as large as the Old Testament, and which was dictated orally, within a period of less than three months, the search after the truth is not facilitated by ridiculing those connected with its production, or by grossly perverting the facts.

B. C. MURRAY.

EXTRACTS FROM SERMON BY REV. DAVID SWING

AT STATE FAIR GROUNDS, DES MOINES, SUNDAY, SEPTEMBER 2D.


Upon this most sacred of the seven days it should give us all pleasure to mark that the development which makes these State exhibitions possible is not limited to the machine and the instrument, but it invades with equal power the spiritual confines of man and makes all things new in religion. The sun, which has all summer been looking down upon new science in the field and the shop, deep, straight furrows, carved by a better plow than was known to Solomon or Caesar, shines down on this fair which forms religious teaching and lights up the faces of a better kind of Catholic and Protestant, a better kind of Presbyterian, Methodist, Baptist, Congregationalist and Episcopalian than those who sang their songs around a pot of tea and a bottle of rum as the old Puritans. The causes which fashion for man a better wagon road, a better harvesting ability, act as constantly upon his religion; and his Sunday of worship competes with his Monday of worldly labor. All of God's laws are general and the progress which touches a plow, or a car, or a sickle, touches man's prayer and hymn. * * * Therein it has come to pass that American progress is the most general and uniform that history has ever had the happiness to record. The thinking minds of the land have never walked around in a circle like the blind horse in the bark mill, but they have been permitted to pass here and there like eagles upon the wing, and though this intellectual advance has brought to society many a senseless theory or injurious practice, it has brought to man the great principle of life and happiness than were ever granted to any of those States which are now hidden in their stupendous graves. The symmetry of society is not yet perfect; but the phenomenon before us is that of a free movement forward—and in this unrestrained, unfolding the plow is no more fortunate than the pulpit; man is not favored as formerly above woman; the deductions in science are balanced in truth; in only one part of the deductions in worship. The trees when upon the banks of all streams all bend over the water because they have more power of light and air upon the side of the river and are symmetrical only when in the open field, thus man suffers a bad development in the church. In only one part of his nature and he enjoys a real progress only when he is on all sides unrestrained. Such an open air surrounds the American, and therefore his plow and reaper are no more excellent to-day than are his politics and his religious faith. * * * This being the Christian theory, it must be that man is subduing the primitive wilderness in religion as well as in the wild in agriculture, mechanics and art, and it must be that if there is coming along in American character, an American agriculture, an American art, an American equality of all human beings, so there must be forming and coming an American Christianity—a religion modified by the action of a more reason and of nobler sentiments. * * * It need not be claimed that our age is more rational or more moral than the past has been; that may or may not be true, but the religious sentiments have never cast any light upon a doctrine nor made an advance in the pursuit of truth, John Calvin was full of religious sentiments. So were the old Romanists and the old Puritans. So was Paul religious when he stoned Stephen and put men women into prison. Our fathers who held slaves were pious as we are. The pagan mother who offers her infant to the God of the Ganges is as religious as was John Wesley or Robert Merryweather. The sentiment of pride and satisfaction that a free movement for making a sharp stick for a plow and who ground their grain with a stone held in the hand were proud of their plow and their mill. Some of you can remember when you were boys they had a new froe for making a new frill for splitting shingles from oak. But this sentiment of pride and satisfaction never made the reaper nor the stoner mill. Reason had to step in and order an advance. Thus in religion, the piety of Protestant and Catholic was great all through the sixteenth and seventeenth centuries, but that spirit of worship did not discover the deeper truth of the Testament. This was the task for reason to accomplish. Reason is the faculty which subdues the wild soil and makes the rose succeed the weed, and the wheat field adorn the old desert. * * * When telegraphs were first constructed there was an extra wire for making a circuit, but experiments did away with the wire. Thus reason has driven religion into a greater and greater simplicity. It says you may have a cathedral, write prayers and a boy choir if your heart thus directs, but Christ and God will be present where you call at a palace in America the occupant of that house.
is only a man. He talks, he laughs, he weeps, he dies. When you call at a city dwelling the inmate is the same kind of a being. He too has the laughter, the tears, the weeping, but he will die. When you come to the log cabin and pull the latch string, it is a man you meet—perhaps an Abraham Lincoln; he also talks, laughs, weeps, dies. Thus as reason has removed all the accidents from man's being, so religion, and you may draw near to any altar where sincere men and women kneel, and there you will find the essential Christian. The five points of Calvinism may or may not be true, but they are like the extra wire—an unnecessary arrangement. Thus our reasoning age detects the essential doctrine or practice and demands that all churches shall make a true Christian manhood. As it asks that both the palace and the cabin shall contain a Lincoln, so it demands that each church door shall send out to us a Christian. The brain which works at the reapers works at our faith. Reason modified the doctrine of hell, not by contradicting the Bible, but by finding its deepest import. An age can pour too much meaning in even divine words. The churches are to be abolished. Presbyterians, Methodists, Baptists, Episcopalians, all have gone forward hand in hand in the one great task of subduing the wilderness.

Not only in eliminating false and useless doctrines, but also in unveiling the true, have the Christian sects gone forward. A Greek city was like a tree in a bunch, which took away life and limb by grinding against each other. Thus the churches once made war upon each other. They have subdued this barbarism and are now making war upon all such things as darkness and unawakened. A hundred useless dogmas have passed away to make more room for a smile of hope. The peculiar genius and teachings of Christ are reaching out that they may emancipate women, may secure for the laborer his just reward, may sow education as the sun sows beams of light, may trample down great vices which are killing the people, may make each worthy of its Creator God and of its noble children of God, and may make death the gate of a better life.

The wilderness has not yet been wholly subdued, but the desert is slowly submitting to the rule of reason and love. If you men of the field, the shop, the railway, the orchard, the garden, and the legislature can point us to a marvelous progress in your many departments of thought and work, it is well. There is every reason to be hopeful in the church that we may see a great exhibition of cardinal ideas, of new duties, new sympathies, new efforts, new intentions new hopes. She indeed asks you to forgive their shortcomings, and asks this knowing full well that infirmity follows all human life as a shadow and a cloud, but after confessing her imperfections she asks you to behold an American Christianity—in which the one central figure is Jesus Christ holding aloft in his divine hands the sublime words: "Perfect equality of race, color, and sex; perfect justice of each toward all; perfect brotherhood, purity of life; the being and the presence of God and one endless life for all beyond the grave."—The Woman's Standard.

PHOTOGRAPHS.

Large, finely finished photographs of "Temple Square," showing Conference of 1887. Also "Disgrace of Joseph Smith," with President Young, Mr. Ware, Mr. Carter; also Capt. Stebbins and Bishop's agent, also Campbells, Shiptons, Reeses, Burtons, and many other active and pioneers in the work, therefore, be it resolved that we request the conference to fully impress upon the minds of the presidents of the several branches that it is their duty to labor to organize Sunday Schools, and to support them properly organized. The president stated that there were Sunday Schools in all the branches, five of the eight being Saints' schools and the other three being University schools to be held with branches; and he then acted as superintendents, the following was adopted: Resolved that we recommend that each Sunday School have one or more delegates to meet during our next session for the purpose of effecting a district organization if it is found practical, and that the president of the conference appoint a committee of three to consider the matter in the interim, and to present at said meeting such resolutions as they deem necessary to the perfection of its design. The president appointed Bro. W. H. Smith, and Mrs. Smith and Marletta Walker as the committee. There were to be held throughout the district as may be desired, the president to arrange the times there-
TENNESSEE AND KENTUCKY.

Conference convened Saturday and Sunday, November 3 and 4th. John Thomas was chosen to preside, S. C. Cooper clerk. Elders reported:-

Baptized.

H. Griffin, John Thomas, baptized ro, ordained elder.

Branch Reports:-Foundry morning, and elders in the districts. Ministers from adjacent fields and friends are cordially invited.

M. R. Scott, Dist. Pres.

GOSPEL RESEARCH SOCIETY.

On the evening of December 18th, 1887, a few members of the Boyer Valley branch met at the house of Bro. A. H. Rudd and organized what they chose to call Gospel Research Society for the purpose of studying the standard books of the Church that they might be better qualified to de- serve and understand the favor and appointcd time and place for another meeting. The meetings have been continued from that time to this each week with increasing interest at each meeting. At the fifth meeting of the society after all had spoken upon the subject under consideration the Spirit of God rested upon a sister and she arose and spoke in prophecy. The Lord said that He was well pleased with their efforts and exhorted all to continue in the work they had be- gun, to press on, and On to victory. He also told us that He would bless them. This encouraged all to strive harder to do his will. Bro. C. A. Butterworth who was with us at first, and was a lay-member of the ministry, now is a preacher of the gospel and is now in far off Australia preaching the gospel. God is at the helm; and if we do our duty none of his promises will fail, for they are made on conditions. At our last meeting the influence of God's Spirit was felt, and through our president, stewards, and friends we were comforted and calling three of our members by name told them they were called to preach the gospel. All the members have been greatly blessed and strengthened by the meetings of the society.

The society thinks that similar organizations should be organized in all branches, and it is for this reason that they have by a unanimous vote requested their secretary to write a short report of our doings to all our branches to induce others to go and do likewise. God will bless you if you will.

A. H. Rudd, Secretary.

DIED.

HUNTER.—Bro. Henry Hinderks, was born in 1834, at St. Peters, Missouri. Died at Hanover, Germany, November 29th, 1887. He was married March 17th, 1874, to John George Bauer, near Burlington, Iowa, and was father to seven children. He died of Bright's disease (not admissible) by Wm. Bozarth. He died October 31st, 1888, at 2 p.m. Funeral services and discourse by Elder J. T. Klineoff in the presence of a large concourse of friends.

BARNETT.—At her residence, three miles northeast of Taylor Ridge, Illinois, November 11th, 1888, Sister Catherine M. Barnett, nee Cadman; she was born in Quarndon, Derbyshire, England, August 1st, 1834, and moved to Pitts- burg, Pennsylvania, A. D. 1850. She was joined in wedlock with Joseph R. Barnett, Jan. 14th, 1858; died of Bright's disease, September 29th, 1888. She was a very great and bright eye to many so beloved by the friends in and around our family.

APPOMATTOX IN PACIFIC SLOPE MISSION.

This will certify to those whom it may concern that until further notice no mail is made Bro. Thomas Daley will be in charge of the field of labor comprising northern California and Nevada; and Bro. H. L. will be in charge of the field of labor comprising Central California. Those brethren should be consulted in all matters proper coming your way and may be counted upon to be a blessing to all the lively stones in the house of faith. His presence and hopeful counsel, his courage and fortitude, his bountiful giving, his latter-day and gracious life, all, all, will be missed, from the true saints, worthy friends, and family circle. She was the mother of fourteen children, two of whom died in infancy, the remainder all are living, eight were present at her departure. A fair congregation attended the desolate home, and at the urging of many guest speaks, of which was kindly tendered for the last sad rites of the church. The choir sang suitable music, the pastor, Rev. Green, offered fervent prayer, and a short discourse from the Hebrew poet David, "Precious in the sight of the Lord is the death of his Saints." Surely our sister had been a Saint Indeed, a mother in Israel, a counselor to the church, the benefactor of orphans, the pioneer in church work, and a blessing to all within her sphere.

SMITH.—Andrew Jackson Smith died November 23, 1888. He was born January 29th, 1847, in Madison, Sandusky county, Ohio. His age was 41 years, 9 months, and 15 days. He was dearly beloved and highly esteemed as a kind husband, an indulgent father, a good citizen, a worthy Saint, a faithful priest and an excellent father in the Church. He lived in Steuben county, Indiana. He leaves an esteemed wife and a family of excellent children, together with many relatives and friends, that will deeply mourn his loss. His funeral discourse, and also that of his daughter Elma A. Smith, were delivered Sunday, August rth, 1889, and preached by Elder Hiram Radin to a very large, attentive and sympathizing audience on Sunday, November 2d.

MEMORIAL.

Proclamation.

We have on hand about 100 copies of a book, entitled "Brothers and sisters, all bind your hands with a marbled edge and secure the great blessing of life forevermore." The Lord who gave hath taken no wings to fly, but he is safe in the great and good hands of His Father; for He made rich provision for their departed ones and to the parents given only a very few words with the kindest and best services by Elders M. T. Short and E. L. Kelly, Sunday, September 30th.

Welsh Hymn Book.

Theodore B. Rogers, of Indian River, Maine, February 25th, 1838, died of Bright's disease at Jonesport, Maine, August 17th, 1888. Funeral services by Elder W. H. Kelley during the Reunion.

Arizona.

Hiram H. Robinson, Parthenon, Nova Scotia.

G. A. Blakehouse, presiding Bishop, Galien, Michigan.

J. C. McShane, Branch President, Tocula, Nevada.

J. A. Moore, Elkhart, Anderson Co., Texas.

H. H. Johnson, President, Laramie, Wyoming.

J. C. Cato, Mitchell, Arkansas.

Joseph W. Smith, Joliet, Illinois, Assistant, till further notice.

W. Gillen, Glass Street, St. Louis, Missouri.

[Note: The date accompanying your name on the small color sheet of paper, together with the postmark and stamp of the place and date of receipt, is evidence of the time which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.]
TO OUR FRIENDS AND PATRONS.

Writ the next issue of Autumn Leaves the volume for 1889 will close, and your next number will begin the new volume. Before entering upon our work for another year we desire to say a few words of appreciation thanks to you for the support and encouragement given us in our labors the past year. To this support and encouragement the periodical is indebted for its existence; and in reality, it is not our work any more than it is yours; and in the great day of reckoning there will be a settling and readjustment of debit and credit which will upset many a neatly balanced sheet, by transferring credit to names which have not opined thereon, and subtracting or utterly canceling those which in their prominence have had entirely too much placed to their account. Let us thank God for this, and take courage, for we know that our God will reward each one faithfully and fully; not only for what he has sown, but for that also which he had in his heart to do.

WHILE GRATIFIED

with the success of the past year, we do not feel that the permanent success or continued life of our Magazine is yet assured. A slight advance in price which we have been compelled to make may not meet the approval of all, and yet we cannot think that any friends of the work will make the Magazine a failure who have a mind to have the Magazine to examine during the past year, may not be as well pleased with it as they hoped to be, and for this reason wish to discontinue the London Review in deference to those who are interested in the work and desire its continuance, to put forth an effort in its behalf. Our subscription list this year ought to reach at least three thousand. Every day the church is enlarging her borders; and this, if reached, would be a small circulation in a church of twenty or twenty-five thousand members.

We make no promise for the future, save what we have made in the past. If our work falls below your expectations, it will be because we have after done our best to satisfy you. No one can honestly pledge you more than to do their best.

ONE PROMINENT FEATURE OF THE NEXT VOLUME

will be extracts from a very rare and voluminous work, "Kingstoun's Maccaroni Antiquities." These articles will be contributed by Elder S. F. Walker, who, during a recent visit east had access to this work and copied large extracts therefrom. To this writer, son of the English Earl of Kingstoun, who spent the greater portion of his life and a large fortune upon this work, which shows, beyond the possibility of a reasonable doubt, that Ancient America was the birthplace of the Hebrews. We are thankful to be present to the church a knowledge of the existence of this work and extracts therefrom, for by it we hope to inform the anxious minds and prepare them for the fact that has a bearing on the subject. The facts can be demonstrated, that long before the coming forth of the Book of Mormon God was providing means to establish the proof of its origin and authority, thus leaving those who reject it and its latter day work without excuse in the day of judgment.

TO OUR OLD SUBSCRIBERS

we say, that it will be a great saving of time and trouble to us to receive the renewal of your subscriptions before the 10th of December, as it will obviate the clipping of your names from the mailing list, and the replacing of those who should you afterwards send us your names. All parties receiving this paper before that date can send the money at our risk and expense, by mail, or by bank draft, express check or, best of all, post office money order.

The amount of subscription, less cost of draft, check, or order and you will be credited with full year's subscription. This offer does not hold good for less than one year's subscription. Do you wish to obtain

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TO THE TRAVELLING MINISTRY.

desiring the Magazine, we shall be pleased to send it without cost, to themselves or families upon application by postal card, asking only that they interest themselves in obtaining subscribers and otherwise as heretofore helping to sustain the work. To each we will also allow the commission of five cents.

There is a way by means of which OUR FRIENDS CAN AID US GREATLY

In extending our circulation, and possibly be the means of bringing the work to the knowledge of some one who elsewhere would not have seen it.

The Christmas-Tide is coming and you are in the habit of exchanging tokens of love and good will with your friends at this season, both from this post a series of the Magazine; and what its monthly visits may accomplish, every one will acknowledge. If you have no one to whom you especially wish to send it, then subscribe for an extra copy, and either name your Pastor or Missionary to have it charged to the name of the family, the subscription committee will give it to the name of some worthy family, too poor to subscribe, but to whom the Magazine would be a blessing.

During the past year we have learned that the Magazine has been read by many outside of the church, in many instances removing prejudice and opening the way for the preaching of the gospel. To God be the glory, and may the means of usefulness in the church be multiplied until the kingdoms of this world become the kingdoms of our Lord and his Christ.

MRS. M. WALKER.

ELDERS, ATTENTION!

Send 40c. at once to JOSEPH LEUPP, INDEPENDENCE, MISSOURI,

And get a copy of his "ELDERS' DIARY." It has printed headings and ruled blank columns, and spaces for Dates, Sermons, Baptisms, Confirmations, Blessings, Administrations, Ordinations, Misses Traveled and by what means, Marriages, Cash Received, Cash Paid, Out, Branches Organized, and general remarks, with room for names of persons Baptized, Ordained, and the office, paying money, &c. It will last a year if used every day, or longer in proportion to labor. Handy size for side pocket. Three copies to one address paid for $1.00. Monthly, Quarterly, or Annual Reports can be made from it in a few minutes. It is a complete journal.

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TRAVELING LEAF.

The following is the contents of the Autumn Leaves for December.

A "Vain" Religion.—A Domestic Incident.—Montezuma, with illustration.—Iowa to Austral-

hmad, God Made Men & Young People.—Under the Lamp-Light.—Home Conversations.—A Spray of Leaves.—Robins in Distress.—The Assumption of Death.—A Touching Letter.—Autumn Leaves from the Tree of Poetry.—What are You Doing To-day.—Vivid Ray of Christmas—Elders' Column. 

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Key to the Chronology of the Bible.

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FAITH AND DOCTRINE.

A Compendium of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, has now been completed and placed in the hands of many of our mission­

eries, designed with a view to assist them in the distribution of the same; the manual for the instruction of Pres. Joseph Smith and W. W. Bla­

ue; we have before notified our friends, this Manual is to be distributed, and will be adopted by our agents in Australia, and notify the office where they wish their copies sent.

A CHRONOLOGICAL CATECHISM.

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No. 37.—The Sabbath Question; per doz. per hundred... 10
No. 29.—A Vision of the Kingdom, per doz. per hundred... 1.65
No. 32.—Which is the Church? doz. 5c., 100 1.75
No. 20.—The “One Body;” or the Church of Christ, Confirmed under the Prophets of the Church; dozon per hundred... 5.10
No. 31.—What is Truth? and True Orthodoxy? and an Evangelical Church? Also, Kingdom and Priesthood (of Christ) $2, 500 10.00
No. 33.—The Literal Resurrection, per doz. per hundred... 1.65
No. 34.—The Lord’s Covenant of the Church; dozon per hundred... 5.10
No. 35.—Prophecy on the Rebellion; per hundred... 0.50
No. 36.—An answer to the controversy.
The Saints' Herald

PUBLISHED AT LAMONI, DECARTER COUNTY, IOWA, EVERY FRIDAY FOR FIVE YEARS.

The Editor, in defense of certain charges made by a writer in the Springfield, Massachusetts, Republican, which we take from the News for November 15th, 1888, and to which we append a review:

To the Editor of the Republican, (Springfield):

In the Republican of October 19th appeared a temperate and a fair discussion of some points put forth by me in defense of the Mormon Church in the Forum. Coupled with them was an extract from a lecture by Elder Joseph E. Taylor on Priesthood, followed by some remarks casting doubts on the democratic character of the Mormon ecclesiastical system. Permit me to offer a few words in explanation, as I am of the opinion that the writer of the article in The Republican was not fully informed upon the subject or he would not have made those comments. It is true that the Mormons believe in the eternity of the priesthood which is spoken of in the Bible as being "after the order of the Melchisedek." They believe that Paul's instruction to the Hebrews may be "an incomplete and unsatisfactory answer to the general charge of priest rule in Utah," but the whole article can scarcely be thus condemned, and I think it is unjust to call it an "evolution," as it squarely meets general assertions with ten facts and specific citations from recognized and undisputed church authorities.

There is no such autocratic rule in the Mormon Church as is generally supposed, and what is called the "rule of the priesthood" is really the rule of the people, for nearly all the male members hold the priesthood and every member is entitled to a voice in Church affairs. The people's party, which is entirely a political organization of the majority of the citizens of Utah, is separate and distinct from the church in all respects, and is regulated by democratic principles. The Mormons and their doctrines and dogmas have been misrepresented for so many years that it is very difficult to obtain a full hearing by the public, particularly through the press.

New York, October 31st, 1888.

Charles W. Penrose.

It is decidedly unfortunate for Mr. Penrose, in the position taken by him in reply to the Republican, that the record of the people whom he attempts to defend appears to be against him. If the same appeal to the Doctrine and Covenants which Mr. Penrose now makes, to defend himself and people against the charge of being ruled by dictation of the priesthood rather than to yield obedience to the law of the land, had been made earlier in the history of the people, and the principle enunciated in the clauses quoted was adhered to in the precept and practice of that people, there would not now be a necessity for the defence offered.

While the Edmund's Bill, the one which subsequently became the law and under which so many prosecutions of persons in Utah have been had was pending, Mr. George Q. Cannon stated to the committee, of which Hon. Reed, of Maine, was chairman, that they (the Utah Church) did not practice plural marriage because of what was contained in any book, but by reason of a revelation from God commanding, or permitting it. He admitted at the same time that the validity of this revelation was denied, referring to the presence of two representative members of the Reorganized Church who certainly questioned the nature and obligation of the so-called revelation.

Pres. Brigham Young drew the strong contrast between the rule of law quoted from the Doctrine and Covenants, and the rule of the priesthood, when he placed the Bible, Book of Mormon and Doctrine and Covenants one upon the other, Bible at the bottom and Doctrine and Covenants at the top, and, laying his hand upon them stated, that these books were like a boy's jacket which he had outgrown; they were necessary for the church in its infancy but were now no longer needed; the church had outgrown them and were now living by the living oracles. The living oracles referred to have been always understood to be the Utah priesthood. "Obey counsel," "Hearken to the priesthood," "Do as you are told," were the constant declarations and exhortations, from Pres. Young down to the remotest Bishop during the lifetime of Pres. Young; and the principle was not dormant during the rule of Pres. John Taylor.

From the organization of the church in 1830 to the death of Joseph and Hyrum Smith in 1844, the church persisted and thrived in states whose laws forbade plural marriages, and made the having of more wives than one, by anybody, bigamy. Both passages from the Doctrine and Covenants, quoted by Mr. Penrose, were put there in 1835, by act of a solemn assembly of the church, called for the purpose of considering the book as prepared by a competent committee with that design.

Mr. Penrose says: "The Church has published for more than half a century its views on governments, and all those so published is what to the laws all men owe respect and deference." Is it pro-
per for us to assume that from this "respect and deference" obedience is meant? If so, what will Mr. Penrose and those for whom he seeks defence and exculcation do with an item of law, a rule of faith and conduct found in the same Doctrine and Covenants "published for half a century," which contains the celestial or monogamist marriage system, for the practicing of which the Republican charges Mr. Penrose and his fellow churchmen with being law-breakers; and that too, upon the admitted teaching of a dogma by church authority contrary to the law of the land, as is well known to Mr. Penrose.

This rule is as follows: "We declare that, believe that one man should have one wife; and one woman but one husband, except in case of death when either is at liberty to marry again." This rule occurs in the Doctrine and Covenants of 1835, 1845, 1853, before the one quoted by Mr. Penrose on laws and governments, in a section by itself; and if the one quoted by him is indicative of the views of the church on law and governments of the church, it is doubly binding on him to show why did not Mr. Penrose quote this declararion on marriage as being the rule in the Church in Utah, as a proper defence against the charge of breaking the law of the land in regard to marriage at the teaching of the priesthood? Why should he quote a rule of the church requiring an observance of the law of the land as evidence that they were not breaking it, when he knew, as he must know, that the practice of the people was contrary to the law, and of which he had a freedom of action for the people, when he knew, as he must know, that the proclamation of the doctrine of plural, or celestial marriage was a dogmatic declaration of the priesthood, (so-called), in the person of President Brigham Young, who not only did not refer to the proclamation of the church but constituted it for the church as the law of God, as to who this Comforter here spoken of is, it is the "Holy Ghost," even the Spirit of Truth.

In our own day the condition of things is changed, in this sense; Jesus, the Christ, is not with men in person; hence they are not constrained by any will, or voice, nor cheered by his voice, or led and sustained by his personal courage and wisdom. He provided for this change of conditions for all time, as stated by him; "I will pray the Father, and He shall give you another Comforter." This Comforter whom the Father would send, was to abide with them, if they would, forever; was to be to them, and all others after them who should receive the word unto repentance and remission of sins, in the place and stead of the personal presence of Jesus; until the completion of all that had been decreed of God concerning the world—and then the faithful disciple should be permitted to enter into the presence of his Lord; that where He was they might be also. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may also be."—John 14:2, 3.

When this promise is fulfilled, the office work of the Holy Ghost for the disciple will be completed; he will then be in the presence of the Father, in the control and power of the Savior; hence, will not longer need the comfort and protection of the Holy Ghost, as a ministering, controlling force.

This change of conditions in which men are now placed, under the dispensation of the gospel, reverses the order in this wise: The sedentary disciples are deprived of the "Day of Pentecost," the "Holy Ghost," the "Spirit of Truth," the "Comforter," the same as that promised in John, chapters 14 and 15, and all who receive and obey the gospel when authoritatively administered and ministered, since Pentecost, receive of this Holy Ghost, the Comforter as the first Comforter to them. If they continue faithful they shall ultimately receive the "other Comforter," the one who is first to the Disciples in Jesus' day, not Jesus Christ, the righteous, neither to whose presence and power they shall be received when He comes to reign among his Saints gloriously.

As the disciples first knew Jesus, minis
tered and wrought under his personal ministration of light, wisdom and power; and afterwards wrought by virtue of the Holy Ghost, given of God, at the request of the Christ, the Son of God; so the believers and disciples of Jesus Christ now first receive, minister and labor by virtue of, and under the direction, ministration and power of the Holy Ghost until the end of the dispensation, when it is told does not leave it so clear says that the Holy Ghost is the first receive, minister and labor by virtue in substance; though the language in which the time of reception.

Joseph Smith in his history states this in substance; though the language in which it is told does not leave it so clear as to be free from possible misunderstanding. If he who reads, would read in connection with the statement itself, the fourteenth and fifteenth chapters of John's gospel, he would see that Joseph Smith did not include the title of the passage when he says that the Holy Ghost is the Comforter; but intended to convey the idea that because of the changed conditions under which men now live, and in the administration of the dispensation of the gospel within the church, the Holy Ghost is the first Comforter received, and Jesus Christ the second, or the "other Comforter" to them; not the second in importance; because Christ is always first in importance to man in the plan of redemption, but second in point of the time of reception.

QUESTIONS AND ANSWERS.

Please give an explanation of the following passage:

"Who only hath Immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."—1 Tim. 6: 14-16.

An examination of the first clause of the sixth verse, and the passage as it is rendered, aside from the general teachings of the Bible, clearly supports the doctrine that Christ and Christ only hath immortality. This leaves God the Father out of the question, thus making the Son far superior to Him, whereas all that the former received was bestowed by the latter. If it be claimed that God is referred to, that also proves too much, for such an interpretation robs Christ of the possession of immortality. Then the two following clauses would state that God dwells in the light which no man can approach unto, and that no man has seen or can see Him. This is manifestly erroneous, for the statement as literally rendered is too startling and discouraging to be for a moment accepted. It rob God the Christian of that hope beogen­

ten of the promise of Jesus Christ, "Bles­sed are the pure in heart for they shall see God." This uninspired theory robs God or Christ of immortality, and man of all that is worth hoping and living for; but such is all that could be expected from the doctrines of men. It is also directly oppos­

tive to the general facts recorded in the Bible, in which the Holy Ghost is the first received, and Jesus Christ the second, or the "other Comforter" to them; not the second in importance; because Christ is always first in importance to man in the plan of redemption, but second in point of the time of reception.

From a Blue­heim, Ontario, paper of a late date, we give the following notice of Bro. R. C. Evans, of London, Ontario:

"A SELF-EDUCATED PREACHER.

"Mr. R. C. Evans, the 'boy preacher' who conducted services in the Latter Day Saints' Church on Sunday, called at our office on Monday. He and the editor renewed an acquaintance of years gone by. Mr. Evans is a self-educated man, who is fully impressed with the justice of the claims of Christianity, and who speaks with intense fervor and zeal. The body with which he is connected is entirely distinct from the Mormons, and their doctrines are drawn from the Bible. Mr. Evans was compelled to return to London on Tuesday afternoon, having received a telegram announcing the sudden death of his father."
INGERSOLL AND ELSMERE.

We reproduce from the Chicago Tribune of November 19th, the following caustic editorial on Robert G. Ingersoll's religion, or rather want of it. Religionists themselves, of course, have long been of the condescending opinion that Mr. Ingersoll as a reformer of existent things in this every day, and Sunday too, world was a failure; but when religionists have expressed themselves in this way, by far too many people have said that it was but the expression of bigoted and sectarian bigots which feared the iconoclast's attack. The Tribune, however, may say with safety from such criticism that as a "reformer" Mr. Ingersoll is weaker than the weakest Christian against whom he inveighs.

One reason why the "weakest Christian" is in this respect stronger than Mr. Ingersoll, is that he acknowledges openly a standard of high excellence; and while he thus maintains this excellent standard, contents to be measured by it, confessing frankly that to come short of it is his own fault, and not the fault of his standard.

The weakest Christian strives to put himself in rapport with his model; but Mr. Ingersoll finds within himself, the only standard of reform, and consequently he is the only one of the evangelical preachers who pride themselves on their rejection of anything approaching the supernatural order of life.

We say a fresh edict, for herefore Col. Ingersoll has declared that the Bible is a mere record of a weak and persistent agnostic; that is, to specifically professing his inability to pronounce dogmatical on the being and existence of a God. Now, however, he virtually proclaims that there can be no God. The very good and sufficient reason to him (Ingersoll) for this modification of his views is that no God could exist, could be worthy of all mighty power and attributes, and permit not only the perpetual strife and suffering presented by the vast mass of the population of the world, but those terrible and frightful conflicts and convulsions of the natural universe which daily and hourly produce scenes of human and animal suffering, exceeding in depth and intensity those ideal tortures which the genius of Dante has described as being inflicted on the lost souls in "the circles of hell."

It will thus be seen that Col. Ingersoll by this new departure from the former faith, or no faith, that was in him has severed the last tie, slender though it might have been, which bound him to anything, even the smallest acknowledgment of the existence of the supernatural, and consequently to the belief in the moral order of the universe as represented by Voltaire, Rosseau, Pale, Darwin, Huxley, and Tyndall. Col. Ingersoll, if he does not in this latest production boldly proclaim his atheism, logically demonstrates that no one believing as he does can possibly conceive of the existence of a moral Ruler of the universe.

And to this complexion have come all the intellectually and wittily conceived brochures of the gallant and talented colonel—to a wasting and futile rage against not only the moral but the material universe; to—like some antique heathen—a lifting up of weak hands of indignation to the gods because he can not comprehend the moral order of the universe which Shakespear never failed to vindicate, when in his sublimest tragedies he made such insubstantial limbs and the mystery of evil as convinced him that the dissonance of life is finally resolved into a clear and rapturous or solemn and profound harmony.

SAVED IN CHILDBEARING.

We have lately been requested to explain the meaning of the Apostle Paul in the following passage where he says the woman "shall be saved in childbearing:"

And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. 1 Tim. 2:14, 15. We understand him to mean that Christian women, "if they continue in faith and charity and holiness with sobriety," shall pass safely through the perils and afflictions of childbearing. This is a most comforting and encouraging promise, and one that every godly woman should rely upon in that critical period, drawing near to it in humble, trustful prayer and honoring the ordinances of the Church of God. Some have unwisely claimed that Paul meant that woman's salvation in the kingdom of
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heaven could not be secured except she attained to motherhood. It is perhaps needless to say that such a theory is both false and mischievous; for it robs the gospel of Christ of its saving power for all faithful believers, and, making “childbearing” the condition precedent to salvation in the kingdom of God, the ignorant and over-zalous might be blindly led into evil-doing when seeking to gain that salvation. Learned commentators have written at great length upon the above text, and while they differ no little as to its meaning the voice of the whole Church is voiced in these words of Dr. Scott: “The gospel gives special encouragements to the woman in respect of those sorrows, (in childbearing), which the entrance of sin has entailed on her, provided she continue in faith and love, with holiness and sobriety.”

EDITORIAL ITEMS.
We learn with regret that the Oakland, California branch, under the pressure of untoward circumstances, have rented the little chapel built by them some two years ago for the use of the Church; the branch being unable to meet the running expenses of occupying the building and paying the interest due on the amount borrowed to complete the building. We are informed that the branch was authorized to rent the building by the one most heavily interested in the lot and building, and in whom the title to the property stands. We see no good reason why they should not have so done. The branch too few in number and laboring under too distressing and disturbing conditions to occupy the premises successfully themselves, it was the part of wisdom for them to do the best they could to meet the constantly accruing expense. We see no just reason to blame them for this action.

Bro. J. A. McIntosh, of Alliston, Ontario, has a few thousand of an excellent little work in review of the many objections urged against immersion, which would be a valuable assistant to any elder, or member for information and argument in the subject of baptism. For sale by Bro. McIntosh, at five cents each, or six for twenty-five cents. Direct to him, box 7, Alliston, Ontario.

Bro. F. M. Cooper, of Plano, Illinois, preached the funeral sermon of Bro. William Whitaker, in the M. E. Church, in the town of Scott, Crawford county, Wisconsin, October 16th. One was baptized by Bro. A. L. Whitaker at the same place during Bro. Cooper’s stay there, who preached eight sermons to good audiences. The labors of brethren Short and Pender are highly spoken of there.

Bro. F. C. Smith writes from Kilmarnock, Huron county, Michigan, November 16th, that he had visited Bay Port, Pigeon River, the home of Bro. Cornish, Chase, Hersey, and Five Lakes, in all of which places the Saints seemed to be doing well spiritualy, and that the wish of the Church as a whole was that Bro. Cornish should continue on with Bro. Cornish and was much encouraged to find the Saints doing so well.

Bro. F. W. Willey of Oakland, California, wrote renewing his subscription for the Herald, and expressing kind wishes for its success.

Bro. Hiram Rathbun, of Lansing, Michigan, wrote in a late letter that the Saints there were working, hoping, trusting, and a few were obeying. The prospects were brighter and their hearts were glad.

Bro. E. W. Nunley wrote November 15th from Wheelock, Texas, that the work in that district was progressing and that two new branches had been added to the district since their previous conference. Bro. Nunley expected to be in the active missionary field this coming year more so than ever before.

Bro. J. J. Cornish says that we made a mistake in noting his synopsis, by mistaking the price. It should have been single copy $1.00; three copies for $3.00, or six copies for $5.00. We beg Bro. Cornish’s pardon for our mistake; and take pleasure in correcting it.

Bro. W. J. Smith wrote from Hornings Mills, Ontario, November 17th as follows: “I have baptized three here and expect more to follow on Sunday.”

WHERE NEXT?
The Chicago Tribune, of November 16th, has the following dispatch; significant, if true:

THE DOMINION GOVERNMENT DECLINES TO COUNTENANCE POLYGYM.

OTTAWA, Ont., Nov. 15.—The three Mormon elders, Messrs. Card, Taylor and Lyman, had an interview with the Minister of Customs this afternoon. They sought permission to bring in machinery from the States, either new or old, free or duty; also all their agricultural implements, horses, cattle, etc., not only when they come in as settlers, but at any future time when they desired it. Mr. Bowell pointed out to them that under the law concessions can be allotted to them which are not permitted to other settlers. They would be allowed, however, to bring in their settlers’ effects free. The delegates also waited on the Minister of Agriculture and asked for pecuniary assistance towards promoting immigration to their colony in the North-west. Mr. Carling, in reply, said that he could grant no aid, as the Government has abandoned its policy of assisted immigration. It is said the delegation have asked an assurance from the Government that those who had three or four wives should be left in peace if they brought them into the country, but were quickly told they would receive no such assurance and must conform to the law.

ANOTHER CHURCH OF JESUS CHRIST.

We print below a local notice taken from the Clio, Michigan, Star of October 13th, 1888, which gives the minutes of a meeting held at or near Farrandville, Michigan, to which we call attention as an indication of the spirit of unrest existing among those inquiring after religious ways, and an evident desire to get back unto primitive times, doctrines and methods. It must be understood that these disciples in their organization are not members of the Reorganization; as will be seen by Bro. Hiram Rathbun’s letter in correspondence column. We pray that Bro. Rathbun’s labors among them may be sanctified to their good.

ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST.
The conference of the Church of Jesus Christ was opened at the Thompson school house, near Farrandville, on Wednesday, October 31st, with a sermon by Elder Rathbun of Lansing. His subject was, “God’s method of reform,” taken from the text, Isaiah 56th chapter and 7th verse.——Let the wicked forsake his ways and the unrighteous his thoughts, and let him return unto the Lord and he will have mercy upon him, and unto our God, for he will abundantly pardon.

THURSDAY.
Morning session opened with prayer; Wm. Jackson, President in the chair.

Moses DeLong, Madison DeLong and Solomon DeLong were received as members, and Silas Richardson, Michael H. DeLong and Solomon DeLong were ordained as Elders in the Church of Jesus Christ.

After prayer and singing the afternoon session was devoted to receiving members.

Exhortation by the President in the evening.

Report of the Bishop read and accepted.

FRIDAY.
The session was opened with prayer and the following Apostles were elected and ordained:—James McAllister, J. L. Thompson, Moses DeLong, Madison DeLong, Solomon DeLong and Silas Richardson. One member was received.

The afternoon session was devoted to prayer and testimony.

A motion was made and carried that a change be made in the Articles of Association.

In the evening Elder Rathbun preached on the theme, “The Church restored, organization, doctrine, name and practice.” First Corinthians, 17th chapter, 27th verse. Hebrews, 3d chapter, first to sixth verses inclusive.

SATURDAY.
Morning session. J. W. Mann was elected and ordained as an Apostle.

A motion was moved, supported and carried, that we do not receive members who belong to any secret society in legal standing.

Afternoon session. Moved and supported, that we admit members on probation for six months, and those who use tobacco; and if they do not abstain from the use of the same at the end of six months, they do not be admitted in full connection.——Carried.

Furthermore resolved, that as we have been so highly favored with the presence of Elder Hiram Rathbun of the city of Lansing, who so willingly and ably preached unto us the restoration of the everlasting gospel of Jesus Christ, and the restoration of the organization of the Church of Jesus Christ, with all its doctrines and practices, to their primitive purity, as they came from the hands of Jesus, therefore resolved, that we tender unto him the grateful thanks of this Conference, and recommend him to the confidence of our people and others as being a faithful and uncompromising minister of the gospel of Jesus Christ.

Elder Rathbun preached in the evening. Subject—Obedience to the first principles of the doctrine of Christ. Matthew 11th chapter, 28th verse.

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SUNDAY.

Love feast was held in the morning, prayer and testimonial meeting in the afternoon, and preaching in the evening by Elder Rathbun, on "Restoration of the gospel to its primitive purity," from the 14th, Revelations 14th chapter, 6th and 7th verses.

Followed by sacrament and washing of saints' feet.

MONDAY.

Sermon, "The perfection of the Saints," Text, Deuteronomy 18th chapter, 12th verse.

APPOINTMENTS.


MOTHERS' HOME COLUMN.

EDITED BY SISTER "FRANCES."

"Thou shalt not bear false witness."

"There is no love, O Christ, arisen, Years to reach those souls in prison! Through all depths of sin and loss Drop the plummet of thy cross! Never yet abuse was found Deeper than those oaks could sound."

"Restoration and 7th verses."

The text, Revelations 14th chapter, 6th verse, read in the evening by Elder Rathbun, on preaching in the evening by Elder Rathbun, on feet.

and Fenton. A. A. Link, Evangelist. E. Howard, Bishop of Flint district.

a time when the disciples listening in breathless uprightly, and worketh righteousness, and amongst one of them it was to, and did come.

yet through one of them it was to, and did come.

having, and worketh righteousness, and amongst one of them it was to, and did come.

were sufficient. As Latter Day Saints, how many witnesses appear against us? How many times have we partaken of the bread and wine in the name of His Lord and God, and hath counted the blood of the covenant, that we might have it as a sorer punishment than death, and does despite to the Spirit of grace?"

Does this answer the question—the declaration that a sorer punishment than death is he worthy of who has broken the blood of the covenant, and does despite to the Spirit of grace? As we look at it, as it is an answer which is yea and amen in Christ Jesus.

Under the law of Moses, two or three witnesses were sufficient. As Latter Day Saints, how many witnesses appear against us? How many times have we partaken of the bread and wine in the name of His Lord and God, and hath counted the blood of the covenant, that we might have it as a sorer punishment than death, and does despite to the Spirit of grace? As we look at it, as it is an answer which is yea and amen in Christ Jesus.

There is an awakening in Eden a greater sin than disobedience in Lamoni, independence, San Francisco or any other place upon any of God's habitable earth? Was Christ a witness to this covenant, that we might have it as a sorer punishment than death, and does despite to the Spirit of grace? As we look at it, as it is an answer which is yea and amen in Christ Jesus.

Would God that we had the voice of an arch-angel; how would we sound it forth crying: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." There is a death which is one of trespass and sin, and until the church of the living God awakes from this death the gospel of Christ is hindered, his Spirit is withheld, and we are found false witnesses before God; renewing from time to time our covenant of obedience with him when the very garments in which we are robed while we covenant, like the Babylonish garment of Achan, is a witness of our disobedience and of the despise we are offering to the Spirit we covenant to follow and obey. Will any one skilled in the law answer us what is the difference in the binding force of the two commands, "Thou shall not eat thereof," and "Let all thy garments be clean.

We ask the question with all deference to those who have expressed opinions upon this matter hereafter, and who perhaps honestly deem it a matter of small consequence. It may be that neither Adam nor Eve had a full conception of the results which would follow the disregard of the first, any more than we have of the results to follow this later one; but their ignorance did not prevent the effects from following the cause, neither will our ignorance prevent the same law of cause and effect with reference to the last named; and while we can not tell the reason why these results should have followed that cause, we yet know that they did follow it; and by the may not understand why the Lord has commanded, "Let all your garments be clean," we yet think that we can see many reasons for the command—some of which we will strive to present in a future article. We can not however close this without asking each one who reads it to enter into communion with her own conscience, and ask herself, "How can I ever again before the assembly of His saints upon earth, the spirits of Saints departed, and angels who minister to those who are called to be heirs of salvation, covenant to keep all his commandments while living in hourly violation of this one? How can I bear witness, while I call upon him to testify—to witness for—me that I am willing to be obedient?"

SPECIAL REQUEST FOR PRAYER.

Bro. William Franklin of Flintville, Wisconsin, requests the prayer of the Prayer League in behalf of his son, who is his only support but will soon be helpless himself, unless the Lord sends relief.

HOME COLUMN MISSIONARY FUND.

Sr. Elizabeth Ainsley, Newton, Iowa............................ $1.00
Sr. Sarah A. Cox, Newton, Iowa.............................. $1.00
Sr. C. A. Clark, Gallen, Mich................................. 2.00
Sr. L. L. Church, Lamoni, Iowa.............................. 25.00
Sr. Nettie Ballantine, Soldier, Idaho........................ 2.00
Sr. Florence Young, Lamoni, Iowa............................. 2.00
Sr. Jennette Harris, Bozeman, Mont........................ 25.00
Bro. D. R. Harris, Bozeman, Mont........................... 25.00
Bro. Tho. Harris, Bozeman, Mont............................ 1.00
Sr. Rachel Compay, Bozeman, Mont........................ 25.00
Sr. E. Ray, Des Moines, Ia................................. 50.00
Sr. S. E. Church, Lamoni, Iowa............................ 68.00
Bro. Henry and Lavinia Wood, Lamoni, Neb................ 50.00
Send all moneys to D. Dancer, Lamoni, Iowa. 68.00

SHERIDAN, IOWA, NOV. 15th.

Dear Sisters:—As I read your many good letters found in The Herald it makes me feel as if I too would like to offer a word of encouragement. It is now almost eight years since I was baptized, and I can truly say I have never once thought for a minute I should like to turn back, for where would I turn. Although I have my trials, the same as others, yet life without them would be monotonous, and we must have some bitter with the sweet or it would be no longer sweet. I am not a mother and cannot speak as one; yet, after just finishing my seventh term of school and being the oldest sister of a family of ten children, I feel that I have had some experience with little ones. And I would say to the mothers and teachers, "Be patient with the little ones," for you know not how long they may be spared to your care, and you can scarcely realize the great responsibility resting upon you in training the tender plants entrusted to your care. And if mothers and teachers would clap hands

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and walk the path of duty together (remembering that neither are perfect), how much stronger each would be by the unison.

I want to speak of the good meetings and great interest manifested at the school-house, where Bro. John Roth has been preaching. (It is just five miles from his home. At first Bro. Wm. Bozarth came, about the middle of September and preached four most excellent sermons in my father's house with a fair number of attentive listeners. He then went to eastern Iowa, promising to return in two weeks. But he was sick, and was obliged to go home; so he sent Bro. Roth in his place, who came somewhat disheartened because Bro. Bozarth could not be with us. He filled Bro. Bozarth's appointment in our school-house with five splendid sermons, and returned last Saturday and gave us three more.

At first he remarked, "Perhaps we will have enough for a Corporal's guard," but when the last night, the house was filled too full to be comfortably seated, (among whom were only five Saints) he thought there was some interest and also need of preaching. He has the very best of attention, and the people seem eager to hear, saying he has more Bible than they ever heard of before. Fearing I will weary you with my first, I will close.

I am your sister,

Sophie A. Rhams.

LAMONI, IOWA, NOV. 1888.

Dearest Sister Walker,—While reading over the letters in the Mothers' Home Column, I was very much impressed by a sentence in one written by Clara. It is this, "What matters it where our lot is cast in this life? It is only a short time at best." I can only say it matters not, if we are Saints in very deed; neither time nor distance, joy nor sorrow, poverty nor riches, can turn us from the truth, the gospel revealed in these latter days. I know this by experience. We have lived where there were no Saints, not one for miles around that we knew of; and although I now live in Lamoni, and am surrounded with those in the church, I am no better Saint to-day than I was then, years and years ago. My lot in life has not been a smooth one. In looking back over the past, I wonder sometimes that I could pass through what I have passed through and still remain unchanged, and my faith unshaken in the promises of God; but it is very so. I have never, no, never doubted His word.

My husband was a traveling banker before I first saw him; and just as soon as we joined the Reorganized Church he was ordained and sent forth again, and remained faithful to his calling up to the time of his death. During all those long years of his absence from home I alone had the burden and care of the family.

Sisters, I feel for many of you; I know but too well the great anxiety of a loving mother for the welfare of her children. But I feel that perhaps there is a greater anxiety in God's word.

Two years before I united with the church I had a dream in which I saw the Son of Man coming in brightness from the east. I dreamed it three times, and believe it was a warning to me. When baptized and confirmed the spirit of love and forgiveness filled my soul, and I have never regretted the step taken. Pray for me that I may be faithful in the discharge of my duty to God and my family.

Sr. Mary J. Flower, Fremont, Neb., writes: "I want to say a word for this Latter Day Work. I know that it is the work of God, and there is no other way by which man can have any foundation in God's word."

Sr. A. M. Oehring, of Newark, writes: "I often read the contents of the Column with tears of joy, the Spirit bearing witness to the truthfulness of many of the testimonies borne therein. The Prayer League has been often in my mind, for I have long felt that if the church was more sustained by prayer, it would be better prepared to buffet the storms of opposition, which burst with such fury over it. It will also be for the strengthening of the sisters and uniting them in bonds of love firmly cemented."

All names are accepted, but none are published, because we wish to avoid publicity in the matter. Your understanding of the matter is correct.—Ed.

Sr. Harriet Tryon, Henderson Grove, Ills., writes:—Feeling that we are called upon to improve the talent God has given us, I wish to add a word to the Column. It has been a great comfort to me, especially Sr. Annie's letter. I had just laid away two precious boys, there being only two weeks and three days difference in their deaths. How comforting the assurance that if faithful I shall meet them again. Let us work for each other; strive to cheer and build each other up in our most holy faith. I was comforted and benefited this afternoon by hearing Mother Tryon (now seventeen years a member) relate a beautiful vision which she had some twenty-five years ago. Hoping it will benefit some other as it did me, I relate it.

The vision.

She said: "I was lying down to rest, but had not gone to sleep when a voice spoke my name plainly, 'Sarah,' and I answered. Then the words came, 'Stand by your post.' I rose then, and the earth was darkened, and reeled to and fro. People began to run and scream, only the saints of God; they all stood unmolested, looking on. Then the words came, 'You will be changed from death unto life.' I felt the change; it was quick as thought. Then the flames came and burned everything as stubble. I see for miles and miles, all became so plain. Then Christ came; and after him the Saints two by two, marching south from here. They were singing, oh, so sweetly, no mortal tongue can tell! As they kept marching on, I stepped into the ranks and marched with them; and kept marching along with them until my companion died before me and the Lord will watch over them.

Sister Carrie Bohall, Eureka, Cal., writes:—"I feel that I can not say much of worth for your columns, but I yet feel that the hope of immortality and eternal life is mine, and I desire to hold out faithful to the end. There are ten of us belonging to this branch who live in town. We meet every Wednesday evening for prayer-meetings, and every two weeks for sacrament. Last Sabbath we met for Bible reading, and think of organizing a class permanently for that purpose. It is just what we need, and I pray that the Spirit of God may guide us into all truth."
SCRANTON, Penn., Nov. 19th.

Bro. Joseph Smith—Last night I dreamed of catching some fish; transferred them from clear running water with my hands into another, but beautiful and tame. I am inclined to think I have not altogether learned to fish like this. The great prophet came out of Nazareth: why not good fish be caught at Scranton? The ways of the Lord are not as the ways of men. Have held five meet­ings here, and there are two more announced. There are some well inclined Saints here, but they have been overspread with clouds for a time and snowed under. Some of them, too, have not altogether learned to “avoid temptation,” and to keep themselves “from the vices of the world.” The Lord knew the weakness of human nature when He announced the cry to be answered “Come out of her, my people, that ye be not partakers of her sins.” This is a preventive, “that ye receive not of her plagues.”

It seems important that I remain here a few days longer; however urgent it be that something be done elsewhere. Some way and unexpectedly the Spirit lingered with me and whispered that it is required, and that good will grow out of it. I like the path in the “Is It Bitterness?” If those men would conform to the law of the Lord and quit listening to the clap-trap of what somebody says that Bro. Joseph and Bro. Hyrum said, or did, their ire towards the Reorgan­ization would soon abate; and they would be able to keep out of jail. “Hold the fort” until victory is won. Truth prevails and “Christ is all and in all.”

Florence, Colorado, Nov. 15th.

Dear Herald—After delivering about nineteen gospel discourses at Coal Creek and vicinity, re­organizing a branch with seven members, I led three souls this morning into Arkansas River, burying them under its rolling waves, confirm­ing at the water’s edge in the presence of Bro. and Sr. Menzie and Bro. Tate and Crow, thus adding three members to the Coal Creek branch. Husband, wife and son, of good moral reputation have stepped forth amid the bigotry and frowns of the world. Coal Creek is a mining camp of considerable dimensions, having but few friendly in our cause; hence I can but admire the courage of Bro. Winship in coming over to the Lord’s cause. Of the presence of the church, and the un­popular gospel, for no other motive could have prompted them than a love for truth and a desire to honor their Maker and save their souls. They will doubtless forfeit friendship of former friends to some extent, but will find new and gospel friendship among the few Saints. Bro. D. Crow is presiding elder, Bro. W. Menzie deacon, secretary and treasurer. God inspire, in­struct and keep the little flock. The necessity for reorganization existed through removal of original members and the incoming of new ones. The fact of the population of Colorado being prone to float, or move, makes it difficult to per­petuate organizations. Success, in view of diffi­culties that have beset the work in Colorado, however meager, is gratifying. The prejudice that naturally exists towards our doctrine, with the latter day apostasy, may be met with a fair grace; but that created by the folly of our own members is different and more trying.

I go to Manitou Park, El Paso county, in re­sponse to call; where, so far as I know, our doctrine has never been, preached.

Manitou Park, Nov. 16th. If my next ad­vertised place don’t read as above in my letter from Florence, Colorado, please make it. Please say to all wishing to correspond on church mat­ters, to address 453 Park Avenue, Council Bluffs, Iowa.

Further, I will feel obliged to all, never to think of adding the prefix “Rev.” to my name. I know of no guarantee for such a practice. Latter Day Saints should not be assumed, or lack a recognition of what God does guarantee; thus let their moderation be known.

James Caffall.

OAKWOOD, Texas, Nov. 9th.

Dear Herald—We have had a good conference meeting lasting over two weeks, and it was certainly one of the most enjoyable times our branch has ever experienced. We had four ac­cessions to the church, all heads of families, and God’s Spirit was with us in our meetings from the beginning, teaching, encouraging and com­forting us; giving us strength for the battle be­fore us. It is now some eight or nine years since I entered the church. When I came into it I had an idea that so long as I did not break any laws of men and in my mind, and I knew now why this was. I realized that we can not come into the vineyard and give up our position for a more perfect one. This is a preventive, “Perhaps you are mistaken.” I know now why this was, for the things of God are spiritually discerned, and unless we have his Spirit we can not understand his work. Things moved along in this manner with me for a long time, and I lost all interest in prayer and testimony meetings and ceased to attend them. I knew I did not enjoy myself spir­i­tually as I desired, but I did not realize that the fault was in me. Of course I thought it lay somewhere else. I feel to thank God that he sent Bro. I. N. Roberts here, who surely had the spirit of discrimination, and could understand my case, for he went to work and soon the trouble and perplexities vanished from my mind, and I could see that just where I had ceased to do my duty I got into darkness, for Satan will always find his opportunity when we grow lax in duty. I realize that we can not come into the vineyard of the Lord and sit idly down, fold our hands, shirk the crosses and trials that others are bear­ing around us and reasonably expect God to bless us with his Spirit. We can not all preach, but each one has a work to do that no other one can do for us. We are commanded to work out our salvation with fear and trembling. Then let us ask God to aid us to overcome this man-fearing spirit that makes us so fearful of a failure, and give us boldness by his Spirit that we may hum­ble ourselves before him and be ever ready to do our duty in declining the honors conferred. I have written plainly on this subject, hoping that if there are any who are steering near the rock that came so near wrecking me it may perhaps do them some good, for let me say to all, brothers and sisters, unless we improve the talent we have received it will be taken from us and given to another more worthy to receive it.

Yours sister,

C. E. Barber.

NEBRASKA CITY, Neb., Nov. 19th.

Bro. Blair.—Our debate closes to-night. The attendance has been large, and the interest good throughout. The general opinion, so far as we can hear, seems to be that Rev. Mr. Williamson has made an entire failure on both propositions. Quite a number of the ministers of the city have attended throughout, and without an exception all pronounce the victory ours, especially the Catholic Priest and the Episcopal ministers. Our folks are satisfied with the result. And while the truth has gained a victory, we have had a fine opportunity of setting our views be­fore a class of people we could not have reached otherwise. Thanks to Rev. Williamson.

I tell you, Bro. Blair, truth never shines out brighter than when compared with error, antag­onized by false teachers.

I go to Omaha to-morrow for a series of meet­ings there. Yours in bonds,

H. C. Bronson.

No. 316, Capitol Avenue, South Lansing, Michigan, November 15th.

Bro. Joseph.—A gentleman by the name of Samuel Howard who when quite a young man some ten or twelve years ago, attended my meet­ings at Dimondale and obtained some correct ideas of a gospel church, has since become a preacher and succeeded in organizing a church which he calls “The Church of Jesus Christ.” He also publishes a paper in the city of Flint, called “The Church of Jesus Christ Record.” About the last of September I received a letter from this brother Howard, whom I had forgotten, earnestly soliciting me to attend a general con­ference meeting at Clio, in Genesee county, this state. I was not aware of the nature of the meet­ing till I got there. I learned that they had been organized about one year, and this meeting was for a more perfect organization. There were not any of them very well posted in parlament­ary rules of deliberative bodies. They all seemed very honest conscientious and in earnest. I was received in all brotherly kindness that I pos­sibly could have asked. Indeed, in my absence, they elected me to be their chief apostle and president of their church. When I was inform­ed of this and earnestly solicited to accept, I thanked them as kindly as I could for the respect and confidence shown me, and begged to be excus­ed. They seemed very reluctant to let me off, but being persistent in declining the honors conferred, they finally concluded to drop my name. I prom­ised, however, to preach for them as often as they desired during their conference. The result was that I did all their preaching, and stayed one day after they had all dispersed. Conference was
THE SAINTS' HERALD.

held through the day and preaching service held at night. The meetings were all well attended. On Sunday evening the house was uncomfortably packed full, and then not half of the people could get in. Our preaching was universally received with the warmest enthusiasm. I left with the promise to return and especially to the city of Flint, and there deliver a series of discourses.

On Sunday of Flint, and there deliver a series of discourses. I remained there until the 23d, I preached in their hall in the evening. I had good liberty and felt that the Spirit of the Master was present, and that good was done. After the preaching I baptized Bro. Joseph Tankard's daughter, and confirmed her. The others present that stated that they were convinced through my preaching. On Monday evening we had a very good meeting, better than they had for a long time and we were all made glad. The gifts of the gospel were present, and on the twenty-fifth I took leave of them for Birmingham, and stopped while there with Bro. and Sr. Taylor and they were glad to see me.

On the 27th I took my departure for Bath to visit Bro. George Hayward and friends and found them all well, but did not want the gospel. They treated me very kindly so I took the evening train for Bristol, and there I remained visiting friends until October 1st, when I took the train and came to Wakefield, and remained there until the morning of the 3d. Then I came on to Broadclist and found the brethren all well but very much cast down on account of the enemy raging. I had a meeting that night and did all I could to cheer them up, and all felt good.

On the 3d I took my leave of them and went to Plymouth and called on Elder M. T. James and found that he had been an invalid for more than two years, but he says that he knows he shall be healed. By his request I administrated to him and says he is better. I learned that there were eight members in Plymouth and Devonport, and that there was another Elder, namely, Elder Downs, but is very old and feeble. The Saints say they have had no preaching for six years, and some that have been baptized for six years have never heard any preaching and have never had the sacrament since they have been in the church. One old brother that was baptized over two years ago says that he was never confirmed. His wife stated the same; also another brother. Most of the Saints here belonged to the old church, and there are many more here.

I visited the Saints and hired a hall, and on Sunday the seventh we met together and partook of the sacrament and had a good meeting, and in the evening had preaching, but not many present. I had good liberty and know that they were hungering for the truths of the gospel. During the week I did a great deal of fire-side preaching and found them very receptive. On the 10th I had the pleasure of baptizing five precious souls into the kingdom of God. One of them was the one that the hands had not been laid on and he was not pleased so I rebaptized him; although the elder said he did confirm him. On the 17th we met and confirmed them, and had the sacrament. One of those that I had baptized, aged sixty-six years gave their names as baptism. One of them was the member of the English Church for twenty-three years and that she had learned more in this one meeting than she had for all that time, and they all felt that it was good to be a Saint in the latter days. Three others promised to be baptized, so on the 19th I returned to Broadclist and found things much quieter and did some more preaching. I felt that it was my duty to organize them into a branch, so on Monday the 22d of October we met for that purpose, and according to the wish of those present, I organized them into a branch to be known as the Broadclist branch. Edward Tucker was chosen as elder, Henry Board as priest, Henry Wilson, teacher, Stephen Ireland, deacon; and Rhoda Tucker to be secretary. I believe them to be good men of God who will try to do right and I humbly ask the prayers of the Saints of God on their behalf for they are young in the cause. I am glad to know that they are men of prayer, and humble. I came with my little girl to Tarquay and stopped there two nights trying to find some of my wife's friends, and one night at Totnes, then on to this place, where I shall stop and see what I can do for the Master, and if I can, gather back some of the old time Saints. We are having very rough weather now, but as soon as it is fine I shall baptize those that are ready.

The Saints here are in a scattered condition and there is not proper material to combine them into a branch. Those that have their names are sisters. Those brethren that are here are aged, and two of them are almost blind. Bro. Cauch has had about twenty thousand tracts printed and says more than 1000 a year. I am to the country. Brother and sister Downs desire to be kindly remembered to Bro. James Caffall.

Your brother in Christ,

WM. NEWTON.

Communications.

The following sharp hit at the methods of Sectarian religionsists to keep heresy out of the school houses is by Bro. M. T. Short, in the Aledo, Mercer county, Illinois, "Democrat", for November 9th, for which we thank Bro. Morris:

"THE INEVITABLE."

Your correspondent from Pomery thinks that school houses should be used for educational purposes only. He may have forgotten, or never knew that the immortal soul needs educating as well as the intellect.

Surely our morals should be instructed, while we seek to become proficient in the sciences. A brainy man without a purified heart, is a detriment to society. "For our part we think that a "home should be used only for the purpose of" domestic tranquility, instead of nocturnal revels of a Pomery opposition dance, "but we may have to submit to it inevitable."

It the people would take counsel of the "Elder" they would not go nutting, or perform servile work, on the great resurrection day.

The evangelical churchmen are clever and sly to the fostering hand that will swell their numbers, augment their wealth and promote their glorious power. A rival sect of the Pedobaptist school, formerly used the wee seminary of learning for church purposes, They even had a parson removed to enlarge the room, and got the day school to discontinue for a protracted meeting—so the folks say. When
they got able to build a chapel, by sacrific- 
eiffice and begging, then, as wont, they oppose me using the room, as they are 
 commodiously situated, and wish to neither 
borrow nor loan.
Land of Bibles this, and a free country in 
patches, and religious toleration here if you 
dwell; or, for orthodoxy to think for 
you and prescribe for all your spiritual 
needs. When this "branch of the vine" (!) used the rural rendezvous 
they feared not that tobacco juice or dirt 
would be inadvertently deposited. They 
conjectured not that the furniture would 
be defaced, the house maltreated, or the 
beginning, then, as wont, they 

"I would once and forever abandon a 
system of faith and worship that I could 
not maintain and defend anywhere and 
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a menagerie of wild beasts—a very specific difference and very improbable. One of the later Persian kings, however, after it was destroyed and deserted, repaired its walls, covered its ground and stocked it with all manner of wild beasts, and to this day the apes of the Spice islands, and the lions of the African desert meet in its palaces and howl their testimony to the truth of God's word. Sir R. R. Porter saw two majestic lions in the Spice islands, and the later Persian kings, however, after it was destroyed and deserted, repaired its walls, covered its ground and stocked it with all manner of wild beasts, and to this day the apes of the Spice islands, and the lions of the African desert meet in its palaces and howl their testimony to the truth of God's word. Sir R. R. 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ble, in the book of Esdras, they concluded to go to a far country, a year and a half's journey, said to be in the "North," and since that time they have been lost to the balance of the inhabitants of the earth, to whom their locality has been a theme of speculation ever since. These ten (or nine and a half) tribes, may be the ones that Moses had his prophetic eye upon, as those who would be driven to the outmost part of heaven, (or earth), the balance were to be scattered among all nations. But the Lord not only revealed to Moses the time of his visitation, and to Ezekiel the secret that he would gather Israel (the ten tribes) and Judah back to the land that He gave to their fathers. Isaiah says in the eleventh chapter: "And he [the Lord] shall set up an ensign for the nations, and shall assemble the outcasts of Israel, [the Lord said that he would cast the ten tribes out of his sight] and gather together the dispersed of Judah from the four corners of the earth."

To Ezekiel the Lord said: "Behold I will take the children of Israel from among the heathen whither they be gone, and will bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God."

Most of the prophets of the Bible as well as those of the Book of Mormon have spoken of the return of Israel from their long dispersion, to possess the land of their forefathers. Isaiah says in the twenty-eighth chapter of Deuteronomy shall stand upon the Gentile nations which have hated and persecuted Israel.

If, then, all these curses are to be placed upon the nations who persecuted Israel, there will not be many exempt, and therefore, their lands will not yield their increase. The people of God have the Atonement deal of the field they will bring out; their grain will be blasted and suffer from mildew and frosts; the insect will also assist to destroy it; they will be afflicted with peculiar diseases, &c., &c.; and this state of things will continue until the time of the coming of the Son of God to reign on the earth. The gathering of the Jews back to Jerusalem will be when the times of the Gentiles are fulfilled; and when those times are fulfilled the various signs that betoken the second advent of Christ will take place. Read Luke 21st chapter.

The land of Israel on the eastern continent is nominally in possession of the Ottoman Empire, but virtually in possession of the British Government. With the power of the Gentile nations on the earth, the balance of the inhabitants of the earth, to whom their locality has been a theme of speculation ever since it is certain that Turkey will never be able to cancel the Jew's gathering in the balance were to be scattered among all nations. But the Lord not only revealed to Moses the time of his visitation, and to Ezekiel the secret that he would gather Israel (the ten tribes) and Judah back to the land that He gave to their fathers. Isaiah says in the eleventh chapter: "And he [the Lord] shall set up an ensign for the nations, and shall assemble the outcasts of Israel, [the Lord said that he would cast the ten tribes out of his sight] and gather together the dispersed of Judah from the four corners of the earth."

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Most of the prophets of the Bible as well as those of the Book of Mormon have spoken of the return of Israel from their long dispersion, to possess the land of their forefathers. Isaiah says in the twenty-eighth chapter of Deuteronomy shall stand upon the Gentile nations which have hated and persecuted Israel.

If, then, all these curses are to be placed upon the nations who persecuted Israel, there will not be many exempt, and therefore, their lands will not yield their increase. The people of God have the Atonement deal of the field they will bring out; their grain will be blasted and suffer from mildew and frosts; the insect will also assist to destroy it; they will be afflicted with peculiar diseases, &c., &c.; and this state of things will continue until the time of the coming of the Son of God to reign on the earth. The gathering of the Jews back to Jerusalem will be when the times of the Gentiles are fulfilled; and when those times are fulfilled the various signs that betoken the second advent of Christ will take place. Read Luke 21st chapter.

The land of Israel on the eastern continent is nominally in possession of the Ottoman Empire, but virtually in possession of the British Government. With the power of the Gentile nations on the earth, the balance of the inhabitants of the earth, to whom their locality has been a theme of speculation ever since it is certain that Turkey will never be able to cancel the Jew's gathering in

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Christ was a descendant of David, and in this light he was David's son. David's throne was upon earth, and if Christ reigns on it he will have to reign on the earth. And Israel and Judah being gathered back to Jerusalem or the land God gave to their fathers, they being no more two nations but classed under the head of Jacob, or Israel, Christ as a son of David, will reign over them, for "the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously."

Isaiah 24. Yes, before his ancients, and gloriously too, for his rest is to be glorious. Adam, the most ancient of days, or the oldest man in time, will come to prepare the way for his Lord's reign, as shown in prophetic vision unto Daniel, recorded in chapter seven of his book: "And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed; and his kingdom shall not be destroyed, nor break off, nor diminished; and the kingdom shall be delivered to the people, the sanctuary of the Highest; and the Lord shall give him the name of his name only."—Zech 14.

"He shall be great and shall be called the Son of the Highest; and the Lord shall give him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Zech 6:13.

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made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5:9. It appears also in the twentieth chapter of the same book that when Jesus comes and brings all His saints with Him to reign on the earth, that the time of the reign of Christ shall continue for a thousand years, and that all the righteous dead will come forth from their graves; and this coming forth is termed the first resurrection: "Blessed and holy is he that hath part in the first resurrection; and he shall reign with him a thousand years." At this time the earthly thrones will be cast down as revealed to Daniel; (see seventh chapter); and the kingdoms of this world will become the kingdoms of our Lord, and of His Christ.—Rev. 11:15. There will be but one king that reigns supreme over all the earth as revealed to Zechariah, and yet John says in Revelation 20:4: "And I saw thrones, and they sat upon them, and judgment was given unto them," etc. These statements may seem to conflict, but they do not. And the discipline of Scripture shows that the thrones of wickedness will be cast down, and there may be—according to the Savior—thrones for his servants the twelve as well as others, yet His authority will be supreme over all the earth. It is to be a time of righteousness all through his reign, for only the blessed and holy are to come forth. The Savior declared in his sermon on the mount, "Blessed are the meek for they shall inherit the earth." To the Psalmist (as recorded in the 37th psalm) the Lord revealed that the meek whom he also calls the righteous, shall inherit the earth, and that it should be when the wicked are entirely cut off from the earth. Yes, he says, "thou shalt diligently consider his place, and it shall not be." No less than five times in the Psalm does he say that when the righteous inherit the land the wicked shall be cut off, and in the thirty-fourth verse, he says, "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." This cutting off from the earth, or destruction of the wicked is a part of that great harvest, as Jesus says, at the "harvest, or the end of the world," or "when the Son of Man cometh." We learn that the reign of Christ will be one of righteousness, for it was revealed to John in the vision of the Apocalypse: "He shall not judge after the sight of his eyes, neither hear the voice of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Read the balance of the chapter (Isaiah 11) and you will find, reader, a scenery painted in the grandest style imaginable of the reign of Christ that is truly grand; descriptive of the peaceful, righteous state of things at that time; the ravenous beast and the poisonous reptiles, all harmless, "nothing shall hurt or destroy in all God's holy mountain, for the earth shall be full of the knowledge of God as the waters cover the sea." It was revealed unto Peter as follows: "And he [God] shall send Jesus Christ, whom he hath raised from the dead, who is the chief of the new covenant by which the promise was preached unto you, whom the heavens must receive until the times of the restitution [restoration] of all things which God hath spoken by the mouth of all his holy prophets since the world began." It appears by this that this time of the restoration of all things will be when Christ comes to reign on the earth; and all the prophets since the world began have had their eyes upon this time and wrote and spoke concerning it. Enoch was permitted to see the time when the earth should rest from wickedness, and righteousness should be extant upon it, for the sins of its inhabitants will be removed. If there were no revelations from the Lord through his word by his servants the prophets, concerning these things, it is reasonable to suppose that if for wickedness all earths had perished; for the earth, that for the righteousness of its inhabitants they would be removed and the earth restored to its former blessedness. Isaiah in his thirty-fifth chapter, while contemplating the time when this state of things shall be, says, "The wilderness and the solitary places shall be glad for them [whose names are found in the book of the Lord]; see the last two verses of the foregoing chapter which should be joined to this] and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say unto them which are of a fearful heart: Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land, springs of water; etc.

No more barren deserts, stagnant swamps, or desolate places; for waters will break out in the wilderness, and streams in the desert, and on all the thirsty lands springs of water. The glory of Lebanon, even the luxurious growth of vegetation, in the tall cedars, the fir, the pine and the box, and also delicious fruits shall be found under their own vine and fig tree; none daring to molest or make afraid." The excellences of Carmel which consisted of the flocks and herds, in its wheat and grapes, its raisins, figs, etc; (See 1 Samuel 25:18) and Shaphir which consisted of flocks, and together with Carmel, was blessed with a rich and fertile soil, which produced the good things of the earth abundantly, will be restored at that time. But the earth will not only be restored to its Paradisial state without a curse upon it, producing in in its strength all the varied products of fruits and vegetables to gratify the taste, and flowers with the presence of those noxious weeds that have vexed and perplexed the tiller of the soil for six thousand years; but the glory of the Lord, the excellency of our God shall be seen. Yes, says the Lord in Numbers 14:21: "But the Lord made me to walk before his people, to keep his wav, and they shall see the excellency of our God." Selections.

**HOW TO BE STRONG.**

**Ben Hogan** the reformed pupilist, closed his evangelist works in Indianapolis, says The Journal, by delivering his lecture on "Physical Culture." Mr. Hogan is a model of physical development, and while much of his talk was based on personal experience, it showed that he had studied his subject carefully from a scientific standpoint. He began with the sweeping statement that there were more sick than well people in the world, all because they did not take proper care of their bodies. It was the practice of people who had money to go to another climate as soon as they discovered they were diseased. "During my recent visit to California," said he, "I found thousands of people from the east there seeking health. They were living at first in elegant hotels or hotels, and eating the richest of food. Many of them asked me what they should do to retain their health, and my answer always was, 'rough it.' In every city there are thousands of rich men and women who are ready to commit suicide because of ill health. What is in every utterance but, 'they say. Nothing, I should say; but I do say that while every man can not amass wealth everyone can secure good health, I know a man who owns a fine horse. He employs two men to take care of that horse, and yet he is exercised, sponged, and blanketed daily. Does the owner himself have a man to take care of him? No. He possibly bathes..."
THE SAINTS' HERALD.

Western Maine.

Conference convened with Saints in West Surry, Maine, November 3d. W. G. Pert presided. U. W. W. present. Officers in attendance: Elders W. G. Pert, U. W. Greene, (baptized 1), priests D. S. Seavey, by letter, and Levi Gray. Teachers George Carter, V. G. Cunnigham and Jasper Carter. Branch reports: By Green's Landing 1 baptized, Bray's Mountains 1 received by letter. Bishop's Agent's report: On hand last report balance on hand $65.99. Report of district fund: On hand last report $1.65, paid out 95 cents, balance 70 cents. The auditing committee reported: "Inasmuch as Bishop A. A. Blake was the only one present who had the fear that district agent W. G. Pert had paid A. H. Parsons $100 already, which is much in excess of his stipend, we your auditors, after an examination of his account of the same sum, fully agree with the audit of Bishop's Agent's report and do wholeheartedly show that Bro. Parsons has received but $40.34 to date. We reposit implicit confidence in our Bishop, and his manner of conducting the financial affairs of this church, and we do not approve of any man reporting hearsay stories in church meetings, nor do we favor officers' offices to discharge their duties. Committee on delinquent officials continued. Sunday at 8 a.m. for prayer. At 10 a.m. and 2 p.m. preaching by Elder C. W. B. Warren. Program adjourned to meet at Green's Landing on call of district president.

Michigan Southern and Northern Indiana.

Conference convened at the Saints' church, in Clear Lake, Indiana, October 13th. C. Scott presiding. D. B. Testers secretary. The report of June conference called for, read and approved, after which the visiting brethren were invited to take part. Reports of branches: Maumee, officiating district president J. H. Lake, 49 members present, Baptized: 10, removed: 4, numbers: 1 38. Coldwater 83, 1 baptized, 2 removed. No report from Fonds- dale, Knox or Hopkins. Bishop's agent's report read and a committee of three appointed to audit the account. Reports of branches: Allen town 86, 9 baptized, H. Rathburn baptized 4, C. Scott baptized 14. B. Corless baptized 5, W. Reynolds.报告. Priest C. W. H. Hain was chosen. District president C. W. H. Hain was chosen. W. Lockerby and D. B. Testers reported. The next conference was voted to be held at Galien on call of president. Brn. C. Scott, E. M. G. Corless, A. A. Blake, and J. B. Prettyman were chosen as delegates to General Conference. The authorities of the church in this district are sustained. Report of committee on Bishop's agent's report was read and adopted and committee discharged. Balance due agent 67 cents. On motion H. R. Haywood was chosen district president, W. Lockerby Bishop's agent and D. B. Testers secretary. Bro. B. V. Springer was requested to labor while detained in the district. A vote of thanks was tendered to the Clear Lake Saints for their hospitality. Preaching by Brn. H. Rathburn, C. Scott and B. V. Springer. Adjourned.

Kent and Elgin District.

The fall conference of the above named district convened in the Zion branch October 13th. W. G. Pert, district president, John H. Lake, and H. Bacon, clerk. The liberality of conference was extended to visiting brethren. Branch reports: Lindsey branch sustained. Zone 45, 2 baptized, 1 died, 1 marriage; Tilbury 27, 1 baptized, 2 removed; Chatham 64, 2 baptized, 1 received, 1 removed; Blenheim 46, 3 baptized. R. Coburn, Bishop's agent reported: Balance on hand last report $211.44, received since Aug. 59, expended $107.97, balance on hand Oct. 12th, 1888, $63.38. Examined, found correct and adopted. Elders reports: A. McKenzie, J. H. Lake, Arthur Leverton (baptized 9), J. A. McBrayne and R. C. Prentiss, Joseph McBrayne (baptized 6), Samuel H. Bacon (baptized 3). Teachers: S. W. Tomlinson and Wm. Live- ingston. A petition was presented from the Zion branch recommending Bro. Peter McBrayne to be ordained to the office of a priest, Bro. Thomas Lively to the office of a teacher and Bro. John Lively to the office of a priest, Bro. Thomas Lively to the office of a priest. A vote of thanks was tendered to the Clear Lake Saints for their hospitality. Preaching by Brn. H. Rathburn, C. Scott and B. V. Springer. Adjourned.
nation of Bro. George Green to the office of an elder or ability of the ministry and general work in Canada, there fore be entitled to one vote for the first six years. Resolved, that this district be represented by delegates from branches in district conference. Resolved, that delegates from branches to the district con ference be entitled to one vote for the first six members, and an additional vote for each ten members, if any, of the district, delegates being limited to five. Resolved, that this ruling shall not take effect till after the next conference. A motion to adjourn was made and seconded. Your committee to whom the ordination of certain brethren was referred recommend that the ordination of the four brethren recommended by the report of your committee be granted, the wisdom of the officers of the district and the necessity for their ordinations require it. We further recommend that Bro. George Green be appointed to the office of an elder at this conference. Resolved that the above report be received and the confer ence be adjourned to meet in Blenheim, the second Saturday in June.

WESTERN TEXAS DISTRICT.

Dear Saints of the Western Texas District:—

You have doubtless learned by the Herald that the resolution for the ordination of the labor­ ers sent out by the last General Conference has been referred to the General Conference of the Saints in Canada. Let us all with the utmost earnestness pray for the success of the ordination. The city of San Antonio, the seat of the Southern District, has lately been crowded for a time; at this one we have abundant time if we are all only punctual at the convening of this conference. Your brethren in the DeKalb Branch for their kindness in entertaining the saints while at conference. Adjour ned as per resolution.

MISCELLANEOUS.

CONFERENCE NOTICE.

Little Sioux quarterly conference will convene at Woodbine, at two o'clock p.m. Friday December 7th, 1888. It is hoped that all officials who possibly can will be present at the opening, so that reports can be made promptly and in order. Also that all reports in writing will be forwarded to the Bishop's Agent, P. Faul at Little Sioux, prior to the opening. The Bishop's Agent will hold a session every two weeks, and requires reports in writing to be forwarded to him. The Bishop's Agent will hold a session every two weeks, and requires reports in writing to be forwarded to him.

THIRD QUORUM.

Before issuing our Circular Letter containing names and addresses of the members of this Quorum, we give another chance for the dis­ soluble ones to send in their addresses. We have the addresses of but little over half the quorum,—we would like the address of each one. Please, brethren, give this your earliest attention, those of you who have not sent your addresses already. We will wait but a short time longer before issu­ ing the letter, which will be sent to each mem­ ber of the quorum whose address is known to us. President, J. T. Kinneman, Stewartsville, Missouri, secretary, J. M. Terry, 623, Messas­ nee Street, St. Joseph, Missouri.

DIED.

MERIAM.—At his residence in St. Joseph, Mis­ souri, (having recently moved there from Stew­ artsville), Elder J. H. Meriam, aged 50 years 2 months 1 day. After a term of illness of three weeks, his brother passed peacefully away. He was twice on a mission to Canada, where he was instrumental in bringing quite a number in- to the church. What he did, he did with all his strength. He took upon him temporal cares and responsibilities, and worked too weightily to be borne by the physical man. Typhoid fever fastened upon him, and at the decline point—twenty-one days,—he yielded, and sleeps in Christ. At the time of his death he was pastor of the Stewartsville Branch, and had of his favorite scriptures, 2 Tim. 4: 7, 8, was used by Elder J. M. Terry as a text. The services were held by Elder D. J. Powell, of Woodbine, attended by many of the best citizens and Saints, attesting their love for him and sympathy for the bereaved. We who have known him and loved him, cannot but feel a sense to sleep till Chris t, the resurrection and the life, shall appear in his glory. He leaves a wife in sorrow, her father, and many friends to mourn his departure.

EVANS.—At Glencoe, Ontario, November 6th, 1888, William Evans, aged 66 years, formerly of this city, died of a heart disorder. His son-in-law, Mr. William Pugsley, 76 York street, London, on Thursday afternoon at 2:30; services at two o'clock. Friends and acquaintances please accept this intimation. Bro. William Evans was for many years a resident of this city. Born in England, he came to Canada while yet a boy, and served an apprenticeship at the Lachine Mills, Argenteuil, Quebec. Then he went to St. Catharines, and in 1866 came to London, taking up residence in St. Joseph, where he has con­ stantly Mr. Evans moved into the city, con ducting business on Litchfield street. He was also engaged in several of the flouring mills in the city, and during his life, he was a constant visitor. At his passing, his family was at his home in St. Joseph. Elder R. C. Evans, of this city, was present and present, and many friends to mourn his departure.
than to have a mortgage on the farm for fine stepping horses.

In former times it was more comfortable to have patches on the knees and elbows than to have a chattel mortgage on the cow that supports the family. In earlier times a mortgage was a disgrace, as it was understood thereby that one’s creditors had no faith in the debtor’s honesty, and therefore trusted the goods in preference to the man’s integrity. It is now fashionable to fail. But few make gaudy show of fine horses and splendid equinities except those who have mortgages on their property.

When will the country come back to the plain economy of life, and the honest way of living, and relegate mortgages back as a disgraceful badge? —Selected.

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THE INDEPENDENT PATRIOT
This is the LAMONI GAZETTE enlarged to a seven column quarto. This enlargement has enabled us to improve the paper in many respects, and we are now pleased to have the privilege of offering to the Saints and Friends a general newspaper of good and reliable character—one which needs and is worthy of their blessings, administrations, ordinations, miles traveled.

As we have before notified, it will be our endeavors to improve the paper in many respects, and we are now making them. We will be very thankful to our friends for names of persons baptized, confirmations, ordinations, miles traveled, and friends as a general newspaper of the independent character, one which needs and is worthy of their blessings.

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It was at one time an argument that the Written Word were the present and everlasting authority in reference to the things of eternal importance. This privilege was presented to those who chose to listen to the teachers of the new faith, and believe and worship according to their course in the gospel, for the reason that such work was done at the outset of a new faith, or the revival of an old one, having its warrant in the Word of God, written, as well as spoken in their day. This Word of God was renewed in its authority, the Bible and New Covenant, the Book of Mormon, being endorsed authoritatively as the Scriptures, the written law; while the revelations to the church agreeing with the Written Word were the present and accompanying authority for preaching the restored gospel.

One of the methods adopted by the Son of God, the great Teacher and grand Exemplar to all his followers, prophets and prophetesses' sons included, to thwart the evil designs of the adversary of souls and preserve his own integrity before the Father, was to answer when tempted, "It is written," and this answer he gave in regard to the enticement to worship another than the Father or the Son, or the wife of thy bosom, or thy friend, which is as third successively to believe secretly, saying, Let us go and serve other gods, which thou hast not known, thou, or thy fathers; namely, of the gods of the people which are round about you, nigh unto thee or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thou thine eye pity him, neither shalt thou spare, neither shalt thou conceal him."

This is from the thirteenth of Deuteronomy, and was written to Israel. We have not quoted the terrible things which were to be visited upon those who thus enticed the people of Israel away from the commands of God. We quote so much as we have, to emphasize the peculiar conditions of the direction to keep the commandments, the law given to Israel. They were statutes not to be annulled, though even a prophet whose prophecies had been fulfilled, or a dreamer whose dreams and sayings had come true and made him famous, were to offer them a "thus saith the Lord" which would lead them from the commandments. In no case would they be justified in hearkening to such a dreamer, such a prophet in his enticings—they should answer, "It is written." A striking illustration of how this instruction in Deuteronomy should be understood is written in 1 Kings 13.

This is the relation of an incident in which a "man of God" had been sent by the Word of God to him to perform a certain work. When that work was performed he was entreated by a king to turn aside and eat with him, and accept reward, which invitation the "man of God" refused, because he had been commanded to "Eat no bread, nor drink water, nor turn again by the same way thou camest." Some persons insisted the enticements of a king, an old prophet who dwelt in Bethel was told of
the incident, and went after the “man of God” and invited him to return to his house and take refreshments with him. This the “man of God” refused to do alleging as he did to the king that he was forbidden by the “Word of the Lord” to turn back, or to eat bread, or drink water. But the king would not believe the “man of God” that he was a prophet also, and that “an angel spake unto him by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water.” Then the “man of God” turned away to go to Government House; but the old prophet told the king that, “Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth; wherefore, fear and tremble, O ye people, for the Lord will go forth out of his places. . . . He that hath been manifested shall be fulfilled. . . . Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall be fulfilled.”—Doc. and Cov., sec. 1, pars. 2, 7.

As the elders at the starting of their great work needed assurance, the Lord gave it to them, as above quoted, bidding them to go forward boldly, relying on the stability and permanency of his word.

Subsequently to this the Lord told the elders of the Church to go to the Ohio, and there would give them his commandment that they should go to the Ohio; and there I will give unto you my law.”—Doc. and Cov., sec. 12, par. 7.

This command to go to the Ohio was given in January, 1831; and in the following February the law referred was given:

“And now I speak unto the church: Thou shalt not kill; and he that killeth shall not have forgiveness in this world, nor in the world to come. And again I say, Thou shalt not kill; but he that killeth shall be judged, even a well accredited prophet. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes his name in vain. Thou shalt not commit adultery. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are written in my Scriptures. If thou lovest me, thou shalt serve me and keep all my commandments.”—Doc. and Cov., sec. 13, pars. 6, 7.

“Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them forth.”—Doc. and Cov., sec. 18, par. 5.

In August 1831 a commandment was given unto them whose feet were permitted to stand upon the land of Zion, almost identical with that given in the Ohio:

“Thou shalt love the Lord thy God with all thy heart, with all thy mind, and strength, and in the name of Jesus Christ thou shalt serve him. . . . Thou shalt not steal; neither commit adultery, nor do him any harm, nor lie unto it.”—Doc. and Cov., sec. 19, par. 2.

After awhile circumstances raised the question of the marriage relation. It was contemplated to send elders with a message to the Shakers, who held peculiar views on the subject of marriage. In this emergency the question was laid before the Lord from whom they had received the law to govern the church. The inquiry was met by a reply. The Lord said to Joseph, Hyrum, Parley P. Pratt: “I give unto you my commandment, that ye shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. . . . I have sent unto you mine everlasting covenant, even that which was from the first. . . . I have promised I have fulfilled, and the nations of the earth shall bow to it. . . . And again, I say unto you, that whose forbidden to marry, is not ordained of God, for marriage is ordained of God unto man, wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.”—Doc. and Cov., sec. 65, pars. 1, 5.

In the matter of the law of marriage, the object of the giving of this law, as stated by the Lord himself, is as follows:

“And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot, and blameless; wherefore, for this cause I gave unto thee the commandment, that ye should go to the Ohio; and there I will give unto you my law.”—Doc. and Cov., sec. 12, par. 7.

For founded on these rules of law to govern the church given thus, the elders formulated their beliefs in these words: “We declare that we believe that one man should have one wife; and one woman, but one husband, except in case of death when either is at liberty to marry again.”—Doc. and Cov., sec. 109, par. 4.

By making application of Paul’s statement to the Galatians: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,” and by holding fast to the instruction contained in it to the principle found in Deuteronomy thirteenth, and 1 Kings thirteenth, we have so strong an array of the “written word,” upon the virtue and lasting character of the rule of God’s law to his people, that the conclusion is forced upon us that in all cases in which a clear and positive statement in relation to any one thing, or on any subject, principle, or question is found in the written word, Bible, Book of Mormon, or the revelations in the Doctrine and Covenants, as accepted by the church, neither the members of the church nor believers in the word, are at liberty to accept any teaching, dogma, precept, or commandment, whether from layman, elder, or apostle in the church, which in its nature contradicts, denies, supervenes, or destroys such plain statement and direction. Nay, further than this, the church is made still more secure from imposition in regard to that which may lead them away from the law of the Lord, in that not even a well accredited “prophet,” nor an apostle, nor an angel from heaven, can be heeded, when offering precepts or commands, reversing or denying the written word, though such angel or prophet should speak in the name of the Lord.
The sons of Joseph Smith found these principles existing in the works of their father. All that he left on record accessible to them was of this nature. As they were to act as men upon their own volition, to be judged finally for the deeds done in the body, giving an account for themselves, it was not for their own sins and not for those of their father, they preferred, indeed they felt it in duty bound to accept the longer line of precept and command running through the whole word of the Lord, as found in the Bible, Book of Mormon, even the new covenant, the Doctrine and Covenants, and build upon that line, no matter what might be said or done by anybody, their father not excepted, which was contrary thereto.

In doing this, have they been guilty of moral crime against God and his word? or are they in harmony with the apostle when he wrote: "Let God be true though every man be found a liar;" and within the rule of the Savior where he says: "If ye continue in my word then are ye my disciples indeed."—John 8.

In doing this, have they been guilty of inexcusable abuse from our fellows when we know how utterly groundless their prejudice and hate are; but ignorance, real and therefore bearable, or wilful and therefore inexcusable, lies at the root of the fierce and unreasonable attacks upon the truth and its servants. And would indeed they therefore, until the Lord's full day of knowledge shall dispel the darkness of the right of ignorance and evil.

The western country is full of those who have gone through Utah, either going there in faith and going from there in disgust, or as citizens of the United States enroute for the El Dorado in search of adventure or fortune. In either case, each "knows all about it," and can tell all that he knows, and a vast deal that no one does or can know. For Bro. Bond, asking for the longer line, Bro. Holt, Haws, Daley, Smith and the rest have to meet and bear it all, true and false alike; surely they must be men of God, servants of the Lord and truth, or they could never successfully wage warfare against such a host of opposition. Pray for and sustain them, dear Saints, children of hope.

Mr. W. C. White of Cordell, Alabama, writes that he has been receiving the Herald for some time past and appreciates the teachings of the Church. He states that he would like to have some of the elders visit him and preach in that vicinity, in which event he thinks he could secure the Baptist Church, or if not would open his own house. His letter concludes as follows:

"If any of your people want to come to a milder climate this would suit them as we have had no frost here on the mountains to amount to anything. Plenty of land at two dollars per acre unimproved; 40 acres per quarter. I live three and one half miles east of Cornel! P. O., DeKalb County, Alabama."

GARFIELD'S TESTIMONY OF JOSEPH SMITH

We reproduce the following testimony of General Garfield in answer to inquiry regarding the matter.

In the San Francisco Weekly Chronicle, November 25, 1882, in an article entitled "Stalwarts Rebuked," signed "Gath," he in treating of the late President Garfield relates that the latter said to him: "There is an invariable character which makes everything of a supernatural or mystical sort very fascinating to me." Gath further says: "He then told me a number of tales, all original and peculiar. For instance, he related that in his district, at a place called Kirland, Joseph Smith, the Mormon, had gathered his first congregation, and there was a person brought to Smith on the back of a horse, with something that made the man froth, or bark. Smith, whom General Garfield described to be a fine man physically, with abundant magnetism, put the subject under his control, and finally raising his hands, shouted with a powerful voice, 'I command that you come out of him!' And the General said that it was in testimony that the man behaved like one in his right mind after that."

The testimony of Mr. Garfield is suprising only in the fact that it came from him. That Joseph Smith did, by the power of God, cast out devils, is a matter well authenticated and thoroughly believed in by the Saints, though stoutly denied by his enemies, and imputed by Mr. Garfield to magnetism. Magnetism is one thing, and the Holy Spirit is another and very different. Joseph Smith brought by the latter, which is the highest and greatest of all powers.

EDITORIAL ITEMS.

The Evening Bulletin, Providence, Rhode Island, for November 12th, contains a digest of a sermon by Bro. M. H. Bond, answering to the charge of being both Catholic and Protestant, which delivered the evening of November 11th. Bro. Bond answers the question well, and his conclusion is that the Saints are neither Catholic, Roman, nor Protestant, (denominational). The digest is a good one, and gives plain showing to Bro. Bond's argument. Bro. Cyriel E. Brown was in charge of the services, which were held in Unity Temple, No. 275 High street, Providence.

Bro. E. B. Monroe, of Hill City, Kansas, wants any of the Saints in Camden county, Missouri, to write him giving their post office address, for he intends to make his home there. He had been baptized by Bro. G. W. Shute in October. Previous to becoming a member of the church he had for about forty years been a believer in Christ, but not a member of any church. He now rejoices in the faith and feels thankful to the Lord for sending Mr. Shute and Barrett to minister the word unto him. Some time ago Mr. R. Williams of Faribault, Minnesota, sent a copy of a lecture delivered by Bro. J. S. Roth at that place. As the matter was not new to the Herald readers it was not published. We mislaid Mr. Williams' manuscript but now thank him for his kind words.

Men of the Reorganized Church must be of repute in some localities; for one of the brethren sent us tickets of each of the leading parties from one of the neighboring counties in Nebraska, on both of which the name of Bro. Daniel Jones appears as a candidate; on one for Treasurer of Ridgely Township, and Road Supervisor of one of the districts; and on the other, for Justice of the peace. We hope he was elected; for no such unanimity of choice would exist unless the man was a worthy citizen of his township and county.

THE EXODUS

The Exodus. We present below, from the Boston Herald, another notable confirmation of the Bible account of Israel's sojourn in, and exodus from Egypt. The tombs and temples and pyramids of the eastern continents; and the antiquities, traditions, and geological discoveries in the western, are disclos-
ing their long hidden secrets and testifying for God and the Bible, for Christ and his gospel, and for the divinity of the marvellous work of the Prophet Joseph the Seer. The Saints should keep well posted in all these matters for their own joy and confirmation, and to succor and save those wandering in the darkness of infidelity, skepticism, or apostasy.

"The cuneiform tablets recently taken from the tomb of the Egyptian priest in the British Museum, have been arranged and deciphered by Mr. Budge, the English Egyptologist, and are found to throw unexpected light on the social condition of Egypt before the exodus, and to explain the influx of the Semites from Mesopotamia. It was these people who had the same acuteness and masterful energy that the Jews, during the first four centuries before the exodus, and to explain the influx of the Egyptians, and almost gained the supremacy of Egypt. The Egyptian tombs, and now in the British Museum, the English Egyptologist, and those who have died it is said: "they shall rise from the dead and shall not die after."—Doc. Cov. 63:13.

And it is further written: And in that day [after Christ comes and the sleepng Saints are resurrected and the living Saints changed; Ed.:] an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious."—Doc. Cov. 98:5.

From these and similar texts we gather, that the change of the living Saints at the second coming of Christ, and the change of those who die after the judgment day, will be the same as the change of the dead who are in the tombs of Egypt. The change of the living Saints will be a change equal to the resurrected Saints, and made by the same great change. This we think may be fitly illustrated by the following from the Book of Mormon in respect of the three disciples who were to tarry. Mormon says: "I have inquired of the Lord, and he hath made it manifest unto me that there must needs be a change wrought upon your bodies, or else it must needs be that they must taste of death; therefore that they might not taste of death, there was a change wrought upon your bodies, that they might not suffer pain nor sorrow, save it were for the sins of the world. Now this change was not equal to that which should take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them, and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them; and in this state they were to remain until the judgment day of Christ; and at that day they shall be changed, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens."—Book of Nephi 13:6.

Joseph Smith, the "choice Seer," who was "great like unto Moses," a church founder, a church organizer, a teacher and expounder of the first rank and authority, taught thus: "Translating bodies is a change equivalent to death. Translated bodies are destined for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body."—Times and Seasons, vol. 2 p. 577.

And will those "changed" at Christ's coming be made equal with resurrected Saints?—Doc. Cov. 63:13."

"THOU SHALT NOT BEAR FALSE WITNESS." Continued.

"Wherefore, settle this in your hearts, that ye will do the things which I shall teach, and command you."—Christ, Luke 14:12, 18.

Could any of us to-day be assembled in a congregation, one among a vast crowd of worshipers in the assembly of His people, and the veil be withdrawn—the thin veil of partition which conceals the presence of him who has promised to meet with his Saints, and standing before us we should see Him who gave utterance to these words: "Thou shalt not bear false witness?"

"Settle this in your hearts," be very certain that it is true and can not be set aside, and if neglected by you, loss must follow; do you think we would, or would not listen to what should follow? Would we or would we not desire to know what it was that we were to do? Should we not then for an hour—just one brief hour out of the few or many allotted us here upon earth—put aside all the false alluring lights of time, and see this in the light of the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver."—Doc. Cov. 45:10.

Of that time Isaiah speaks in chapters 65:20-25; and 66:8-9. Read it.

"...And the dead body shall be gathered of all the nations, and put into the grave; but they shall not be blotted out here upon earth—put aside all the false alluring lights of time, and see this in the light of the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver."—Doc. Cov. 45:10.

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Of that time Isaiah speaks in chapters 65:20-25; and 66:8-9. Read it.
Amos 5:

I say unto thee, except a man be born again of water and of the Spirit he can not enter into the kingdom of God, said also, "Let all your garments be plain."

We can none of us, no not one, tell why it is that baptism in water by immersion, as well as baptism of the Holy Spirit, is necessary to salvation. We know that if it is God's plain gospel forth that which except we be thus baptized we never can enter the kingdom of God. Apart from the fact that it is the order of heaven, no reason can be assigned. Not thus however with this latter commandment—this which by many is hardly esteemed as a commandment. For this the human mind (to say nothing of deity) can assign many valid reasons.

As children of the kingdom of God it is most natural to suppose that we become amenable to the laws of that kingdom. We love it as we love no other government, and its laws are to us the perfection of every thing which bears the name of law. It is written over the very entrance there: "If any man will come after me, let him deny himself." Rich clothing fashionably made does not make me vain," says one; "indeed I think I feel better in it, just as humble, I am sure, as I would with a calico dress on." Doubtless; but what has this to do with the command, "Let all your garments be plain." It is a command to change the superfluous, costly garments around us and take comfort to our souls, while in open violation of his command? Could we take comfort in displaying to all—yes in the very courts of the Lord's house, even while kneeling and partaking of the emblems of his broken body and shed blood—the evidence that we were found false witnesses for Christ, because in that very act we covet anew and witness against Saints and angels that we will keep his commandments? Strange that we can not see that the arguments with which we fill our mouths are swift witnesses against us. Feel better in rich and fashionable clothing? If the fear of God was held, our eyes would feel better? Could we wrap those angels that we will keep our garments and the garments of our children, the means and the time which God loans to us for a better use.

PRAYER LEAGUE.

MEMORY TEXTS FOR JANUARY.

2nd Thursday.—Jer. 50: 5. Matt. 7: 13, 15.
4th Thursday.—Ps. 85: 8, 9. Amos 5: 12.

Reading as follows: "Then will the Lord remember the prayers of the righteous which have been put up unto him for them."

The Inspired Translation is used in these texts.

ELEANOR.

SPECIAL REQUEST FOR PRAYER.

Sr. Jane Walker, Lamoni, Iowa requests the prayers of the sisters of the League in her behalf that she may be restored to her health. Also William H. Cook that he may be restored to his right mind.

HOME COLUMN MISSIONARY FUND.

Sr. Carrie Sund, Portland Oreg. 95
Sr. Webb, Portland, Oregon. 75
Sr. Lottie W. Wilcox, Plainville, Mass. 50
Sr. Angie Wilcox, Plainville, Mass. 50
Sr. Christina Morgan, Angus, Iowa. 50
Sr. E. O. Ames, San Bernardino, Cal. 75
Sr. J. E. Knight, Emerson, Iowa. 50
Sr. S. B. Robinson, Pacheco, Cal. 50
Sr. S. R. Becker, Lamoni, Iowa. 60
Sr.s. Susan, Ida, and Neva Cook, Victoria, Illinois. 100

SUND, Portland Oreg. 75

So: Sold all moneys in U. Disc, Lamoni, Iowa. Lamoni, Iowa, Nov. 30th.

WARREN, Ohio, October 29th.

Dear Sisters.—Since the Herald has come under my observation I have wished to write something for its pages; more especially since requested to do so by Elder Brown, who has been preaching in our vicinity for some time past. The short time he was with us he won the respect and love of all who knew him. There has been quite a number of elders here, all able, efficient ministers of the gospel of Christ. I had not heard many sermons before I became interested, which interest grew and deepened until I was convinced this is the true church of Christ or he has none on earth." I was then very anxious to join, and with four others gave my name for baptism on the 30th of September, on which day the doors of the church building were closed against us. The demand for baptism was then appointed for the following Sunday. The four were baptized, but my father being terribly opposed, I was obliged to submit to his authority, as I am under age. It seems very hard to be opposed in such a matter, but I must wait in hope.

There are none of the elders here at present, and it is very lonely without their preaching. The Saints here, though few in number, are looking forward with anxiety for the time when they can have a church of their own, and hold meetings unmolested, and when closed doors will be a thing of the past. We are expecting Elder Scott here in a week or sooner; he is a very interesting and eloquent speaker.

I have enjoyed the article written by him in the October 27th issue.
of the Herald. I think the Prayer League is a grand movement, and capable of doing great good. I ask the prayers of the sisters, that papa may be caused to relent; and not only consent to my baptism, but yield obedience himself.

"Your sister in the new and everlasting covenant," Alice Pinkerton.

Chatteaugay, N. Y., Oct. 28th.

Sister Frances:-Although I do not belong to the church of Latter Day Saints I take an intense interest in your welfare, and enjoy seeing the work of Zion doing so well; and I believe it to be the true church of God, and hope yet to be counted among your number, and to be able to meet you all around the white throne. I receive the Saints' Herald every Saturday, so have it to read on Sunday, and enjoy so much reading letters from the ones I have met. Am well acquainted with Elder Brand; would be pleased to hear more about him in the Herald. Where is his field of labor now?

Where I am living the Latter Day Saints have never been heard of, and the only way they speak of Joseph Smith is as a polygamist. During my four years trip in Nebraska I learned far differently. Do you know of any Saints in the eastern part of New York? Chatteaugay has a population of about three thousand inhabitants. There are two churches here, the Methodist and Presbyterian. Of course they think theirs is the true church, and you could not convince them of anything different. I think the Prayer League is a splendid thing, and hope it will be the means of much good.

Sara Roberts Patterson.

Dear Sisters:-As I was reading Sr. Vina's dream this morning, I could not help the thought, How can Saints help but see and comprehend how they should live and adorn themselves to be acceptable in the sight of God. While some think everything that is beautiful is put here for us, it was also put here for a purpose. When we come to a knowledge of the gospel we are not fit for it, we must believe and be saved. We say to our God that we desire to serve him acceptably, that we may with humility give up everything of a worldly nature, and serve Him in spirit and in truth; for where the love of the world is, the love of the Father is not, therefore I believe that if we enter into a covenant with God we will by the Spirit be able to see beauty in a different light from those of the world. We as Saints of the Most High should not admire anything that will conflict with our books, for by them we shall be judged. We are taught by them to be clean; also to be plain in our dress. I believe one command as necessary as another. If I were told to make a sister a plarn dress, and should go and put yards of foolish and useless drapery upon it, I would be as angry as she would be, and would not be pleased with her dress; So it will be with our Savior. If he tells us to do anything, and we do contrary to His bidding, we certainly displease Him. And do not flatter yourselves, dear sisters; you will have to give an account of these things if they are small, for there is nothing small any Saints in the three books too small for our Savior to notice. This dream of Sr. Vina's shows us our dwellings should be plain and clean, and not decorated with the brilliant and useless articles we see in the dwellings of the world. The sooner we all as Saints come to a knowledge of this fact, the sooner the time when our houses of worship will not stand half furnished, and when the treasury of the poor will not be empty, and when we will all enjoy that peaceful, happy feeling of serving God acceptably—and the world be the better for our having lived in it. I often think of what I heard a good brother say, "The good we do here will live for ever, but what we consume needlessly will die with our bodies."

I hope to be of use in the work, for I love it with all my heart, although my trials have been very hard, and with the responsibility of three little ones to care for and teach the ways of life I sometimes feel my faith grow weak. At such times I go to God for strength, and He has never failed to hear me, and I still feel to trust Him, for his promises are sure.

Your sister in faith,

Celestia.

Dow City, Iowa, Oct. 28th.

Dear Sister Eleanor:-We met September 13th at three o'clock, at Sr. L. Rudd's and organized a Prayer League. Sr. S. Rudd was elected president, and Sr. J. Baker secretary. Opened meeting with singing hymn, "My faith looks up to Thee." Prayer by Sr. Baker. The president read the texts and spoke quite encourageingly; and the sisters all took quite an active part, seeming much interested in bearing the gospel. To those who like me have come out of Babylon, or creeds clinging, until after hard struggles they come off victorious. I for one am just fighting my battle, and sometimes I almost, quite, give it up. Bro. Neely was here in July, but I, for one, did not enjoy his visit, for we had been told that if another Mormon came to Peoria he should suffer, and I was so afraid he would be hurt that my life was a misery to me all the time. Then the news came he was going to New York, and I felt a great relief. Now I am so far from any Latter Day Saints church or branch that I am fearful I would fall back, but for the kind and loving finger that points me onward. I wish Bro. Peter Seton would go to Woodville, McCrackin county, Kentucky, and call on my brother, Tommy Sherrill, and preach the gospel to him. He knows nothing of our doctrine, but is hurt with me for joining the Mormons. He told me in his last letter, for God's sake and his sake to come out of such wickedness, and not lead my poor little ones astray. I want all the sisters to help me pray that this gospel may be preached to him in power, and that God may soften his heart to listen and investigate, and bring him into his kingdom. Praying for the welfare of all God's people, I am,

Mattie Fields.


Sister Frances:-Like Sister Anna in the October Herald, I feel sometimes when I read some of the letters, that they were written for my especial benefit. At any rate they strengthen and help me to take up the burden of life with renewed determination to live nearer right. How often I make this resolution! And yet often I find myself getting out of patience and doing and saying things that I know are displeasing to My Heavenly Father. My children are all old enough to look to mother for example, and I would like that they would never see or hear me say or do ought that they may not do. It is one of my greatest trials to overcome self. I believe it is the feeling of a great many mothers with large families.

My prayer is that I may overcome all my failings and live so I may not be a hindrance to any from walking in the narrow way. Oh, that it may not be said of me, "You placed a stumbling block in my way!" but rather that "You have
placed a stepping-stone by which I have gained the right path." May this be my happy lot, is my earnest wish.

Amanda Wood.

**Correspondence.**

**NEBRASKA CITY, Neb., Nov. 24th.**

Bro. Blair:—The debate that ended here one week ago between Bro. H. C. Bronson and Elder Williamson of the Christian Church, was a decided victory for truth, and a decided Waterloo for the so-called Christian church. Elder Williamson, in my estimation, did not make a single point. Bro. Bronson held him to the propositions, he squirmed, but it was no use; he was cornered and there he had to stay, and the audience saw it. Bro. Bronson was often cheered, which could not be restrained. I have heard several prominent men of this city say that Williamson did not make one single point, and I believe that is the general verdict. On the following Sunday evening some of our members attended the Christian Church at their evening service. Elder Williamson preached, and he repeatedly told his members that they must study their Bibles, that of New Testament, and his two exceptions. At Dimondale where it has been acting the "solitaire," we labored separately except at the Marcellus meeting at Marcellus beginning Saturday, the seventh to resume the line. The grove meeting at Coldwater was well attended; indeed very well on Sunday. The greater number of those present dined at the grove and all seemed very sociable. Following the meeting four persons were added to the branch by baptism. Rain interfered with our two days' meeting at Marcellus beginning September 19th, so that the services were not largely attended. Except by the Saints, all of whom were there punctually, and we were edified in the hope of the gospel. Brethren J. Shook and H. Richardson of Buchanan were there to aid in the good cause. Of the future outlook at Marcellus we are unable now to foretell, but we can see no good reason why some may not be added to the little branch of good Saints at that place at no distant day, as some honest ones there are investigating the faith.

The meeting at, or near Antwerp, Ohio, September 1st and 2d was a success, some coming for miles to attend the Sunday services. Brother B. V. Springer has done much labor there and in the adjacent vicinities. He has many personal and social friends there who are interested in the faith. He has baptized three there since the two days' meetings. Brother H. Ruthman, who moves along with his share of the labor like a wheel-horse in the prime of life, labored at that point under the embarrassment of a severe cold on the lungs and throat. He stood at his post on every occasion required, however, and finally wore the cold out, pulled through safely and came out sound.

Being sent for to go to Hartfort, Michigan, to preach the funeral of brother George Conolly, I left Bro. Ruthman at Antwerp and from then till we met at the district conference, October 20th, we labored separately except at the Marcellus meeting. A telegram summoned our elderly brother from that meeting very suddenly, and as he left for his home, to witness the departure of his daughter from this life all the Saints felt sad, and as we prayed the Lord to bestow upon the departed his heavenly Father too. Though you may have many trials, Put your trust in him, your Lord, For he never will forsake, He has said so in his word. Keep the law, it is binding Ever let your hearts be bound; For to gain the noble refuge, Is it must your lives abound.

**SANTA ANA, Cal., November 18th.**

*Deer Herald:*—I have often thought I would like to pen a few lines to your columns, to let some folks know where we are and how we are progressing. It is now five months since I left Australia. I came across here to California to travel in the ministry and get a general knowledge of church work, as this field offers considerable advantages to that of New South Wales. The branches in Australia are scattered and are mostly all new branches, so the recruits in the work get very little or no experience of how matters are worked, the missionaries only calling on an average of about every six months. So the young Saints in the states have much to be thankful for, because the main tutor to the various branches in Australia is the *Herald.* Most of the time since I came across here I have been acting the "soloist," studying alone in a quiet sequestered nook in Gospel Swamp at the residence of a brother in the church who has no children, so noise is no interference. I have been out on two occasions with Bro. Mills for a sojourn; it has done much labor there and in the adjacent vicinities. The grove meeting at Coldwater was well attended; indeed very well on Sunday. The greater number of those present dined at the grove and all seemed very sociable. Following the meeting four persons were added to the branch by baptism. Rain interfered with our two days' meeting at Marcellus beginning September 19th, so that the services were not largely attended. Except by the Saints, all of whom were there punctually, and we were edified in the hope of the gospel. Brethren J. Shook and H. Richardson of Buchanan were there to aid in the good cause. Of the future outlook at Marcellus we are unable now to foretell, but we can see no good reason why some may not be added to the little branch of good Saints at that place at no distant day, as some honest ones there are investigating the faith.

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**GALIEN, Mich., November 19th.**

*Editors Herald:*—Our series of two days meetings, beginning at Dimondale, Eaton county, and concluding at Galien, October 7th, with their results, have been in three words so far seen, as those result have been good. We have been able to reach a greater number of people in the vicinities of those meetings than hitherto, with perhaps two exceptions. At Dimondale where it has been so difficult in the past to get at the people because of prejudice, theaudience increased in numbers to the last, and we were informed that on Sunday evening not a sufficient number of the church-going people were left in the village to hold services in any of the four churches there. The grove seemed crowded with people, who listened attentively while Bro. J. A. Carpenter poured into their minds a volley of hot shot lavished with primary gospel principles. The Saints there are encouraged, and are taking hold anew.

Brother George McClinton, priest of the branch, is enlarging his field of usefulness, and we are informed that others are to be baptized there at once. Bro. B. Calster was baptized at the conclusion of the meeting.

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were encouraged to press on. Bro. H. Rathbone of Lansing was chosen president of the district and I heartily concur, and hope the Saints will sustain and tender him all the encouragement necessary. Other district officers were continued. Our Thursday during conference, one—a very excellent young lady—was baptized, and the work following one more was added to the branch at Coldwater. The new brick church building being erected by the Coldwater Saints and their friends,—a house twenty-eight by forty feet in breadth and length—Is progressing nicely and all the Saints seem willing to do their respective part. In so glorious a cause they would surely deeply regret it. All seem to be happy in the prospects before them. By building their church the Saints at Coldwater are already gaining prestige with the community around.

The outlook for the present in the district and mission is encouraging. All the appointed laborers seem to be moving along harmonously, but our present force is not adequate to the pressing demands for labor. We would not be so enthusiastic, however, as to not recognize clouds that lower around may move across our moral horizon and darken, temporarily at least, the "bow of promise" now beckoning us so cheerfully onward.

The Saints have doubtless noticed before now that literature relating to the work,—all phases of it,—is being advertised largely for by some of the large book publishing houses in some of the leading cities of the republic. By getting large files of this so-called Mormon literature, almost every book, of a general religious character, issued by those companies, contains a pretended history of the church and work, compiled and written by a pretended authority on all subjects treated of by them. No one asking what is true, these are the people of the church and kingdom of God. Biographies are not church histories in the full sense of the idea. Let the church for once, and for the first time by this medium, so far as we are now aware, tell its own story.

For truth and justice, C. Scott.

MANCHESTER DISTRICT.

Manchester, England, Nov. 20.

Dear Herald,—The Manchester district semi-annual conference held at Leeds, on the 13th and 14th of last month passed off very pleasantly to all concerned. The business session opened at Manchester on the 12th for the preparation of formal business and was then adjourned to Leeds on the following day as before stated. The sessions at Leeds opened at 7 p.m. After the usual preliminaries the reports from the several branches comprising the district were read and indicated progress both financially, numerically and spiritually. Throughout the session we enjoyed perfect unanimity in our proceedings and all present used their best endeavors to successfully do the business belonging to the conference. Many of the old faces were present. Amongst the elders may be mentioned Elders Joseph Ramsey, president of the Farmworth branch, Henry Hoole, president of the Sheffield branch, James Baty, president of the Manchester branch, Wm. Seekins president of the Leeds branch, John Austin of Sheffield, Wm. R. Armstrong of Manchester, Joseph Naylor and Thomas Paxton of Leeds, besides a host of brothers and sisters whose cheery faces and out spoken "God bless you" testified to the fact that the work of our Master was still dear to their heart and the love of the brotherhood still strong unto death.

After the termination of the proceedings an Saturday evening the visiting brethren were taken in hand by the Leeds saints and every necessary attention to both physical wants and comfort given. All met together for prayer meeting in charge of elder Henry Greenwood, meeting in charge of elder Wm. Seekins. We had a spiritual season of much good. There does really seem to be a good outlook all around. Surely the Lord does bless the efforts of his servants. I perceive that there is a great work yet to do and that "the field is wide and white already to harvest." Elder William Seekins, writing from Leeds, says: "I am very happy to say that we have cause to think that much good has been done by the conference held here. * * * I was very sorry that Bro Ramsey had not more time to expound the gospel to the people. I have spoken to a few of them since the conference, and they all seem to be very sorry that he could not go on a little longer. Most of them said they should like him to come again before long. I thank God for the happy time we had together in conference, and that we present seemed to enjoy the Sunday services. I am also thankful to our heavenly Father that two men have given us their names for baptism which we expect to attend to some time next week. So you see, dear brother, that we have much to encourage us in this glorious latter day work, and I feel that God's hand is trying to break through, and have again risen, and walk in this newness of life typified by his resurrection. The time at the disposal of our brother was short, far too short to permit him to review at length the array of evidence that he had at his command to prove the divinity of this glorious latter day work and the calling for God of that martyr prophet, Joseph Smith. Our brother's reasoning was irresistible, for he was indeed blest of the Lord. After the closing hymn had been sung, and benediction pronounced, the time for parting came and amidst the 'peace be with you' of the saints, and the 'God bless you; when will you come again?' of the friends (many of whom we then saw for the first time) was rushed to the railway stations and were soon away on the long journey towards our destination, Manchester, the cottonopolis of the world. A two hours journey behind the iron horse and we were, with God's blessing, deposited in safety at our homes, realising most fully that the blessings of our heavenly Father had been with us and made successful even above our anticipations, the semi-annual conference of the Manchester district now closed, and the resolutions brought before conference will do much good. There does really seem to be a good outlook all around. Surely the Lord does bless the efforts of his servants. I perceive that there is a great work yet to do and that "the field is wide and white already to harvest." 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lost two of our members by death, Elder John McCoo of the Manchester branch, and Sister Mellar of the Shefield branch. These old-timers, faithful laborers, true unto death and now indeed gone before them, and blessed are they they have died in the Lord. Much more might be said in reference to the outlook here, and space forbid.

To us, it was a pleasure to show what we are doing and have done since our last to your pages. At Hamilton and Wallend we stayed for a fortnight, and at the latter place used the street corner as a place to which we were told by one who claimed to be a devout to show that we were here to do good. Those who should be saints get out of the way at times, but we think that did we meet us, but as we had written that we were, and that it had been found of late that our influence of liquor gave us half a crown "to help the cause." Met two ladies and each gave me back the tract, but I felt this would not do, and at the end of some ten minutes each asked for a tract and said they would read them. At one place Neely had the door shut in his face. So you see that while this is the spring of the year, the mercury with some gets down to zero. But, "With joy we remember," &c., and trudge on.

Bro. and Sr. Smith talk of leaving soon, so we would like the church to think of 3,000,000 souls and but two young men, with a Continuation! Bro. Smith is now near 1,000 miles north! Oh! let me plead with the ones that cannot help with their voices, to help with their writing, that the church may send at least four the coming spring. New Zealand needs two, and this land two. The Utah church sent seven last spring to New Zealand! Are we as a church to let them have full sway and not so much as lift a hand? New Zealand is some ten hundred miles long, and has as good a people as can be found. We need two young men there, that will not run cold, but stand to their post till they have done the work, and so well that they need not be ashamed.

We were told by one that it was no use to say we were not polygamists, for it was well known that we were. We felt it would not do to leave till we could get a chance to show that such is not the case, so we bided our time, and when it came, that one that should come to court in the land and take oath that such is not the truth, and the one thus shown thanked God for it and asked us in, and we could not have been shown, by one of our own faith, a greater kindness; and all because we dealt in a meek way.

While pleasure seems to be the main theme in this land, yet there is shown a good desire to hear the truth. Those who should be saints get out of the way at times, but we think that did we all look for our own faults as much as we do for what faults there might be in others, these jars would soon be so deep from sight that they could not rise, though all efforts it was possible to make by those not of us were brought to bear. Every soul's work might be made, and thus the wedge that belongs to them might be driven to its very head. Those who would tear down this work are at all times alive to all that is in their power, to bring into our midst that which in time will be the means of harm to the body. Then let us each as those who should do right, put from us all that in any way will bring not only to self but to the work the least harm, and thus prove to all that we are here to do naught but good while life may last. This will be the best preaching that can be done, and we will thus save ourselves and them that hear us.

To the ones that may be sent by the church; Do not come with the thought in mind that this is the place where "all is well and all is bright," For they are shown in some ways it was more of a trial to preach here than in that land.

There can not be found Saints anywhere that will treat the ones with more love that bring to them the truth, than the ones of this land, so long as you treat them in that way that they have a right to look for; but just try to drive them in the least sense of the term, and you will soon find them a people with a mind of their...
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own. As a rule, the ones we have seen we have learned to love, and shall the rest part of the three years go by as fast as the time spent here has seemed to do, we will leave all too soon, and there will be left on this land a love for the ones here that time will not blot out.

Latter-day Saints in the part of this district has just closed here at Queens Ferry, and I have not been at one where a better time was had. Find the Saints here as in all this district, truly noble.

Pray for us,

J. W. White.

INDEPENDENCE, Missouri,
November 20th.

Dear Herald:—Among the many things I have had to make answer to is, "Who is the devil? What is he and where did he come from? How long has he seemed to do, we will leave all too soon, and there will be left on this land a love for the ones here that time will not blot out.

Latter-day Saints in the part of this district has just closed here at Queens Ferry, and I have not been at one where a better time was had. Find the Saints here as in all this district, truly noble.

Pray for us,

J. W. White.

COUNCIL BLUFFS, Iowa, Nov. 22d.

Dear Herald:—I am rapidly recovering from a long, painful spell of sickness, and I want to say to the Saints that during my affliction my daily prayers were offered with uprightness of heart, and the Spirit of my God taught me to obey and serve Him, that the place where light dwells forever might not be hidden from me. O that my thoughts and utterances were kept in Innocency and purity, that I might be blameless before God; for I feel that whoever shall tear and trust in the Lord is blessed. O, may I ever cease praying, that my lips shall not speak wickedness nor my tongue utter Iniquity or deceit. Lead me in the truth and teach me how to perform Thy wishes, for thou art the God of my hope and I love to serve thee all the day long. If I am meek and lowly in heart my Redeemer will guide me in judgment and teach me, give ear to my prayers, and hide not himself from my supplications. Grant me Thy Spirit and seal Thy Word for without Thy Spirit of wisdom which prepares the heart, inviteth humility, lowliness of mind, patience, contrition and meekness. O how can a man survive in the absence of the Spirit of God! I am taught by the Spirit of Him that created me there is no sense of error, for it is true that we can never overcome Satan if we obey Him. Therefore let us all who believe, advance the latter day work, which can be done with greater success if we keep within us the Spirit which brings charity to our fellow man. If we are Saints, let us be Saints, and God will work mighty miracles among His people, for where there are subjects worthy to receive, God is glad to manifest His power that the wisdom of the wise man may perish, and the rich who has kept many of us from sufficient clothing to shield us from the inclemency of the weather, and who also have kept the sheaf from us through which we have hungered for bread.

In conclusion, let all Saints unite together in one mind through the same Spirit, and forgive our fellow men their injustice, praying to God continually for all that we may not indulge in pride, but dress plain and warm.

Be it even so, Amen,

A. A. Richardson.

FREMONT, Neb., Nov. 22d.

Bro. BLAIR:—When about to leave Omaha, a man approached us from the Missouri Valley (about eighty miles from there), to come and administer to Mrs. Mary Ann Taylor, who was very sick. On arriving there we found her some better, and after administering she was fully restored. The next morning we had the pleasure of baptising her, also Mr. Thomas Winterburn. The former is an old-time Saint. She obeyed the gospel in England and emigrated to this country, expecting to find Zion in Utah. But when she got as far as Nebraska, she refused to go further, having become disgusted with the teachings and actions of the Utah elders. She has had many trials since leaving her native land, but now after many years of disappointment, and, as the poet says, "Though deceived, believing still," she again seeks refuge once more in the ark of safety. We pray God she may find peace and rest to her soul and finally be gathered with the saints.

Bro. Winterburn has been acquainted with the gospel a number of years. He has been blessed with some spiritual dreams at times. One I will give as he related it. Sometime last winter two Utah elders came and presented their claims to him, and left some impression on his mind. They told him that they would return in the fall and baptise him, and then away. The next night he dreamed he was standing in an open field where he saw a large pole, very black, standing in the field. Around this pole it was very dark for several feet; and upon the top of the pole he saw the name "Brigham," in large letters, but very dark. About ten feet from this pole there stood another one, very bright, which sent a light around it extending to where the line of the darkness came, and upon the top of this pole he saw the name "John," in bright, glittering letters. He says he never saw anything more plainly in his life. If these elders return there they will find their hopes blasted.

After leaving there I went to Burt county, where I labored about three weeks, and baptized two. Others are very near the door. There could be a good work done there if the lives of the Saints there were always in harmony with the precepts of the gospel. But by the help of the Lord we are gaining the confidence of the people, for they are being convinced that the church does not uphold the unholy acts of its members and that its laws are the best in the world. I believe the name of Christ can best be made honorable by enforcing his law, and that all the charity we should exercise is in the law; and that whatsoever is more or less than that cometh of evil. If any one thinks this is putting it too strong, let them just read carefully the law to the church. If the saints would all do this and put the same into practice, the gospel would soon send its sound all the world around. We will wait in hope, trusting in the grace of God that we may triumph bye and bye.

In gospel bonds,

W. M. RUMEL.

"In my now lengthened medical life, I have often seen the worst and most intractable forms of indulgence, and the bitter results of the fatal cases of stomach and liver diseases traceable to snuff and tobacco."—Dr. Conquest.

"Among persons applying for Life Assurance I have not unreasonably met with such a state of general depression of the system, feeble circulation and nervous irritability, as rendered it necessary to reject or make very unfavorable propositions which I could only attribute to the habits of the parties in relation to tobacco."—Dr. Thomas Hodgkin.

"I lately visited a gentleman in a lunatic asylum laboring under general paralysis, and the term is becoming idiomatic. He had lived temperately as regards drink, but worked hard in a mercantile house, and smoked tobacco. The phrase he makes use of, is that he 'blazed away at a fearful rate.'"—Dr. W. Henderson.

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CHRIST PREACHED TO THE SPIRITS IN PRISON BEFORE HIS RESURRECTION.

We have read with much interest and profit the several articles upon the subject. We like to see all things upon which the elders are divided in opinion thoroughly examined in order that the truth may be gleaned and separated from the chaff of erroneous views and wrong positions. We should be careful and deliberate in taking positions and should wait until we have prudently and considerately weighed the evidences and measured the worth of those of our opponents before doing so. By so doing the truth will not only be victorious and the church triumphant, but the primary object of gospel preaching will be accomplished, viz., the truth set forth in plainness, the divinity of its principles emphasized, and its invincible position, demonstrated by showing the fallacy and weakness of the errors arrayed against it;—all this in meekness of spirit and righteousness of method. In examining all questions we should think calmly, dispassionately, and (if we be allowed to use the term) honestly; for the latter is strictly necessary if we would cast aside favorite notions and prejudices common to all. Careful thought is also necessary, for the mind trained to think correctly is the one likely to properly estimate and weigh the character of evidence. The writer has often been pained to see worthy elders and eloquent preachers at times mar an otherwise acceptable effort by straining a text beyond its evident meaning and thus, in the writer's opinion, failing to deal justly with the word, although such was not intended, thereby weakening the force of the whole argument and lessening the good of the general effort among the thoughtful and discerning. We mention these things upon principle, without reference to any one who has written on the subject in question.

We like many of the points made in the several articles concerning the preaching of the Savior to the spirits in prison and shall try to present some deductions from them and also some scriptures on the subject. We think errors have been made on both sides of the question and we may also err, from lack of ability, time, etc. We believe that Christ preached the gospel to the spirits in prison while his body was in the tomb, and to the order did not exhibit his body to the prisoners; and farther, that all the evidence of the scriptures is contrary to such an idea, and that while such at first glance has the appearance of being a reasonable and just procedure, it is erroneous and is a position that is not at all necessary to take. We refer too frequently to Ad- ventism, etc. What stronger evidences against the doctrines of soul-sleeping and annihilation can we ask than that the spirit exists separate and independent from the body, and that while in that state of separation it is conscious, able to minister and be ministered to and rejoice in the reception of the gospel? Bro. McIntosh ably presented some reasons against the theory that Christ appeared bodily to the prisoners as evidence of his power over death. See his arguments referring to Christ being "called into a place of his own" and of his refusal to show a sign to convince men of his Messiahship when upon the earth. Jesus is no respecter of persons.

In Herald of September first A. C. quotes the prophet Alma. We also refer to the same authority. See Alma 19: 5, 6: "Father God, I lift my voice to thee, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. ** And then shall it come to pass the spirits of righteous are received into a state of happiness, which is called paradise, a state of rest, etc., ** they remain in this state, as well as the righteous in paradise until the time of the resurrection." From these statements A. C. concludes that Christ remained in paradise until his body was resurrected; but this quotation proves too much for that theory. It is evident that Alma simply describes the general intermediate state of the dead, for he uses the significant term, "all men." In some respects Christ's case was an exception to this general rule. Alma was in this regard but in others it was. Christ did go to paradise after his death according to the promise made to the thief on the cross, but instead of remaining there to enjoy a "state of rest; a state of peace, where they (all men) rest from all their troubles, and from all care and sorrow, etc." he continued to actively fulfill his mission of redemption and in so doing was anything but free from "care" and "rest," for from the book of Nephi, chapter 4: par. 6, 7, and 8, we learn that after his crucifixion, and previous to his resurrection, he pleaded with those left upon this land and importuned them to repent and turn from their unrighteousness unto him. Let the full account be read and it will be clearly seen that Christ enjoyed any thought but "rest" and comfort in "care" during the inter- nal between his death and resurrection; hence it is clear that Alma, in his record, simply gives an account of the general in- intermediate condition of men; and, contrary to A. C., "we feel safe" in denying that Jesus "rested in paradise" while his body was in the tomb. For proof that Jesus spoke unto the people and besought them to repent while his body lay in the tomb, except in case of persons desiring a change in P. O. address.

Communications.

Articles under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views. Contributions solicited.
from the Inspired Translation. A careful examination will demonstrate that these statements cannot be harmonized by the body theory. Let us again notice 1 Peter 3: 18, 19: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which he also went and preached unto the spirits in prison." This passage has been strained and construed to mean that after Christ was put to death he did not go to preach to the spirits until his body was quickened. The apostle does not say so, but simply states in effect that Christ was put to death in the flesh and "also" (an additional fact) that he was quickened by the Spirit. From a fair interpretation of this passage it does not necessarily follow that he delayed his preaching to the spirits in prison until after his body was quickened. The word "also" clearly refers to the work which Christ did by the aid of the Spirit, that by which he went to prophesy to the spirits in prison. Although that Spirit enabled him to preach and also quickened his body it does not follow that the quickening of the body occurred previous to the preaching to the spirits in prison. The two facts are stated without reference to time. This agrees with Paul's statement in Ephesians previously quoted. See the word "also" as used in Zechariah 9: 10, 11 with its contexts. Let us again glance at Luke 4: 18-21: "The Spirit of the Lord is upon me, because he hath anointed me to preach to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, This day is this scripture fulfilled in your ears." From this we learn that Jesus was anointed by the Spirit before his crucifixion, to preach to the spirits in prison. If he was not then anointed to preach to the spirits, he was also not anointed to preach the gospel to the poor, or the acceptable year of the Lord. Jesus received this anointer at his baptism, and possibly received other bestowments at the appearance of Moses and Elias, the various angels who ministered to him, etc. We read of many evidences that he possessed it before his death. He healed the sick, gave sight to the blind, set at liberty them that are bruised, and healed the spirits of the dead. Even the devils were subject unto him, and the material forces of the universe obeyed his commands. "Even the winds and the sea" obeyed him. We emphasize the thought, however, that before Christ would have a complete knowledge of all things and possess "all power in heaven and in earth" (Matt. 28: 18-16) he probably became acquainted with them and descended below, as well as above all things in order to fill all things. Matt. 3: 15-17: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." The word "as" may be construed or forced to mean bodily, but we think there is no ground for so doing. Read from the 38th to the 45th verses. How was Jonah a sign to that generation? Evidently by the remarkable act of being cast into the whale, his being cast into the whale and his deliverance therefrom and his later labors among the Ninevites—which were matters of knowledge among the Jews. Those events were similar to the death, burial and resurrection of Christ. Jesus openly and evidently fulfilling his mission—his being cast into the whale and his deliverance therefrom and his later labors among the Ninevites—which were matters of knowledge among the Jews. The apostles as especial witnesses of his resurrection pressed these things upon the people as a sign or evidence that Jesus was the Christ. Those who believed on the Messiah and heard his statements would remember these predictions, and seeing that they were fulfilled in the grave, would also know that all must be fulfilled and that he would indeed "be in the heart of the earth," filling in its entirety the full scope of his great mission. We repeat that the well known and attested facts of the burial and resurrection of Christ. Jesus also hath once suffered for sins, by which also he went and preached unto the spirits, that is to say, quickened the dead." This agrees with Paul's statement in Ephesians previously quoted. See the word "also" as used in Zechariah 9: 10, 11 with its contexts. Let us again glance at Luke 4: 18-21: "The Spirit of the Lord is upon me, because he hath anointed me to preach to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, This day is this scripture fulfilled in your ears." From this we learn that Jesus was anointed by the Spirit before his crucifixion, to preach to the spirits in prison. If he was not then anointed to preach to the spirits, he was also not anointed to preach the gospel to the poor, or the acceptable year of the Lord. 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be known through the revelations of God. In the day of his ordinances, and in answer to prayer. The Hebrew church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the New Covenant, and saw them in heaven standing before the throne, and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God—the keys of power and knowledge were given to them to communicate to the Saints, and hence the importance of understanding the distinction between the spirits of the just, and angels. Spirits can only be revealed in flaming fire, or glory. Angels have advanced farther—their light and glory being tabernacled, and hence appear in bodily shape.

Concerning brother James Adams, he remarks that it should appear to us good and so great a man was hated. The deceased ought never to have had an enemy. But so it was forever light alone, it stirred up darkness. Truth and error, good and evil, can not be reconciled. Judge Adams had been a most intimate friend. He had anointed him to the Patriarchal order—to receive the keys of knowledge, and power, by revelation to himself. He had had revelations concerning his departure, and had exhorted him in his departure. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are called upon to render account therefor.

We also quote some critical writers upon the subject in question. Professor Taylor Lewis says:

"We are taught that there was a work of Christ in Hades. He descended into Hades: He makes propiation, "sacred to Hades to those who, they are not far from him."

Alford says:

"I understand these words (1 Peter 3:18, 20) to say that our Lord, in his disembodied state, did go to the place of detention of departed spirits, and there did announce his work of redemption, preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the dead was hanging over them." Hailey's Discrepancies of the Bible, p. 192.

These citations concerning Christ and other men, are harmonious with the belief that Christ in spirit ministered to the spirits in prison. We have not exhausted the subject but believe that a careful study of the scriptures will still further substantiate the position taken.

Since writing the above the following from the conference minutes of the early church as recorded in the Times and Seasons has been brought to our attention. It occurs in the report of a funeral sermon delivered at Nauvoo, October 3d, 1841, by Joseph the Martyr on the occasion of the death of Elder B. Thompson. We quote as follows:

"He explained a difference between an angel and a ministering spirit: the one a resurrected or translated body, with its spirit, ministering to all the glory of God; the other disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit, while his body was in mortality, to minister in the dispensation of the Spirit, to the spirits in prison, to fulfill an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection, he appeared as an angel to his disciples, etc.

The Seer, to whom was given such a comprehensive knowledge of the future state as is recorded in and the Vision (D, and C, sec. 76,) could certainly speak knowingly and authoritatively upon the question. We notice that the latter clauses of the foregoing extract are in harmony with what we have presented concerning Christ fulfilling an important part of his mission, doing the works of God in prison before entering into his rest.

R. S. Salymard.
ing is correct that there is only one heaven, or place of reward, and one place or degree of punishment, and only one probation, then your conclusion is correct. But the revealed word of God to the children of men does not warrent them in arriving at any such conclusion. Paul did not so understand it, for as recorded in 2 Cor. 5:10. He says: "For we must all appear before the judgment seat of Christ, that every one may receive a reward of the deeds done in the body; things according to what he hath done, whether good or bad." If every one receives according to what they have done whether good or bad, there must be different degrees of reward according to the different degrees of good done; and different degrees of punishment according to the different degrees of bad of evil done. This harmonizes with the attribute of justice in the great Creator.

Our natures revolt against the injustice, the unwise and unreasonable teachings of professing christians who charge our God with being a tyrant, both in his temporal and spiritual government. "The high ones that transgressed the most, and the low ones that sinned the least, they shall be gathered together as offorson", they shall be gathered together as offorson, and be taken to dwell with him forever. The phrase "some of who" signifies that not all who were in prison, were disobedient in the days of Noah; while some were disobedient before and after that time, (as we have read where Enoch stated that some in Adam's day had refused to repent and were in torment) and some after those days, showing that this preaching to the spirits in prison was a general practice ordained of God, and that it was a general practice to place such delinquents in prison.

Some who were disobedient in the days of Noah were granted another probation after repentance, and even in this life might be saved. The God of the Scriptures is represented as a far different being from that. They teach also that that punishment is never-ending. The writer does not wonder that reasonable, intelligent men and women should not want anything to do with, or believe there is such a God. The God of the Scriptures is represented as a far different being from that. They reveal him as possessing in perfection the attributes of justice and judgment, mercy and love. Is that judgment just that condemns all men indiscriminately to one punishment whatever the nature of the offense? Is He merciful, or of a loving character that condemns them to suffer the same to all eternity? The gospel, or plan of salvation to fallen man, must harmonize with the charac-

dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God."

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Our Father said that his son was "hanged on the tree." The Lord revealed to Ezekiel, as recorded in the thirty-first and thirty-second chapters of his book was revealed the location of hell, (the prison, or pit), and that is said to be in the "nether" parts of the earth. The word "nether" is defined by Webster to mean "lower." The earth being round, the lower part of it from any portion of its circumference would be the centre.

The Lord revealed unto Isaiah as recorded in his twenty fourth chapter as follows: "And it shall come to pass in that day that the branch of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered together in the pit, and after many days they shall be visited." Here it is plainly made known that the punishment of offenders will be upon the host of the high ones that are on high, and upon all other planet or any other locality whatever.

That there are degrees of punishment is also clearly revealed in Deuteronomy 32:22: "For a fire is kindled in mine
anger and shall burn to the lowest hell."
The saying "lowest" admits of compar-
ison, and there can not be a comparison of
anything without there is something to
compare with it; hence when we read
lowest hell, the mind grasps the idea of
there being one or more not so low as the
lowest, so that herein is proven two de-
grees, or places of punishment at least.
The mission of Christ to the prisoners in
the pit, is clearly made known by the
prophets. Isaiah in his forty-second chap-
ter, sixth and seventh verses speaks of it in
their custom, to bring out the prisoners
from the prison; and this scripture
admits of this time, is this scripture
heard, to proclaim liberty
unto those who were in prison when
Christ came to reign on the earth,
and this being Christ's, or having obeyed his or his
servants preaching when Christ shall come
in glory, and power, and might, and his eyes shall
see the captives, and
shall be delivered, for the Spirit of the Lord
is upon me to preach glad tidings to
them that are in bonds. It appears to the writer, by this saying that
Christ whom we conceive to be the
strong among the mighty, will not only
speak or preach to them, but that there will be helpers—the same as there was on
earth—to preach to the prisoners. The prisoners whom the Father spoke to Enoch
about had the privilege of being released from prison when Christ, the chosen one,
had died and was returning to Him. Other
prisoners, the word says, shall be released,
to that day. When they were in prison for
seeing their deceased master or his
servants preaching when Christ shall come
to reign on the earth, some of whom are the
heathen nations and them that knew
no law when upon earth; they shall come
forth in the first resurrection. It does not follow that they will enjoy the same glory
or power that the first fruits do; they who
have abided the celestial law in their
pro-bation on the earth.

Nay, after the first fruits are caught up
to meet Christ in the air at the sound of
the first trump, when he shall come in
the clouds of heaven with his mighty angels
to reign in glory for a thousand years;
and then these prisoners shall come
forth as recorded in the eighty-fifth section
of Doctrine and Covenants, twenty-
seventh and twenty-eighth paragraphs.
In the following paragraph it says: "And
again another trump shall sound which is
the last trump, which shall
sound to bring forth all
the saints of God, and to
cause them who are in the
bonds of death and hell
to hear the voice of the
second trump, the voice of:
life."
These prisoners have been more
criminal in their acts in the body, and are
deserving of greater punishment, and not
being able or willing to abide the terres-
trial law could not rise with those who
had, but must wait till they have paid or
suffered the punishment due their acts before they come forth from the place of
their consignment. Concerning events
after the end of the thousand years, and
the rest of those things which shall be written in
the books, according to their works. And
the sea gave up the dead which were in
it; and death and hell delivered up the
dead which were in them, and they were
delivered every man according to his works."
These were the rest or remainder of the
dead, and the Lord revealed unto John
that they should not live again until a
certain time. That time, we see, will have
come where death and hell and the sea
deliver them up. The others lived again
when Christ came to reign on the earth,
and the living and the dead were
brought to life by the spirit and body, which is called the re-
demption of the soul, or the resurrection
of the dead. These other parties then,
to live again, must be redeemed, or
spirit and body be united by the power of
the resurrection, and they live again to die
no more; for Christ will have put down all
rule that is not of Him, will have tri-
umphed over his enemy, destroyed forever
his power and consigned him to the place
prepared of God the Father from the be-
ning. Christ will have taken away the sin
of the world, which, in the writer's opinion, is summed up in the word disobe-
dience, and every knee shall bow, and
every tongue confess that Jesus is the
Lord, to the glory of God the Father.

These (the rest of the dead) come forth in
the last resurrection, through the triumph of
the Lamb, having confessed that Jesus is the
Lord, the Savior, and that the ways of the
Lord are just, and they die no more, but
are judged according to the good they
have done, be it little or much, and receive
the reward according to their works.

To be continued.

Conference Minutes.

This district conference convened in the Saints'
Church at Shenandoah, Cuming County, Nebr., Sun-
day, October 20th and 21st. Moved that the visiting brethren be requested to take part.
Carr, R. M. Elston was elected Secretary pre-
sumably in the absence of W. C. Matthews. Bishop's Agent reported: Received $131.95.
Kemp, reported. R. B. Lambert and H. Kemp, reported. Priest B. R.
Donalson and J. B. Cline teachers and A. Lang al-

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so reported. Resolutions adopted: That all labor as their circumstances permit. That Henry Kemp be sustained as president of the district for the ensuing quarter. W. C. Matthew be sustained as secretary of the district. That Wm. Leeka be sustained as Bishop's Agent. That all the authorities be sustained. That Henry Kemp be sustained as their circumstances permit. That Henry Kemp and Richard Milward. After singing and prayer the ordination was performed by J. R. Bond. Our aged Sister's face was beautiful to look upon, signifying her departure in peace and into rest.

Derry.—At Lamont, Iowa, November 24th, 1888, after an illness of years, Sr. Louisa, wife of Bro. George Derry, in the sixty-seventh year of her age.

It is not possible to give the names of all the friends and family present, but the Peace of God was present and sweet and soothing, as she took her last breath, and her spirit found its way to the Father's bosom.

We are put to a great deal of extra labor to hunt up their names on our lists. 4th.

NOTICE.

The friends and patrons of Autumn Leaves will please give their former names, has 24 pages arc devoted to various things, such as our faith and the doctrines held to by the church. It contains 196 pages in a few minutes. We publish the

THE SAIN'TS' HERALD.

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THE SAIN'TS' HERALD.
PREACH AGAINST SIN

A brother asks if it is wisdom for the ministry to speak against the prevailing vices of the day. To this we reply heartily, yes. But they should be certain, first, as to what is vice and sin.

"Sin is the transgression of law." Therefore, whatever opposes or violates the law of the Lord is sin, and should be spoken of as such and the evils thereof explained, displayed and reproved with plainness, sobriety, and in the spirit of love.

The term vice commonly means immoral conduct. It is most proper to speak against everything of this nature, for Christ Jesus came into the world to save sinners; therefore his ministers should seek to explain the evil tendencies and results of all immoral conduct, showing that the fruits of such are always evil and can never bring happiness in this life nor in the life to come. But the minister should be certain, first, as to what is vice, lest he magnifies a minor fault or defect into a great and malignant evil. Everything should be treated for what it really and truly is. Wisdom and knowledge and charity should rule in such matters. For what some think to be sin and vice are not so to others who are equally upright and conscientious. What the Scriptures and history and our own experiences prove to be sin and vice, we should treat as such, but studiously avoid extremes and being "righteous over much," or being of that class who "strain at a gnat."

"All unrighteousness is sin," and whatever is immoral is vice. These things should be explained, exposed and reproved by the minister. This, indeed, is the first work in importance, as may be seen in the fact that God gave to Moses the moral law, on tables of stone, as first in rank and time; also that Christ ministered first, in rank and time, his wonderful sermon on the mount. In and on these, respectively, were based and built the two covenants—-the one from Sinai through Moses, and the other from heaven through Christ. Therefore the minister should study to play "theBeautiful part of his office" found in the requirements of the Lord, and skillfully and lovingly expose the sinfulness of sin, and show that sin can never procure happiness and good.

Indeed, if more time and attention were given to these matters, and less to church organization, the ordinances, and technical niceties about impracticable questions, and matters afar off, which minister strife, contention, and words without profit, it would be far better for the minister the church and the world.

All mankind need to be taught that the wrath of God is kindled against men, not because, as some say, man is born into the world totally depraved, but because men sin against the laws of their being, the laws of good society, the laws of the land, the gospel law—the law of God.

Paul says: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness"... and "because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

Being filled with all unrighteousness, fornication, wickedness, covetousness, malignity; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful"—(Rom. 1: 18, 21, 29, 30, 31)—these are some of the chief sins by which God is often pleased with men, and why they are sinners in his sight and suffer his condemnation.

Paul says further: "But we are sure that the judgment of God is according to truth against them which commit such things... who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but to them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and distress, upon every soul of that doeth evil of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good; to the Jew first, and also the Gentile; for there is no respect of persons with God."—Rom. 2: 6, 7.

To this we may add what he says in Ephesians 6: 10-18. "For the whole armour of God..."—But whether it be for七大, or for fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints; neither filthiness, nor foolish talking, which are not convenient, but rather giving of thanks. For this ye know, that no whoremonger, nor uncleannesse, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Here, then, are the true and Scriptural causes which awake and move the wrath of God against men. These things should be faithfully taught, in the spirit of love, with wisdom and skill and long suffering. These are matters of first importance in gospel teaching, both in and out of the Lord; for all men must learn to "cease to do evil, and learn to do well," otherwise they can not be "reconciled to God," but will remain in blindness and in sin, and will suffer both loss and condemnation. Yes; the ministry should preach always, at suitable times, and in proper places, against all manner of sin and evil; and the very best way to do this is to exalt the righteous requirements of God and faithfully portray "the beauty of holiness." Paul and the early Christian ministry "reasoned with the people out of the Scriptures," and to-day this is most proper. History and personal experience furnish much valuable matter, by way of illustration, to give point and force to gospel ministers' labors, and a wise, studious, spiritual servant of God will never lack for suitable texts, subjects, nor proofs with which to "reason of righteousness, temperance, and judgment to come," causing sinners to tremble in their contemplation and abhorrence of sin. The world greatly needs this kind of preaching, and so do professing disciples of Christ, for all should be thoroughly and constantly taught to "love righteousness, and hate iniquity."

WHAT IS THE GOSPEL?

A brother asks, "What is the gospel, and what constitutes the gospel teaching which the elders should preach?"

The gospel is the good tidings of salvation in Christ Jesus, for the living and the dead, and comprises faith in God, in Christ, and in the Holy Spirit, as set forth in the Scriptures; also repentance, which means ceasing to do evil and learning to do well; baptism of water and of the Spirit; the laying on of hands for the purposes set forth in the Scriptures; the resurrection of the just and the unjust in their order and times; the eternal judgment of God upon all according to their own according to their own good works; living by every word that proceedeth out of the mouth of God; living in the Spirit and walking in the Spirit; teaching and practicing every principle of
The Holy Spirit will attend it, the power of God will be manifest in converting souls and confirming the word, and great assurance will be given of God to these He gathers into the fold of Christ.

SYNOPSIS OF A DISCOURSE DELIVERED BY PRES. JOSEPH SMITH AT LAMON, IOWA, DECEMBER 1871.

The speaker did not confine himself to any one particular subject, but presented many matters. Among members of the church, as many of each class were present.

The first part of his discourse was devoted mainly to the doctrine of the Laying on of Hands, concerning which he stated that when this principle of the gospel was taught by the Savior was pressed upon the attention of religious teachers by the Latter Day Saints, they were forced to admit that it was a Bible doctrine, although they ignored it and even went so far as to decry the teaching of it and declared it to be unnecessary as a principle in God's economy.

He emphasized the recorded statement that when the apostles at Jerusalem sent Peter and John unto Samaria to lay hands upon the converts of Philip that they might receive the Holy Ghost, those apostles had but just left the feet of the Savior, for it was but shortly before that occurrence that Christ had been with them after his resurrection, giving them instruction in the things pertaining to the kingdom of God. Hence the blindness and evident falsity of a philosophy which would deny the correctness of the teachings of those men whom the Master had so carefully educated and qualified to build up his kingdom and preach the gospel in all the world, to every creature.

In this connection the speaker made a comparison which we think will be especially interesting to the Saints, and as President Smith was about to visit California and Utah to engage in ministerial labor his utterances on this occasion were significant. Referring to the doctrine of the Laying on of Hands and the necessity of its being taught and practiced in this day he quoted the statement of the Apostle Paul, namely:

"But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so now I say again, if any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1:8, 9.

Reasoning from this that no man, be he whosoever he may, had any right to be recognized as a teacher sent from God if he should present a doctrine that was not in strict connection with the Word of God, he related that when in Utah upon a mission the sons of Joseph Smith had declared that, while they had never discovered proper evidence of their father being guilty of teaching the doctrine of polygamy, but that if he did so teach he did wrong; and that as their father would have to answer for his deeds, so would they have to abide the results of their own acts. To this reply was made:

"We do not propose to question anything which was done by that man of God."

Pres. Smith here emphasized in a striking manner the necessity of the people abiding in the faith as laid down in the books, stating that under no circumstances whatever would they be justified in accepting that which was contrary to what was written; that if he should present anything unto them contrary thereto, and even declare that an angel stood by him and gave him such a revelation, they had better reply, "Well, Brother Joseph, we will wait until before we accept it, and be sure that we are not deceived." He here repeated a characteristic statement which he had made to a person while in Utah: A Brighamite had asked him plainly if he would not accept the doctrine of polygamy if an angel should declare it to be so. To the astenishment of the questioner he replied that he would tell that angel to go back and tell the Lord that he would not preach polygamy or anything else which was contrary to what the Lord had previously revealed, and that the Brighamite was perfectly safe in so doing, for at the judgment bar he could open the books and ask the Lord if He could consistently condemn him for adhering strictly to what He himself had revealed and which He had acted upon on three different occasions in peopling the earth.

He called attention to the incidents recorded in the thirteenth chapter of Deuteronomy and first Kings where a safeguard to Israel and to all future generations was given in those strict commands of the Lord to govern the people in the acceptance of any revelation, or dream, or sign purporting to be from God. In 1 Kings, chapter thirteen, we have the instance of a prophet, authorized of God, who was strictly charged what to do and what not to do. Another prophet endeavored to dissuade him from strictly following God's commands. He refused at first to disobey, but finally when told by the prophet that an angel told him thus and so, he yielded, and for thus yielding to that which was contrary to what he knew to be the word of the Lord to him, he was slain and thus paid the debt of his own folly.

President Smith said that the word of God to him had been that polygamy was an abomination; the written word also that the prophet should not teach anything unto the people that was contrary to what God had revealed to him; and he emphasized the care the people to these things from the beginning, and expected to again do so; and if ever the Reorganization found itself, Joseph receiving or teaching that which is contrary to the written word, they should assert themselves and firmly refuse to yield their sense of truth and liberty to any such proceedings. He did not again appointed that God ever had or ever would send an anathema to any man contradicting or conflicting with a former revelation, but that if any

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man, or even "an angel with a drawn sword," should make such a claim, that the people should see to it for their own safety that they refuse to receive such teaching. For Paul says that though himself "or an angel from heaven" teach contrary to or different from what he had taught and the church had received, "let him be accursed."

Bro. D. Meredith wrote from the Aberaman branch, Wales, October 14th. The prospects of the church there had been made somewhat difficult to predict, owing to the efforts of one William G. Jarman against Mormonism in general, and the Utah phase of it in particular. Mr. Jarman had been a member of the church in the valleys; he came out of it, and is lecturing through England and Wales, with panoramic views illustrating his lectures. He is very bitter, and does not properly make distinction between the Reorganization and the Utah Polygynous church; at least, he had not done so when Bro. Meredith met him; but after that Mr. Jarman agreed as follows:

"William Jarman will now protect the Reorganization. He has it printed in his book: Joseph Smith, the Seer, saw and said Brigham will play the devil with the church and lead it to hell. Fallen Saints who trust in man now board and have shown their departure from the church and lead it to hell.

Bro. Jarman will now protect the church, and lead it to hell. Fallen Saints who trust in man now board and have shown their departure from the church and lead it to hell."

We clip the above from the Chicago Tribune of the 4th inst., and suggest that when there is added to the above sum the lawyers fees and other expenses incident in the litigation of these cases, to say nothing of the humiliation, irritation and reproach suffered, the Utah Mormons should regard polygamy and its concomitants as like the-pleaques of Egypt and flee those curses by returning heartily and joyfully to the primitive doctrines of the church as set forth in the standard books of the church up to this time.

The Lord said of wayward Israel: "Ye shall know that I am the Lord that smiteth, and will weep as all the bedchamber is weeping for My servant; and they shall lament for Me, as one that mourneth for his father, and as one that mourneth for his mother."

We learn by letters from Bro. Peter Andersen that he proposes to suspend publishing the Sandhedens Banner, for a time at least. The reasons for suspending the Banner are; that it has been a great task for Bro. Andersen, his time, and imposed much labor to provide suitable matter, edit and prepare what has been furnished by others, in which labor, he has been almost entirely alone. The second reason is that the Banner has kept running a little and a little more behind in its subscriptions, until Bro. Andersen deemed it wise not to incur further indebtedness for it.

We are pleased to record the following:

**DECLINE OF AN OFFENSIVE HABIT.**

There is one old-time habit that used to be widely prevalent in the United States, especially in the West and South—the tobacco chewing habit—that has certainly declined in the present generation. The manufacturers of chewing tobacco say the trade in it has not grown with the growth of our population, but that in many States it is less than half as large as it used to be before the war. In the New England States it has become of slight account. We think all old-time New Yorkers will agree in saying that the chewing habit has fallen off greatly in this city and State, and that fewer workmen are addicted to it in these days than formerly. The States in which it now has the greatest hold are Kentucky, Missouri, Tennessee, and Arkansas. It is an unwholesome habit, offensive to ladies, and ought to disappear. New York Sun.

**CONVICTIONS IN UTAH.**

Washington, D. C., Dec. 29—The report of the Attorney General states that through judgments in civil suits amounting to $552,021 were recovered in favor of the Government during the year, only $12,534 was collected thereon, and that though fines, penalties, and forfeits were imposed amounting to $541,806, only $109,645 was paid on account thereof. The report also shows that since March, 1887, there have been in Utah six hundred convictions for polygamy in Utah and Idaho, and the opinion is expressed that under the vigilant execution of the law polygamy within the United States is virtually at an end. The suits against the perpetual emigrating fund of the Mormon Church have resulted in a degree favorable to the Government, and the property, amounting to some $800,000, is in the hands of a receiver.

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GOING WEST.

President Joseph Smith left home today, (December 6th), for St. Joseph and Independence, Missouri, going thence to California, intending to reach Utah, possibly in the Mormon Temple in the lifetime of his father, and teaching the principles of right and good heart and life or death. When this subject of dress is important, it ought to be sufficient evidence to us that God has spoken of it. However, let us be thought by some to be extremists we wish to quote a paragraph from a recent work prepared by Alex. M. Gop, A. M., for use in schools and families, entitled, "Good Moral Texts." It is found under the general head of dress, and reads: "School Dress.—As it has already been said, the dress should always be adapted to the necessities of our occupation, whether of worship, business, or pleasure. As the school-rooms are frequently dusty from pulshered felt, etc., the clothing, whether of boys or girls, should be of materials which can be easily cleaned, and that do not readily show dirt. It should be plain, simple, and unostentatious. According to the principles of the moral law, it is wrong to dress in such a manner as to excite the envy, the jealousy, or the covetousness of any who really can not afford to clothe themselves expensively, and yet are moral and true. The school master can hardly expect these in the dress of the teacher, and it is a great inducement to the rest of the class to keep dress in harmony with their more richly apparelled schoolmates. Many a poor pupil is tortured with his apparent poverty, and by the excess of false pride is driven from school because he can not compete with those who have more wealth at command.

"It would be difficult to suggest any uniform method of dress that could be made practicable for the boys; but it would be very easy for the girls. If the school gives the dress and these thoughts, few, and perhaps not the greatest, are so noble that they do not encourage it.

"How should you dress in school?" asks the teacher. "How should you dress in school?"

"And read his Bible by the Inward Light."
meaning of the word plainly." Let us consult Webster, who is a standard authority in the use of words, and we think this matter will not longer trouble us. We find one meaning of the word is, "Void of extraneous beauty or ornament;" another, "Not luxurious, free from ostentation." Can words be plainer than these?

If time be the richest gift ever bestowed upon man, (and apart from the gift of God's Son we believe it is), then whatever helps us to save time is surely worthy of our consideration. What shall we or can be said to defend of the time consumed upon these? If the human form was the crowning piece of God's workmanship, what can be said by a Christian woman in defence of corsets which compress, and humps upon the back which disfigure the handiwork of God? Is it not a symptom of the absence of the abundance of the heart the mouth speaketh? "Where thy treasure is, there wilt thou heart be also."

The battle-field is there—there in the secret chambers of the soul unseen by any but the eye of God is waged the conflict of life and death, the hand to hand struggle of two opposing powers. Obedience is the watchword by which we must conquer, for the disobedient never can enter the kingdom of God. "I have kept the faith," said Paul. "To him that overcometh, I will grant to sit with me in my throne, even as I also overcame, and sit with me on my throne." The angel of God must attest the plan of salvation.

For Sr. M. Campbell, Hopeville, Ont., that she may ever have discernment, wisdom and strength to withstand the powers of the Evil One, and to understand the guidance of the Spirit of God, and to keep his commandments at all times.

This is Sr. Theresa T. Sears, East Dennis, Mass., who is being more and more studied by the guidance of the angel of God, has been more and more faced with the test of faith, and has come through with the faith of God's will to be spared to her little ones. Is now very sick.

An afflicted sister requests the prayers of the League that she may be restored to health, and if not the Lord's will, that at least the terrible affliction in her head may be relieved.

JOSEPH COLUMBUS MEMORIAL FUND.

Sr. Hattie K. Gray, Indian River, Me. 100
Sr. Hannah W. Gray, Gretna, Nebr. 50
Sr. Lea Berry, Marshalltown, Iowa 25
Sr. Hetty Dutty, Peckville, Missouri 100
Sr. E. Richardson, Williamsburg, Iowa 100
Sr. Jennie Kinsey, Eureka, Cal. 200
Sr. Mary & Lewis W. Dawson, Stuart, Neb. 64
Sr. H. M. Richardson, Union, Dakota 100
Sr. Lucy & Dume Redfield, Shennandoah, Iowa 200
Sr. Maria Bourguignon, Linn, Mo. 50
Sr. Julia A. Smith, Port Sanilac, Mich. 75
Sr. R. Austin, San Bernardino, Cal. 100
Sr. H. W. Patterson, San Bernardino, Cal. 100
Sr. Su. M. V. Williams, Cleveland, Mo. 250
Sr. S. J. Orton, Tabor, Iowa 100
Sr. Ellen Olen, Angola, Kan. 100
Sr. Maggie Davis, Angola, Kan. 25
Sr. M. A. Atkinson, Kewanee, Ill. 100
Sr. H. J. Hudson, Columbus, Neb. 100
Sr. Eliza Shackleton, Linneus, Neb. 100
Sr. Mary McAllister, Columbus, Neb. 100
Sr. Dora McWilliams, Little Sioux, Iowa. 50
Sr. Ann Johnson, Little Sioux, Iowa. 100
Sr. E. S. Dunham, D. D. Dunham, LaMori, Iowa. 50
LaMori, Iowa. Dec. 5th.

SYNOPSIS.

I offer my synopsis and Concordance at the following rates: $125 each, three copies for $3; or six copies for $5.

J. J. CORNISH, 
REDACTOR, MICHAEL.

CLEVELAND, Iowa, Nov. 29th.

Sister Walker—There has been a request through the Herald that an account be given of our society. We as a society have felt the need of this, and as this is our second anniversary we will try and give a brief account of our work for the last two years. The sisters here met on November 29th, 1886, and the president of the branch organized us into a society, to be called the Mite and Sewing Society of the Lucas branch of Latter Day Saints. We have our constitution, bylaws and officers, and believe our society has done a great deal of good. As our members are scattered over considerable ground, we do not all meet together every week; those in Lucas meet at some sister's house, and put in a quilt circle, while those in Cleveland meet with some sister there and also put in a quilt, (as quilting is mostly our work); and in this way we go from house to house among ourselves, and once a month we all meet together first at one place and then another, and pay our dues, collect the money earned through the month, and work all together one day. Many of our sisters are too busy with the work of raising small children, and old age; but at our monthly meetings their dues are sent in, which helps to swell our financial account. We have cleaned and repaired our church, and assisted some who have requested it. Have helped some among us who have needed. We have by our dues and work made $279.50 in the last two years. Our bestowals of 50 cents at first to repair the church; but this amount is the result of our own labor, Independent of any outside help. We have a cash account on hand in case it is needed for future use, which it is quite evident will be needed.

Now we do not speak of this to commend ourselves more than other societies, for good has been done by them, and good can yet be done. It was predicted by many that our society would not live six months, but after two years labor we are as active and energetic as at first, and are steadily increasing in our financial account. But the greatest thing about it is, it has created a feeling of love among us that did not exist before. Many who were strangers, and felt no desire to associate, have become warm friends. This is as it should be, and reminds us of the words of the poet, "How sweet to my soul is communion with Saints."

The Lord has blessed us by his Spirit, and we have felt its influence while assembled together; and why should we not? This is only one part in connection with this great work. The sisters have a work to do, as well as the brethren; for we are all commanded to work, regardless of sex. And if we do our part, God has promised us he will assist us. Then let us, sisters, be valiant in good works; put our shoulder to the wheel and help our brethren roll on this good cause, so we may be entitled to a share in the results.

You, sisters, who have no society in your branches, do not know the good you may do until you try. Then let us persevere, and continue on in well doing. The only sad feature among us is, that death has removed from among us those who prayed for us, and one who labored with us. But our loss is their gain, and let us try to be found at our post of duty when our allotted time shall come to give an account of the deeds done in the body, it may be said, "She hath done what she could."
Correspondence.

Box 152, CLINTON, Mo., Dec. 3d.

Bro. Joseph—Some time in September I wrote to the Herald agreeing to furnish any of the Saints with a hand-book of South-western Missouri. I have received upwards of thirty letters and cards to date asking for said book; also many questions in regard to this section of country. The hand-book has been mailed to all, and if any have failed to receive it and will let me know, I will see that they get one out.

The secretary of the South-western Emigration Society told me a few days ago that there was somewhere near twenty thousand of the hand-books remaining. If others wish the book, let them send in their names and addresses at once. I wish to state to those who have asked for information that the hand-book can be relied on in every respect.

Bro. Joseph—In reading the last issue of the Herald I was earnestly impressed by the Spirit to write a few words for the encouragement of the missionaries who are laboring so zealously for the salvation of so many minds. While some of the brethren are engaged with the responsibility of preaching the gospel, administering to the sick, encouraging the faltering and strengthening the weak, how grand to think that the sisters have banded together for the purpose of special prayer. A few destitute place this world would be it for not, angelic woman. To-day nearly every society, secret or otherwise, has added auxiliary organizations for women. But grander still to think that the children of God the Hariths and Marys are doing their part. What a bulwark behind a servant of God to have one or more faithful women praying for his success in the Master's cause. Go on sisters in the Prayer League, and may heaven's choicest blessings be upon your efforts.

Yours for eternity,

Arthur B. Pierce.

SHREVE, Illinois, November 29th.

Dear Brethren:—I am glad that I have been led to see the right. I can see how mysteriously I have been led along in the touches of the hand. I was a brother who does not miss many chances to put our faith before those he comes in contact with, namely, John Walters. I met him at Gardner, where I went to work with him and we agreed to go and preach. On the 4th of November 1874 there were but two in Waterford, and all of them are able to defend the work of God in Waterford. We did not look upon it in that light, but thought, rather, that it sounded like the last yelp of the dying chistleath.

We reviewed it for four nights and much good was accomplished by our efforts.

Since our debate we have baptized twenty-four in Waterford, and all of them are able to defend the work. The branch holds meetings in a nice church, the property of one of the Saints. We had the pleasure of baptizing James W. Easton, the electrician of the Recluse Electric Manufacturing Company. He is a man of talent and whose whole heart is in the work of God. He was ordained to the office of priest and chosen president of the branch. His preaching is good and takes with the people. When we first met we did not have faith in the Bible. Since we left Waterford he has baptized one of the business men of the town.

We thought we had returned to Waterford ere this, but many calls elsewhere prevented us. There is a great interest there and many in that county will obey the gospel. We think we could name twenty places in that county where we are requested to go and preach. O, that Zion's children would awaken to duty, that more of the priesthood could devote their time to the work of God.

Our trip through the Western district was a pleasant one. We found good Saints, kind hearts, and some good defenders of the faith. May he who has promised to reward the giver of a cup of cold water kindly smile upon them for their kindness to us. All we can say is please accept the silent throbings of a grateful heart. I was not worthy to lay that part of the mission so soon, but the sudden death of father took me from the field for about two weeks. Father has gone to rest. The smile that like a sunbeam ever shone upon his face in life was not absent. As I gazed upon his cold but smiling face in death I felt to thank heaven that I had not caused one line of care to be written there. He died as he had lived, a Saint. How could I wish his back again? Never more shall his eyes drop tears of sorrow! Never more shall he sigh for the night of death so that he might enjoy the morning of an eternal day! We know not that a marble shaft will mark his resting place in the city of the dead; but this we do know, that his son (the lambkin of his fold) will try to live so that he will forever bring reproach upon his homel
and according to urgent request we went to delivered three lectures on the subject of Thomas and delivered five lectures on baptism.

In the debris of decay, father and son shall be appreciated;

Saints’ pleasure of baptizing was appreciated;

Bro. Mortimer was given in their names.

We delivered in all ten discourses while there, given in their names for the best wisdom we have. Do you expect us to show that one day the hour of his judgment is come, an event referred to show that one day the hour of his judgment is come, an event referred to say that the labors worked among the children of men he always referred that the end of the world would be on the third of April, 1843. He then referred to the Scripture saying that that day would come upon the world as a thief In the night, notwithstanding all the wrecking and building of revelations. He quoted Paul as saying of the Saints, ‘Ye are the children of the day, and not of the night that that day should come upon you unawares as a thief In the night.’ As much as to say they would know about the time of this coming, and would be watching.

He also quoted the Prophet Amos, 3d chapter, saying: ‘Surely, the Lord will do nothing until he revealeth his secret unto his servants the prophets.” He also stated that, when the Lord worked among the children of men he always had prophets to represent him. Concerning the saying of the Saviour in Matthew 24th chapter and Doctrine and Covenants section 49: ‘The day and the hour knoweth no man, neither the angels in heaven,” he remarked that it is evident that they had not attained this knowledge at that time, and that many things were kept hid from the angels, and that allowing this to be the case, how could they inform Daniel correctly on this point, that from [on] which Mr. Miller bases his reasoning? At a time when it was nearing, desiring to know something with regard to the time of the coming of the Son of Man, the word of the Lord came to him, saying: “Joseph, if thou livest until thou art eighty-five years old, thou wilt see the face of the Son of Man,” signifying that the Son of Man would not come until [before] that time. He also referred to the angel flying through the midst of heaven having the everlasting gospel, &c., saying, Fear God and give glory to him, for the hour of his judgment is come, an event which would be previous to his coming. He then referred to Scriptures to show that one day with the Lord is one thousand of our years, or somewhere near it; and that one hour was the twenty-fourth part of one thousand of our years, and would be forty-one years and eight months of our time, which would make the time longer still.

He then referred to the Scriptures in which the Jews would rebuild Jerusalem, its walls and temples, and be gathered there before the coming of our Lord and Savior, also that a stream of water would issue from under the threshold of the Lord’s house, for the healing of the waters around Jerusalem, and that fish would live in them, &c.; also that judgments spoken of by John would come upon the inhabitants of the earth, and that there would be wars and rumors of wars, earthquakes in divers places, the waves and the sea roaring and heaving themselves beyond their bounds, famine, pestilence, perplexities of nations, &c. There shall be great signs in the heavens, in the sun, in the moon, the stars fall from heaven, and fearful sights, and the powers of the heavens shall be shaken, all these will transpire before the coming of the Son of Man. Then shall appear the sign of the Son of Man in heaven. As the light of morning cometh out of east and shineth unto west, so shall the coming of the Son of Man be. Then will the Son of Man appear in the clouds with all the holy angels with him.”

Ethan Barrows.

MARION, Michigan, Nov. 21st.

Your sister, Tillie Reid.

MARION, Mich., Nov. 18th.

Dear Herald:—I have been desirous for some time to bear my testimony through your pages, as I think our testimonies are strengthening to each. It is about ten years since I first heard the gospel in full. Bro. J. J. Cornish brought the message of salvation into our section, which caused a great deal of uneasiness in the sectarian lines. I was quite young at that time, about sixteen years old, and not willing to give up the world, although I became a believer as soon as I heard the message. Time rolled on until I became convinced and felt the need of a Savior. By this time I had become somewhat doubtful of the latter day work, but could see no other way. How was I to find what I needed? I knew that there was but one way, so I went to God in earnest prayer that he would show me the way I should go, if it was nothing brighter than a dream. Finally, I dreamed that I was hunting rabbits with a companion of mine (which was common to us), and for some reason I looked up toward heaven, and far up in the air was a horse and rider, each having the appearance of bright silver. They were descending toward us and when close to the earth the horse disappeared, but the rider who was the Lord Jesus Christ came and stood not far from us and preached to us the same doctrine that Bro. Cornish had preached; then he disappeared. In the morning satisfied that I had found the way and the Savior. That dream haunted me until I was baptized into the body of Christ, which took place a year ago last June.

Shortly after my baptism, one night as I lay upon my bed, before I closed my eyes in sleep I was caught away into our pasture field. There

www.LatterDayTruth.org
I was shown in the vision that I had set out for home clasp with the gospel armor. Saints pray for me that I may reach that home in safety. I love this work knowing that it is of God, but circumstances do not allow me to do much for its advancement, but with God’s help I will do what I can. In gospel bonds, T. T. Reynolds.

Bro. Jonathan:—I came here one week ago last Sunday. Yesterday I baptized four persons and three more are ready for next Sunday; so the work goes on. Truth will tell with the people. Many are investigating our doctrine, and that which was thought to be strong opposition is vanishing. The Saints are keeping on in every respect, and it can no longer be withheld from them that walk uprightly. Bro. Etemhouser is now with me, but I cannot say how long he will remain. I shall stay over next Sunday if the Lord permits. The scene is changing now to what it was six years ago when I first came here. My children, whom I love with a father’s zealons care, are becoming numerous. I feel the need of the prayers that can be made in my behalf for I am very weak; but the Lord has been very good to me so far. I can now remain at home and be idle. My heart and soul are in the work. O, I want to see a goodly company meet me in the world. My heart and soul are in the work. I feel the need of all the members coming into our church.

Henry St. Clair.

North Plymouth, Mass., Nov. 24th.

Bro. Smith and Blake:—I have been laboring in West Plymouth in a Small School house to a few attentive hearers and have been blessed at times with a great amount of the Spirit. One of the ladies that I spoke to weighed about three hundred pounds, and after I got through with her I said, she had nothing to say against it, that she was acquainted with some of the Saints in Attleboro and spoke highly of them. How my heart swelled with gratitude to my heavenly Father for giving His Holy Spirit to His children that they may be lights to the world. She objected to one view we had, that was the resurrection of the body. She said that after she had passed through so much with this body that she did not want to take it again. How I yearned to tell the glad news that we were going to put off these vile bodies and be fashioned like unto Christ’s glorious body. (Phil. 3: 21, Inspired Translation: John 3: 2; 2 Peter 1: 14; 1 Cor. 15: 51–58; Job 19: 22–27), and many other texts show plainly that we have a fleshly body. I made a very few remarks, remembering the words of Paul (2 Tim. 2: 24) that the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, etc., trying to become wise and faithful to his trust.

When I entered that place an intelligent lady invited me to her house, and after dinner we conversed awhile about religious matters. She said: “Here is a home for you as long as you wish to stay. This lady had heard some preaching in Full River and has been interested ever since. So the work spreads as the apostle said, “I have planted, Apollos watered, but God gave the increase.” The lady says she believes that God sent me there to expound to her the word of God more perfectly. The Spirit says we shall find favor with the people, and the Spirit is upon me while writing, confirming the same. My prayers are in your behalf that you may be sustained of the Father, and the Son, and the Holy Ghost, for I know that you have passed through many afflictions; but remember they work for you a far more exceeding and eternal weight of glory. I have been laboring among the Saints to the best of my ability, preaching unto them when called upon, and I have been more and more confirmed in the work for the last year than ever before, feeling the influence and guidance of the Holy Spirit. May God bless you and all His people. Yours in the one faith, N. R. Nickerson.

PLANO, ILL., Dec. 4th.

Editors Herald:—We are holding meetings at this place with very good attendance. Have baptized one and made the Lord in charge of two men, (a young man), and others are near the kingdom. I have not enjoyed better liberty and light for a long time than I do now, and I am more and more encouraged each day to go on and de my best to help cheer up my brethren and “move on, on to the victory.”

I was here three years ago, and on my return to this place I found and found the Saints alive in the great work of God. Bro. Vickerly still preaches and the Saints esteem him as a father. I see that he is dearly loved by all, which to me is good. Next Saturday and Sunday we expect to hold a two days’ meeting in Chicago. My address until March will be Plano, Illinois. Yours truly,

J. C. Wise.

FULTON, IOWA, Nov. 28th.

Dear Herald:—On the 15th of this month our hearts were made to rejoice by the return of Bro. John Funk, who was baptised by the Saints and well respected by all outsiders who love the truth. He remained with us a week, and we were much edified and strengthened because his sermons were delivered with power and were accompanied by the Spirit to the convincing of some more of the truth of the gospel as restored in these last days. On the twenty-first he led two more precious souls into the waters of baptism; one a young man of noble character; another a young lady of high standing in society, a school-teacher. Still others are ready for baptism but are hindered. The calls for preaching are coming in from every side and we hope that General Conference will return Bro. Roth and as many more as possible.

On the 23rd ult., by Sunday Bro. Roth opened a new place. The house was full of very attentive listeners. Some said it was all Bible; others that they would have to investigate. When he left, some said, “Come again.”

From here I conveyed him fifteen miles south to open another place where there was an appointment for him; but if there is any show for converting benches, there is the place. There were only a few out—more empty seats than full ones. Prejudice seems to high tide there, but may the time come when that prejudice and prejudice shall give way to light and truth.

Of late I opened a new place three miles from my home where there are some that are interested. The work for us here seems to be encouraging and we are trying to be a light to the world.

Your Brother,

John Hinde.

BAY CITY, Mich., Nov. 27th.

Bro. Jonathan:—About three weeks ago I came to this place and have been holding meetings nearly every night since. Our meetings are largely attended and the prospects are good. Last week I baptized an evangelist minister living in West Bay City. He had been ordained about a year ago by the bishop of their church. He came out a few times to hear me preach, got interested and invited me home with him. While conversing on God’s plan of saving mankind, the financial side of the question came up and I talked freely, showing him that we had a general church treasury, and that the Saints were instructed to place in the hands of the bishop or his agents ten-tenth, sent means to go to aid the families of those sent out to labor for the spread of the gospel. While the elder got nothing, he went out on those terms and take neither purse nor scrip and take no thought for the morrow. He listened with interest and soon after our fire-side chat he said, “I know I have never received the Holy Ghost. I am out of the church. What steps must I take?” My answer was that he must be baptized for the remission of sins and receive the laying on of hands for the gift of the Holy Spirit. “Well,” said he, “that is a small thing to do.” Hence he was baptized for the remission of sins. We look for others to come in soon. There are twenty-eight in number in this branch, and I want to say that we are being abundantly blessed in our meetings. So let us be strong in the faith and this glorious latter-day work will roll on.

Yours,

Edward Delong.

FLAGLER, IOWA Nov. 30th.

Bro. Jonathan:—I have passed through many severe trials in my prophetic field. Up until October last have had a great deal of sickness and many deaths in my family. I have buried five of them in eight years; so you can see that I have had my share of trouble. I have buried three children and first and second wife, but I desire to live so that my Heavenly Father will give me strength to bear it. Two members of my family have departed, and I am, with my little girl and boy, stopping with my father-in-law and family and we have a good home, for I know that they are good Saints.

Their house is a house of prayer and I ask the Lord to bless them, for they have helped me to bear all my trouble and I do pray for them.

We have been reading the Herald and found a letter written by D. M. Rudd, in which he states that the ministry will have to retire from the field if not aided. We would not like to hear of such occurring, and if every Saint in the church would give twenty-five cents a month it would keep God’s servants in the field. Come, brethren and sisters, let us arise to a sense of our duty and show our faith by our works. We as a fami-
ly will make a start with our brethren and sisters in the Mothers’ Home Column, and we wish our names enrolled as monthly subscribers. Let us help to roll the latter day work along for we know it is of God without doubt or fear. Let us show the Lord that we love him. Pray for me that I may be made strong in the glorious gospel of Christ.

James R. Buxton.

LOTUS, Cal., Nov. 15th.

Dear Brethren,—Some years ago when breaking a rock a chip flew and hit me in the left eye, and injured the sight and it has been weak ever since, till a few months ago. I could only read a little at a time. When reading the Herald a few months ago my eye was very sore, and I was going to stop, when the Spirit told me to ask God to heal my eye. As soon as I heard it I knew that God would heal my eye; so while I was sitting with the Herald still in my hand, I said, “O God, make my eye good, like the other.” As soon as I said these words my eye was as good as the other, and I read on, rejoicing in your God. I can read now as long as I want to. Thanks be to God.

Yours,

Mitchell Arthur.

GENOA, Nevada, Nov. 20th.

Bro. W. W. Blair,—I went to Sacramento, California, immediately after organizing a branch known as the Diamond Valley branch.

In the morning I went to the church, and was there for an hour. The brethren and sisters were in a most happy and religious mood. They all seemed to be living according to the word and will of God. I felt sorry I had to go to the church, and that I could not remain and enjoy the services that were being offered.

Mr. H. C. Smith. I went to Grassly Flats, El Dorado county, California, where I stopped at Warner’s house over night. The morning Bro. Skinner and myself started with our valises on foot across the mountains, a distance of sixty-three miles, which we made in two days. My feet were badly blistered, but we arrived about six o’clock at Bro. J. E. Johns who resides in Diamond Valley, and who took us in and made us feel welcome and treated us in a manner that made us feel that they were friends of our Master. We commenced preaching the next night and spoke ten times and baptized eleven. We came down the Valley to Fairview and preached eleven times and baptized five, sixteen in all. We asisset in organizing a branch known as the Diamond Valley branch.

I have the use of the M. E. Church here (Genoa). The Rev. Mr. Gardner, the M. E. preacher, refused Bro. H. C. Smith the church last summer and he lost friends by so doing. I was told that some of the citizens refused him when he came around trying to raise money to buy a parsonage. They told him that he refused Mr. Smith the church, and that they would not give him one cent.

We are stopping with Mr. Gillman while here, who is a sister indeed. She is one of God’s children and has the welfare of the work at heart.

There are but four Saints in this town, but I find Sisters Gillman and Walker alive in the work. It made my heart rejoice to meet them and to hear them tell of the goodness of God to them. I was told in California that they pitied me and felt sorry I had to go to Nevada, for it was a very hard mission. I must say that I was happily disappointed, for I never saw better people in my life. I am either furnished with a team or carried everywhere that I want to go. I have plenty to eat and one of the best beds I ever had. I have had the best of liberty in preaching, and have also had the best of health and never felt better. Although my lungs have been considered weak, I have spoken almost every night, and my lungs have not hurt me in the least, for which I thank my Heavenly Father. God has been working with us and souls are converted. Four couples have been baptized, and some who were baptized by the M. E. preacher one year ago or so, I had the pleasure of baptizing them in the same place last Sunday, and more say that they feel satisfied. We will continue to work with Mr. Skinner, one that I baptized four years ago out of the M. E. Church. It is brother William O. Skinner who was ordained a priest and is calculated to do a good work.

Yours in bonds,

Thomas Daley.

BALM, Mo., Nov. 22d.

Editors Herald,—Cedar county, Missouri, has a population of about 12,000. It lies in the second tier of counties east of the Kansas state line, and the fourth north of the Arkansas line. It has an area of about 459 square miles, or 319,030 acres. It was organized February 14th, 1855; the County Seat was located west of a creek and is called Stockton; which is near the center of the county.

The eastern half of the county is well timbered with only a few small prairies; the western part is mostly prairie, with belts of timber along the streams and beautiful groves on the high lands, all of which produce well in favorable seasons. The soil is of three classes, known here as the white ash, black loam, and red clay. The two latter are the best for all seasons and yields abundant crops of grass, wheat, oats, corn, rye, millet, sorghum, flax and castor beans. Fruit of all kinds does well here; blackberries, gooseberries and many other kinds grow spontaneously. There are many good springs in the county and good water can be had almost anywhere at a depth of from ten to twenty feet. Milling facilities are good. Native timber can be had at from $1.50 to $2.50 per hundred. Wild land can be had from two to eight dollars per acre; Improved land from ten to thirty owing to improvements. The county is clear of debt. There are many valuable bodies of timber on Sack river, which if properly managed, would pay for the land. Such is also the case in St Clair county which lies north of Cedar, and is a larger county. Improved land is some higher, although there are a number of farms near Oscools, the County Seat that can be bought cheap. I know of one eighty acre tract that can be bought for $1,000, where there is a branch of Saints. Those wishing to purchase in that region would do well to call on or address Bro. E. Johns, who have lived there for some time; they would be able to give proper information. There are several valuable bodies of land in this county that can be bought at reasonable prices. The north part of the county is the best, take it as a general thing. North of this county lies the fine county of Henry with its extensive level prairies, just rolling enough to drain themselves, with stripes of timber marking the water courses in the far distance, which makes it beautiful to the home seeker and promises abundant yield when the farmer industriously tills the soil, no difference what the seed may be, so it is good and sound. Vernon county also joins Cedar on the west, and is a border county and is fine for farming. Any of the Saints wishing Information about this county who will address me at Balm, Cedar Co., Mo., and will send stamps, I will gladly give them all of the information that I can. I am in the ministry and am making nothing, and cannot do very well to furnish my own stamps. I live in the north part of the county, eight miles east of Eldorado Springs, the great watering place of south west Missouri. We have a branch here of about fifty members, preordained over by Bro. C. M. Schroeder, and are in the Independence district. In bonds.

D. E. Tucker.

PETROLIA, Ontario, Nov. 22d.

Bro. Doctor,—The work is onward here. Four have been adopted into the fold of God, baptized by Bro. Carlton lately, and more will follow. The hand of affliction is on us and we have been laid up for seven weeks. Every time I am administered to I get better able to go around; then I get it again. This is the third time. I request the prayers of the Saints in my behalf, that my heavenly Father may spare me to bring up my dear little children in the true way of life. I have been lately called and ordained to the office of a priest, and God knows I feel the service good. I am claiming the everlasting gospel of Christ to the children of men. I know this work is of God.

Your brother in Christ,

Samuel W. Tomlinson.

St. Joseph, Mo., Dec. 3d.

Editors Herald,—I am sending you for the Herald, for I can not well do without it. It is a great consolation to me in my lonely hours.

May God bless his church, is my prayer,

M. McIntyre,
per Mrs. Bourgoin.

NOTICE TO SUBSCRIBERS.

Complaints reach us from parties who do not receive their HERALDS or other publications regularly, and who in writing us for missing copies fail to state the numbers or dates of the periodicals that they have failed to receive. When the HERALDS, etc., do not reach you, please give the number or date of those desired.

CHANGING ADDRESSES.

Subscribers, wishing their addresses changed will please give their former addresses, otherwise we are put to a great deal of extra labor to hunt up their names on our lists.

AUTUMN LEAVES.

The friends and our valued readers, the AUTUMN LEAVES will please notice that the January number is rapidly nearing completion. In addition to being handsomely illustrated it will contain eight extra pages of reading matter, besides the usual matters. We have a very complete number. We hope to be able to supply all demands sent in. Send your subscriptions or orders to retain your names, early.

M. Walker.

ADDRESSES.

Joseph F. Burton, Saints Ana, California.
Hiram H. Nonrison, Peterson, Wisconsin.
G. A. Blakehau, predestine Bidon, Galien, Michigan.

www.LatterDayTruth.org
A WORD FOR AUTUMN LEAVES.

As the time draws near for the second volume of Autumn Leaves to make its appearance I am wondering how many of the young people are interested themselves in its behalf. I for one would not be without its influence for I know and feel that it has done me much good. It is just what we young people need, and I am, oh, so anxious, that the good work may go on. It is my duty, my dear young brethren and sisters, that we put forth our best efforts to help extend its circulation; and not only that, but to respond to the invitation Sr. Walker has given us to help add, beauty and interest to its columns. We know that the same God will help and bless our efforts. It is our opportunity to help the elder members of the church spread His truth.

Autumn Leaves is for us and we should show our appreciation by helping to make the dear magazine a success. Let us each and every one join our might and help give Autumn Leaves a good surprise on its first birthday by sending to it one dollar and a half with the request to introduce a new friend.

Effie Adams.

THE BOOK OF DOCTRINE AND COVENANTS.

Creeks differ because they come from man. Truth is always and everywhere the same because it comes from God; we hold this truth to be self-evident. Opinions are not facts, and arguments will not create truths. If the Doctrine and Covenants is the Word of God, believing of it with all my heart will not make it true; if it is true your unbelief will not make it false. I seldom say much on this subject but when asked if I believe the Doctrine and Covenants, I reply, "Yes, I do." If asked if I receive the word of Joseph Smith as if from God's own mouth, I answer, "No, I do not; neither am I personally acquainted with any one who does." If asked if I believe that the fall was in accordance with the design of God and essential to our very being here, I answer, "No; I do not." I will explain my meaning at another time. If asked if I believe that Moses was a true prophet, I answer, "Yes." I know that God spake to Moses just as well as any one else knows it, but if asked if I believe it is a widow's duty to marry her husband's brother whether she likes him or not, and if he refuses to marry her to lose his shoe and spit in his face, I answer, "No; I do not." I will not nibble around and say it was right in olden times but not now, for truth and right are self-evident and eternal as God is eternal. As God is eternal what was right once is right today; what is wrong to-day always was and always will be wrong under similar circumstances.

There is a construction which can be placed upon this which looks right to me but I will not give it till I find some one who believes and tries to practice it. If asked if I believe that Jesus is the Christ, I say, "Yes." I know he is the only perfect one, who was God ever gave us. If asked if I believe a disciple must hate father, mother, brother, sister, wife and children, I answer, "No; I do not." I never saw but one who took that literally and tried to practice it and I never wish to meet another.

If any one but Jesus had said it I should pay no attention at all to it, but if he said it it must have a meaning. Once or twice I have seen a place where that text will almost fit, so I have an idea what it may mean. Perhaps some of you have. I have never been able to get it any closer directly fit; if so, you know what it means; but unless you do it is useless to try to explain. Leave it as we are obliged to leave some other problems for the revelations of time and eternity to solve. "I am the resurrection and the life; he that believeth on me though he were dead yet shall he live, and he that liveth and believeth on me shall never die. Believeth thou this?" Place a reasonable construction on it and I do. Place the same construction upon it that most people of the Church and of the Saints join me in. I do not, neither would any one else, for we know that we must die no matter what we do or do not believe.

Inspiration is to the soul what the telescope is to the eye. The most powerful means the telescope can produce is not a thousand times what the eyes would show us nothing if we were blind. So the highest and purest inspiration will teach us nothing if we have no sense. Hence we submit everything, even the words of the perfect teacher, to the test of reason. The first experiment of science and observation proves to be true. Even then we often err and reach wrong conclusions.

Nearly all admit that there are grand and glorious truths taught in the Doctrine and Covenants, but they think that as the same are taught in the Bible that we do not need it. To such I say, "Be your own judge of what you need to lift you up to Christ and make you perfect in him, but allow me to be the judge of what I need." If the Bible has taught you a perfect faith it is well. To the extent that the Bible is the only perfect inspiration its practical power, and which is of infinite and eternal truth, and which is inhuman and without the divine.

If my Bible taught me what Robert Ingersoll's Bible teaches him, I should hate it as intensely as he does. Place the purest water in a dirty pitcher and it becomes unfit to drink; so the highest and purest inspiration, or the literal word of God, dregs of a low and sordid heart conveys anything else than a good meaning. To illustrate: Years ago when a mere child, I was foolish enough to argue with a person who seemed to think that everything grand and good and elevating, human and Chrislike, was contrary to Scripture, and therefore wrong; while everything low and mean and sordid and beastly, was according to Scripture and therefore right. He asked me among other things to prove by the Bible that slavery was wrong. I quoted what should have been, and is, an answer to everyone who has any moral sense, the golden rule, "All things, whatsoever ye would that men should do unto you, do ye even so to them." To which he replied, "Yes, that is just as I told you, if your neighbor's horse strays, you should run away you should help get him back." I had no more to say to that man, for there was no candle in his brain worth lighting. I can endure all sorts of absurdities in my neighbor's...
Although the Bible promises that it shall be well with the righteous and ill with the wicked, and every one who ever wrote in the name of the Lord has told us that, yet we know that the only perfect teacher was a mere man named prophesies which were fulfilled with grief. Almost his last words were, "My God, why hast thou forsaken me?"

As with the Master, so with the servant; every man since Christ or before him who has made the world better for having lived in it, has "trod the wine-press of the wrath of God alone." "He knoweth not; His garments are hem.

No healing vision has for them!"

The infidel makes short work of the entire subject: "The prophecies of the fool, and the Spiritual man is mad," "The gods are always on the side of power and the fittest survive because they can and do." But the Christian, by slower methods, reasons from cause to effect, reads the history of the past and the prophecy of the future, good and bad, and true must walk in thorny paths and the innocent bear the pain of other people's sins, his counsel still is, Keep innocent if you would have peace in this world and rest in the world to come.

More end. 

MORMONIA.

THE EARTH THE EVERLASTING ABDNE OF MAN.—No. IV.

By Elder R. Stafford.

We have seen that "As in Adam all die, even so in Christ all shall be made alive," but that all are not made alive at the same time, but in their own order. Some are made alive at his coming, and the rest of the dead are not made alive till after the end of the "little season," or not till Christ has overcome and trodden the wine-press of his Father's wrath. Others have been made alive unto the kingdom of God; not till he has put all enemies under his feet, and when the last enemy, death, is destroyed. Then death will be swallowed up in victory, then we can exclaim with the apostle, "O death where is thy sting? O grave where is thy victory?" When death, the wages of sin is destroyed, then sin will cease to be. All sin will have been cancelled and all will have been made alive. But it does not follow that all will have been made alive or saved in the same glory, but that they must be content with that glory which they have lived for. When this is brought to pass, that scripture will be fulfilled which says, "Wherefore God hath highly exalted him and given him a name which is above every other name; that at the name of Jesus every knee shall bow, of things in heaven and things on earth, and things under the earth; and that every tongue shall confess that Jesus is the Lord to the glory of God the Father."—Phil. 2:9, 11. Then will the Savior have saved all that was lost but those that the Father had not put in his power to save were the "sons of perdition," which were those who had forsaken the kingdom of God for worldliness and its pleasures; which was their torment, and the end thereof, neither the place thereof, nor their torment no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to those who are made partakers thereof.

It may seem to the superficial thinker that inasmuch as Christ came to "seek and to save that which was lost," and that all of Adam's posterity born on the shores of time are, through the fall in a lost condition,
and that some according to the foregoing will be lost, that there had been a failure on the part of Christ to accomplish his object. You will closely read and notice that in sin God spoken of by the Savior, and once enlightened, and tasted the gift, and the made partakers of the Holy Ghost, and the good word of God, and the...}

and that some among the Son of God, they too, were at one time striving for the celestial glory, but in an evil hour gave way to the tempter. It cannot be supposed that they sinned such a grievous sin that it should annul all their previous degrees that they questioned the Holy Spirit and grieved him, till it left them...
timony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed by and who overcome are of the first-born into whose hands the Father hath given all things; they are who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written they are God's, even the sons of God; wherefore all things are theirs, and they are Christ's and Christ is God's, and they are of God. Wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God, and his Christ forever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over His people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant; who wrought out this perfect atonement through the shedding of his own blood; therefore they are come to mount Zion, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical."

"How firm a foundation ye saints of the Lord, Is he for you faith, in his excellent word. What more can he say than to you he hath said, Ye who strive against the refuge for hate dis."
It also agrees with Paul’s statement that “he must reign till he has put all enemies under his feet,” and will deliver up the kingdom to the Father; and at that time—the time of the end of the earth in its terrestrial state—it will become celestialized or, in the language of John, there will be a new heaven and a new earth, and all will receive a fulness of the glory by which their bodies were quickened in the separate glories that they receive, as we gather from a revelation of God’s purpose concerning the workmanship of his hands. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive the same even a fulness; and also they who are quickened by the celestial glory, shall then receive of the same, even a fulness.”—D. & C. sec. 85.

It will be seen that the glory inherited will be the glory by which the bodies are quickened, that is, when they were raised first, as stated in the Revelator, at that time they will receive only a portion of their glory, but that at an appointed time all will receive a fulness of that glory of which they had only a part prior to it; and the time that they will receive this fulness is expressed by the adverb then. As if we are still particular as to the time, we find the answer in the fourth paragraph of this section: “And the resurrection of the dead is the redemption of the soul; and the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be sanctified, with glory, in the presence of God the Father.” According to the Revelator, at that time there will be a new heaven and a new earth. And now, reader, we can see the propriety of heeding the admonition of the Savior, to “Search the scriptures,” for God hath plainly revealed in them his secret purposes to his servants the prophets from time to time, with regard to the creation of the earth, and man to dwell thereon. The faithful student of the scriptures need not be ignorant of the purposes of God in relation to the human family; may not long ago, at the purpose of our being, for it is plainly revealed. Fallen man need not be at a loss “what he shall do to be saved,” for that is clearly revealed. He has shown himself to be a God that was and is interested in the salvation of his creation. He has a purpose about to destroy the inhabitants of the earth by a flood, and sent the warning voice of a prophet sounding in their ears repentance, for Noah in holy writ is declared to be a prophet, and a preacher of righteousness; but we have seen that they heeded not the warning voice, and were destroyed by the flood. He has revealed also, that “as it was in the days of Noah so should it be in the days of the coming of the Son of Man,” with this difference, as declared by Isiah, in the twenty-fourth chapter, that the wicked inhabitants of the earth,—who will become very corrupt,—will be burned and few men left. But the warning voice of a prophet will again be heard—or it will be understood like the days of Noah,—warning the inhabitants of the earth to repent, and turn from their wickedness, and serve their God, their Creator, and they may escape the impending doom.

And now we bear our testimony to all who read this article, that the warning after the truth, that God has, by the power of that Spirit which “searcheth all things, yea, the deep things of God,” made known unto us that the angel spoken of by John has delivered the gospel unto men chosen and appointed of God, who are authorized in his name to declare it unto all men everywhere upon the face of the earth, that by obedience to its precepts they may become the adopted sons of God, and by holy living be prepared for the coming of the Son of God, who shall come with his mighty power and great glory, taking vengeance on them that know not God and obey not the gospel.

And in the name of the Lord Jesus Christ, we admonish you to turn unto him and “fear God and give glory to him; for the hour of his judgment is come. And worship him that made heaven and earth, and the sea, and the fountains of waters,” and you shall receive a knowledge of the truth of these things, for “God is no respecter of persons.” God stands pledged thus: “If any man will do his [the Father’s] will, he shall know of the doctrine whether it be of God or whether I speak of myself.” And the doing of the Father’s will in this life’s probation will secure the “inheritance of all things;” all things will be theirs and they Christ’s, and Christ’s God’s. Reader may this be our happy lot.

LAKES, Iowa, September 25th, 1888.

TWO QUESTIONS AND ANSWERS.

First.—On what week day will Christ come to his kingdom?

Second.—What did the Mosaic Tabernacle foreshadow?

Answers.—First.—The Lord Jesus foreshadowed his second coming by a ride into Jerusalem on the first day of the week, when children cried “Hosanna! Blessed is he that cometh in the name of the Lord; Hosanna in the highest.” Matt. 21:9; which is called “Palm Sunday,” as they brought branches of palm trees and strewed them in the way.” And the next Sunday or the next first day of the week was his resurrection day. The ascension of Christ was also on the first day of the week, or Sunday. He also sent the Holy Spirit, which fell on the first day of the week, (Sunday), and the first day of the creation is also the day in which the Lord God said, “Let there be light and there was light.”—Lev. 23:36.

“On the eighth day,” (which is the first of the seventh week, or Sunday), “he should be holy convocation.” And in verse 39, “On the eighth day shall a Sabbath,” “Ye shall do no servile work therein.”—Num.
29:34: "On the eighth, [or first] day, ye shall have a solemn assembly; a Turn to 1 Kings 43:1 chapter where we are told that a temple shall be built at Jerusalem; and where all nations will be gathered to worship the King, with Israel, in the temple at Jerusalem. This temple will be consecrated seven days and on the seventh [first] day, it was commanded that all the people should assemble. Every eighth or first day, which is Sunday, will be then the rest day, or Sabbath. Hence I believe that when our Lord comes again it will be on the first (eighth) day of the week, which is Sunday.

The second answer is to show that the Mosaic tabernacle feast meant: The tabernacle feast represents the millennium, or the kingdom of Christ on earth. In Zechariah 14th chapter, after the Lord hath gone forth and fought against the nations which come against Jerusalem and his feet stand on the Mount of Olives; and after the temple has been built, then those nations that are left shall go up to Jerusalem to worship the king [Jesus] and to keep the feast of tabernacles. Read the whole chapter. Hence, the feast of tabernacles was the type forecasted in the prophecy of the kingdom of Christ on the earth. In Matthew 20:1-8, and is the space in which we now live.

Respectfully,

J. A. Stromberg.

Conference Minutes.

VICTORIA.

Minutes of conference held at Queen's Ferry, Australia, October 20th and 21st: The meeting was called to order by Bro. Rennie. On motion Bro. Mcintosh rose and moved that a committee be chosen to attend conference, assisted by Bro. E. G. Jones, district president, and Bro. Read and McGurr as secretaries. Motion carried unanimously and approved. Statistical reports: Hastings 30; Leopold 24; baptized. Queen's Ferry 35. Bro. Jones, of Hastings, Trembath of Leopold, and Read of Central, reported favorably from the districts, and the whole numerical conference was in good order. The teacher and deacon of Hastings branch, also the teacher of Queen's Ferry branch reported. Elder John Wight reported that he had preached sixty times and baptized four. Elder C. A. Butterworth reported having preached ten times and baptized two. Elers Mcintosh and Read reported favorably. Motion carried, report of committee of audit accepted and committee discharged.

Owing to misunderstanding, Bro. Halley had not been entered as a member of the branch, he said that he had moved that the original motion as to his joining nearest branch stand. Bro. Missen's application for ordination was referred to Queen's Ferry branch. Moved that Elders Jones, McGurr and Trembath be sustained in the field. Moved that district officers be allowed to drill next conference. Moved that when conference adjourns it does so to meet at Hastings not later than February 28th. Moved that Bro. McGurr keep a supply of church books on hand and for sale. Preaching at 7:30 by Bro. Wight. Preaching during the sessions by Elders Wight and Trembath, Jones and McGurr, and Butterworth and McIntosh. Thus was brought to a close a very peaceful and happy conference. Very striking gifts were manifested during the period, yet tangible evidence was given of the rapid advance of the work in the district. Seventy: 1 present of the Elders 6, present of the Priest 3, present of the Teachers 1. Elder McGurr and the chairman included in the above list, act as Teacher and Deacon, respectively. In their branch. Adjourned.

SOUTH-EASTERN OHIO AND WEST VIRGINIA.

A conference of the above district convened at Limerick, Ohio, September 5th, Elder E. C. Briggs presiding, assisted by Elder G. T. Griffiths; L. R. Devore secretary pro temp. Minutes of last conference read and approved, with the correction that Bro. D. J. Hailev be granted a Teacher's license. On petition, the newly organized branch of Washington, in Jackson county, West Virginia, consisting of 9 members, was received into the district. Branch reports: Liberty 53; not gain 3. Syracuse no change. Vinton 64; by letter, baptized. Hocking Valley no change, Morgan no change. Milton 18; 4 baptized. Highland 33; expelled. Mount Zion 14; 3 baptized. Fair View no change. Highland 2; baptized. 2 Carige, G. T. Griffiths, T. J. Beaty (baptized 3). J. Moler (baptized 4), T. Matthews (baptized 3), A. W. Kriebel (baptized 3). In person. By letter, D. L. Shinn and A. B. Kirkendall. Priests, W. H. Rhodes and C. G. St. George; 33; 9 expelled. They spoke rather freely to Bro. D. L. Shinn taking the field, upon which the following motion was sustained: That we recommend Bro. D. L. Shinn assign a field or arrangement to the Bishop and the missionary in charge. Licenses were granted to C. Moore, Teacher, and G. Reed, Deacon. Moved that this branch be ordered to the office of Priest at this conference and receive a license. It was resolved that Bro. T. J. Beaty, J. Moler and T. Matthews were to be ordained to the office of Seventy during this conference. The petition of Bro. A. B. Kirkendall asking release from the offices of secretary and treasurer of the district was rejected and he was continued. A committee consisting of S. J. Jeffers, T. Matthews and H. E. Moler was appointed to report in person or by letter. Bro. Brand and C. G. St. George were instructed to report in person or by letter. Bro. W. T. Briggs and T. J. Beaty, J. Moler and T. Matthews were to be ordained to the office of Seventy by Bro. E. C. Briggs and G. T. Griffiths. Bro. E. C. Briggs and G. T. Griffiths were chosen delegates to General Conference. Preaching during the conference was by Bro. Briggs, Griffiths and Matthews, in which all enjoyed good liberty. Adjourned to meet at Vale's Mill, Winton county, Ohio, in one year or thereabouts.

TEXAS CENTRAL.

Conference convened at Cooke's Point, November 10th, E. W. Nunley presiding. Branch reports: Elkhart 29; 3 baptized. Lone Pine 18; 1 baptized. Poteau 10; 13 baptized. The Live Oak and Evergreen branches were received into the district. Elders reports: I. N. Roberts (baptized 13, organized 1 branch). Sold 7; died in branch. Mary A. Shipp 1 (baptized 7, organized 1 branch). S. W. Simmons (baptized 5), B. F. Reenove. Priests: C. C. Holcombe (baptized 1), F. C. Gough. Teachers: J. L. Wilson. Bishop's agent's report: Balance last report $143.5, received $81.05, paid out $62.05. Due agaisnt $75. The present district officers were sustained. Preaching during conference by S. W. Simmons, A. J. Moore and I. N. Roberts. Adjourned subject to the call of the president.

Miscellaneous.

DECENTER DISTRICT.

As provided for at last conference two-day meetings will be held at the following: Near Wirt, Ringgold county, Iowa, December 16th and 17th. Bro. J. S. Snively, H. N. Snively and O. B. Thomas engaged to be present. At the Bonner house in the Greeneville branch on the same dates, Bro. John Shippy and T. J. Bell to be present. Other elders who can make it convenient to attend are cordially invited to do so.

Also a meeting will be held at Pleasanton on January 12th and 13th. Other branches and districts throughout the state that desire such a meeting may be provided for on application, stating what days would be most convenient for them. Services on Saturday will be at 2:30 and 7 p.m., and on Sunday at 10 a.m. A meeting may be held on Saturday afternoon if the local officers deem it advisable.

H. A. STEBBINS, Dist. Pres.

LAMON, IOWA, December 7th, 1887

CHURCH DEDICATION.

The Saints of San Bernardino, California, Branch, will dedicate their church building, erected by them this past summer, on Sunday, December 16th. It is expected that a large assemblage of Saints will gather with them in the service. President Joseph Smith will be present, no preventing providence, to help in the good work. Let the occasion be one of joyfulness and peace.

HEMAN C. SMITH.

By order of Committee and Branch, Nov. 27th, 1887.

CONFERENCE NOTICES.

The Central Kansas district conference will convene at Good Intent, Atchison county, Kansas, December 15th and 16th. Please send or bring branch reports. Elders or priests should report person or by letter. Bro. CARRIE DICKINSON.


DIED.


The Saints' Herald

Autumn Leaves,
Published monthly for the Youth of the Reorganized Church of Jesus Christ of Latter Day Saints,
Price per year .... $1.50.
M. Walker, Editor and Publisher.

By December 10th at the very latest, we must know how large an edition will be needed to meet the demand, and to those whose time expires with 1888 we shall not mail the January number unless upon renewal or request. Please remember the initials.

B. R. as well as what they stand for, so it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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Forscutt-Shinn Discussion.

J. Shinn affirms "The Bible teaches the coming of Christ to Judge the world is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the body from the grave.

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SOLOMON SPAULDING'S NEPHEW.

We call attention to the account of an interview between Bro. G. T. Griffiths and Mr. D. D. Spaulding which appears in this issue of the Herald. As will be seen, the interview took place in Conneaut Township, Crawford county, Pennsylvania, where the historic Conneaut Creek still winds its way as deviously as the story which so long lived a life of falsehood, the only available weapon in the hands of the clergy and others who sought to rebuff the many and remarkable falsehood, the only available weapon in the story which ed with the author of the notorious

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callings or ordination and organization of the quorum of apostles, February 14th to 27th, 1835, were special witnesses of the coming forth of the Book of Mormon, the restoration of the priesthood and the founding of the Church of God; and hence they were very properly called "apostles," as in D. C. 16:3; 7:1, 2; 19:1; 3, 54:17; 83:10; 92:1. And hence it is that we find in the teachings of the Seer the Seventy are sometimes called apostles; also that our blessed Lord is called "the apostle and high priest of our profession."—Heb. 3:1.

Now the only ordination of Joseph and Oliver in which Peter, and James, and John ministered, was when John the Baptist, acting under the direction of these three apostles, ordained them as is set forth in the "History of Joseph Smith," in these words:

"We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty nine,) we, on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us: 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by Immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchizedek, which priesthood he said should in due time be conferred on us—and that I should

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be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.—*Times and Seasons*, vol. 3, pp. 365, 366.

This ordination is manifestly the one alluded to in the revelation of September, 1830, D. C. 26: 3, where it says: "Verily, Verily does the Lord and Jesus Christ, the Firstborn among many brethren, say: I have inspired you to move the cause of Zion in mightly power for good; and his dispensation I will make known to you, and to them also who shall receive your words, and I will be with you and them in the ministry of the Holy Ghost."—*Times and Seasons*, vol. 3, p. 755.

And now comes their ordination in fulfillment of the foregoing promise and commandment:

"Whilst the Book of Mormon was in the hands of the printer we still continued to bear testimony and give information as far as we had opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand eight hundred and thirty, where we were commanded to bless bread and drink of the Holy Ghost upon all those whom we had previously baptized; doing all things in the name of the Lord.

"The following commandment will further illustrate the nature of our calling to this priesthood as well as that of others who were yet to be sought after."—*Times and Seasons*, vol. 3, p. 755.

We take the extract below from a letter written by Bishop George A. Blakeslee the 13th instant. All hearts will be pained on reading it. Pray for him and his grief stricken family:

"It has been just two weeks to-day since my son Alma left home to go to Michigan City, Indiana, on business. Arriving in the city near five o'clock p. m., he did not get through with his business so he could leave on the 6:30 p. m. train, but intended to take the 11:20 p. m. train, as we learn from those who were with him.

"It being a very misty and dark night and his not arriving home that evening or next morning early, we feared he had met with foul play, and immediately commenced searching for him with the aid of all the police force in Michigan City. Falling in this, we went to Ohio City and secured the aid of its Chief of Police, also Pinkerton's Detective force, and after a diligent search night and day for two weeks, and from evidences that we have picked up, we have all decided that he was robbed and murdered in Michigan City.

"Michigan City is said to have more saloons and gambling houses than any other city of its size in the west.

"I fear we shall never obtain the body, and fear that if we do not obtain it his mother will become insane.

"My son Eddie and your son William A., are constantly working upon the case with the aid of others."
I hand you a clipping from a Michigan City paper telling of a similar circumstance in the disappearance of a young man just two days later.

Our investigation reveals the fact that Alma was not the first that has mysteriously disappeared, as it seems, by the hands of a well-organized gang; for during the last year several have been missing and several dead bodies have been found.

EXTRACTS FROM LETTERS.

Bro. M. T. Short lately gave account of himself at London Mills, Illinois, as follows:

"Having large crowds out night after night here in the Christian Church. We may shake some of their dungeons. In love of the truth and it work in the interest of saving grace."

Bro. G. A. Davy writes from Bullion, Alturas county, Idaho, as follows:

"I have read the Herald, Autumn Leaves, and the Hope the past year, and feel very grateful for that great privilege. This region of country is a place of great spiritual darkness. There are a few Methodists and some of other denominations, but more of that class who do not believe in any God, nor any hereafter."

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EDITORIAL ITEMS.

From a letter we learn that Bro. E. C. Briggs is laboring at Pittsburgh, Pennsylvania.

Bro. Robert Davis writes from Junianta, Michigan, that by request of the district president he was laboring among the branches of the Northern Michigan district.

He had baptized about fourteen in the past year.

Bro. J. B. Graham wrote December 4th from Russell Springs, Kentucky, giving an account of his labors with the church at Russell Springs, where a revival of the work is said to be in progress. We have not yet heard of this revival of the work in the interest of saving grace as was given by Christ more than 2,000 years ago. We are strictly opposed to polygamy and its kindred evils, including the blood atonement, endowments, etc. We believe in obedience to the laws of our country as well as those of God.

The most extraordinary instance of polygamy is the case of the present bishop of the Church of Latter-day Saints, who is assisted by two counselors. We have next the twelfth apostles, then the different classes of elders, which are composed of ninety-six in all. We have the seventy elders, the priests, the deacons, and the seventy-two apostles. We have the high priests, the councilors, and the unit of the church. The laws of God, and not by these various quorums. They are merely for the diffusion and spreading of the gospel and conducting the affairs of the church. The headquarters of the church is at Lamoni, Iowa. We have the bishops and their tithes, and we depend upon the bishops for the support of the ministry. George A. Blakeney, of Galen, Michigan, is the present bishop.

He is assisted by two counselors also—E. L. Kelley, a lawyer at Kirkland, Ohio, and Elijah Banta, a wealthy man of Lamoni. We have no prices for pews in our churches; they are free to all. We are building a new stone church at Independence, Missouri, which will cost about $25,000. There are only five members in the church at Lamoni. We have over 600 members. We have churches scattered throughout the United States, Canada, Australia, England, Scotland, Wales and Denmark.

QUESTIONS AND ANSWERS.

A reader asks the following questions:

"What are we doing to stay the hand of God from allowing us to be whipped by the nations? Do we raise our voice in sincere supplication to Him for His divine protection? I am afraid not. I look around me, and I see our meetings poorly attended, and I wonder if we realize our obligations. I turn my attention in other directions, and I find nearly two hundred of our brethren occupying a felon's cell; as many more in exile; thousands of children that have not a kind father's caresses, and hundreds of our sisters who have not the counsel of a companion. Who will attend the services of our church? Have we not broken this condition of things to come upon us? Have we uplifted ourselves before the Lord? Have we attended to our duties? Have we honestly paid our tithes and offerings? Do we not know that when we become indifferent in this last respect the earth will refuse to give of her support? The saloons and theaters offer us a life of sin and bitterness."

The following is from the Chicago Herald of December 10th:

In the hall at 231 West Madison Street a little band of worshippers was gathered together last night. Women and children were in the little band, which included not over forty persons, all told. While prayers were offered, little children tasted of the kneeling worshippers, or played around the chairs, but that disturbed no one. These worshippers belong to the Church of Latter-day Saints, and are not polygamists, however. On the contrary, they are devout Christian people. They are happy and contented, and are law-abiding in every sense of the word. C. H. Mueetze, a venerable-looking man, with a patriarchal beard, opened the services last night by announcing the 512th hymn, which he read in a decided firm tone, and he led the singing after In a way that would have done credit to younger men.

Elder J. C. Foss, of Independence, Missouri, preached the sermon. He is a bright-faced, cheery man, who was born in Maine and went to Missouri six years ago. He preached without notes on "The Kingdom of Christ." Regarding this sect, it is at present undergoing a decided increase in membership. S. C. Good is the president of the Chicago branch, and he is a young man of decided push and energy, with an earnest manner that is quite impressive. F. M. Cooper is the president of the Northern Illinois District, where there is now a membership of over a thousand, which is quite widely scattered.

Elder Foss, speaking of the church, said: "We believe in the same laws for our government now as were given by Christ more than 1,500 years ago. We are strictly opposed to polygamy and its kindred evils, including the blood atonement, endowments, etc. We believe in obedience to the laws of our country as well as those of God. I have been an elder of the church for more than twenty years. I belong to the quorum of seventy elders. The first president of the church is Joseph Smith, who is assisted by two counselors. We have next the twelve apostles, then the different classes of elders, which are composed of ninety-six in all. We have the seventy elders, the priests, the deacons, and the seventy-two apostles. We have the high priests, the councilors, and the unit of the church. The laws of God, and not by these various quorums. They are merely for the diffusion and spreading of the gospel and conducting the affairs of the church. The headquarters of the church is at Lamoni, Iowa. We have the bishops and their tithes, and we depend upon the bishops for the support of the ministry. George A. Blakeney, of Galen, Michigan, is the present bishop. He is assisted by two counselors also—E. L. Kelley, a lawyer at Kirkland, Ohio, and Elijah Banta, a wealthy man of Lamoni. We have no prices for pews in our churches; they are free to all. We are building a new stone church at Independence, Missouri, which will cost about $25,000. There are only five members in the church at Lamoni. We have over 600 members. We have churches scattered throughout the United States, Canada, Australia, England, Scotland, Wales and Denmark."
strictly observed in church government up to 1834, without deviation, so far as we are aware. And to this agree the "Rules of Order," chapter 1, sections 4, 5, 7, 10, 13, also chapter 14, sections 163, 164, 165.

2.—In partaking of the sacrament should the officiating minister break the bread, or should each member break a portion as it is passed to them?

A.—It should be broken and blessed and administered by one having authority so to do. See 1 Cor. 11: 23-25; Luke 22: 19; Matt. 26: 26, 27; Mark 14: 22. B. M., Nephil 8: 6, page 456: D. D. 17, 174.7.

B.—Is it right for any member having the interpretation of tongues, to refuse to give it, or to utterance to it, it should be revealed. But a part 14th chapters, D.

A.—No, unless the branch receives them by vote into full membership. General Conference has—according to the law of the church—ruled that those members, from one branch to another shall in all cases procure letters of removal, and that such should be presented to other branches by those desiring membership therein.

This rule should be strictly observed. When 

B.—What harm in the Saints having festivals to procure money to buy fuel and incidental benefits for the church?

A.—No; not if properly conducted.

We clip the following readable items from the Christian Herald, (London England) for November 14th, 1888. They furnish a concise view of the topics treated as seen from a popular English standpoint and are worthy of our notice:

CURRENT EVENTS.

THE EUROPEAN SITUATION

Is one of growing gravity. Not only does apprehension exist at Constantinople and Rome of an impending insurrection in Servia, but the condition of affairs in Eastern Europe is regarded as critical. General Gourko, the provincial Governor-General of Warsaw in Poland, said recently: "Notwithstanding the peaceful policy of our own Russian Government, there is a dingle spirit in the neighboring country (Austria). Their press excites public opinion against us; their military authorities speak with scorns of the inefficiency of our army, the slowness of our system of mobilization, and our lack of able officers—in fact, they discount our defeat. They had, however, better not go too far, because in that case the Czar may give the order to march, and we shall then cross the frontier, without 

mobilitating, within twenty-four hours. I do not under-estimate the advantages possessed by other armies, but I maintain—not as a Russian patriot but as a soldier—that no troops can compare with our own. I do not deny that Austria has brilliant artillery and German admirable tactics, but the Russian has armor and determination which vanquish all difficulties. In that respect the Turkish soldier alone can be—but only to a certain extent—compared with our own—but why waste words? Whenever the right time comes our deeds will be worthy of us. All I have to add is that we already know the roads to Vienna and Berlin."

The English and the United States:

May soon find the feeling between them become dangerously unfriendly in consequence of General Harrison, the leader of the Republican party, being elected president mainly by the Irish American vote. Mr. Blair, who advocates the annexation of Texas, is likely to be made Secretary of State. The London Herald says: "General Harrison has found his main supporters in the Irish electorate of the Eastern States, and it is not very likely that he will be allowed to forget that fact. Mr. Blair, too, will have great claims for consolation for his defeat of four years ago; and it is very probable that this will take the form of his appointment as Secretary of State. Those who remember the remarkable foreign policy which is associated with his name, his reckless adaptation of the Monroe doctrine, and ruthless disregard for the ordinary courtesies of diplomacy, will not regard that possibility with complete satisfaction. We can not hide from ourselves that official America represents a strong force of anti-English feeling. The Republicans are anti-English from the traditions and inclinations of the most powerful section of their supporters, the Irish Americans. The result of the presidential contest, therefore, if it affords no cause for immediate apprehension, affords little for rejoicing. We must wait the course of events."

Another London paper says: "From the Republican party, which has now come into power, England can scarcely expect that amount of friendliness which has been displayed by President Cleveland's Democratic party. The Republican election strings have been pulled by Mr. Blair, who is hostile to this country, and who will probably do his best to give expression to his feelings."

UNEASENESS AS TO THE FUTURE

Preval in political circles in France. General Boulanger has rallied in opposition to the Government a personal following, curiously made up of Bonapartists, Monarchists, and Communists. All three appear to recognize in the General the one man in France capable of overthrowing the Republic. That is what they agree in wishing done, though they do not agree as to the government they would follow the Republic. An intelligent observer in Paris writes: "General Boulanger has more powerful support accorded to him than any one man in France since the time of the Prince President, Louis Napoleon. The Communists—and there are 200,000 of them in Paris alone—believe that when the General has broken down legal barriers, they will be able to rush in and revive the Constitution. The Bonapartists and Royalists hope to turn him into a voluntary or involuntary General Monk, who may seat the Comte de Paris or Prince Victor Napoleon on the French throne, just as General Monk, having become head of the British Army in 1856 after Oliver Cromwell's death, recalled the representatives of the fallen Royal dynasty Charles II, from exile in Holland to the throne of England. General Boulanger gains power every day, and people begin to believe that a timely appeal to the nation direct can alone save France from another revolution on the centenary of the great French Revolution of 1789."

WILL THE POPE LEAVE ROME?

It been rumored quite frequently as likely to know, that it is likely that we shall soon have the Pope living under the protection of the British flag. An eminent ecclesiastical in London has been informed that if the Italian Government persists in its present policy the Pope will leave Rome, and that he will probably take refuge in British territory. He is said to be unwilling to go to France, in consequence of the recent hostile notes from the Catholic States. Two places of sojourn have been suggested—the Channel Islands or Malta, and it is said that most probably the latter will be chosen. This rumor has not been heard now for some time, but it has cropped up at intervals for a good many years.

EXPECTED FAMINE IN INDIA.

Lord Lansdowne, the Governor-General, has a far worse prospect before him than any he need fear from other causes just now. There are unmistakable signs that the cry of famine will shortly be heard in many parts of the vast peninsula. Orissa, always liable to these visitations, is already suffering severely, and half a dozen other provinces will soon be in a similar case. Yet, no doubt, even if the worst comes to the worst, there will be an ample food-supply in India for all, if it can only be made available. It is not the actual want of food so much as the want of money for its purchase that causes famine. The ryots or small farmers' crops are, as a rule, pawned up to the hilt to the native usurer. When the harvest is gathered in, Shylock repays himself his advances, with liberal Interest added, and sets up the ryot again with another loan for seed and maintenance. And thus matters go on, year after year, until the evil day comes when there is no harvest. Then, of course, the money-lender refuses further accommodation, and the farmer and his family are left to die or live as may be. What is needed is what France, when the United States, or Holland to the throne of England. General Boulanger gains power every day, and people begin to believe that a timely appeal to the nation direct can alone save France from another revolution on the centenary of the great French Revolution of 1789.

On Sunday morning last at Malad, Idaho, Anthony Metcalf, formerly a resident of Hyde Park, Utah, shot and killed himself. It is said he was troubled about an financial condition. Our correspondent from Malad City, Idaho, said the liquor habit, lost the spirit of the gospel, became an infidel, and,
What is unjust in them should be corrected without delay, for in the swift transition which is going on the quicker a wrong can be rightly the easier a wrong can be rectified. The tears of God are as the dew which falls upon the earth, and the compassion of God is in the hands of a compassionate God who will deal finely expressed sentiments of editor Goodwin thereon:

Some other men; they have no such

interests among us, and too

So it is with communities; they can not say. As yet there can not be seen. The hope of the universe Lies in the hands of a compassionate God who is no respecter of persons, and who will deal justly and lovingly with all.

We clip the following from the Salt Lake Times of November 22d, and invite the attention of our readers to the wise and finely expressed sentiments of editor Goodwin thereon:

NO REST.

Professor S. J. Bailey, in the course of an article in the Mississippi Gazette, and the Fruitlands Herald, says:

"The Fixed Stars are not fixed. Nothing in nature is still. It was long ago supposed that this earth was stationary and all other things revolved about it. Now we learn that we daily roll around on the earth's axis, and yearly about the sun as a fixed center. But then we learned that the sun itself, so mighty and vast, is a star, a center for only our little system, and that it, too, is not fixed, but moving on in space. And so it is of some parts in the constellation Hercules. But whither, when and why we can not say. As yet there are no data. We simply know we are moving on. In the September number of the Century is an article by Professor Holden, of the Lick Observatory, giving a charming description of the most wondrous of the so-called fixed stars. After some centuries, when by photographic means a perfect record of the stars gathered at regular intervals has long been open to the inspection of astronomers, it may be known in what vast orbit, if indeed it has an orbit, our solar system moves. With the increasing sensitiveness of the dry plates it will be possible to photograph the stars far better than hitherto, and it is probable that we shall already know this is done. On the plates now made many stars appear which are invisible to the eye with a telescope of equal power."

Of this the editor remarks:

"And yet we have the fixed stars not fixed, but nothing is. The lives of men go weaving on, some as sons, some as satellites, some as but transient and irresponsible bodies, but there is no rest. Some fill the space around them with warmth and light, and some merely float, useless, in the void of life; some are the centers to little systems, and some are but the outer satellites that might drop into the abyss and never be missed. But it is a comfort to believe that the higher and nobler among us are held by attractions too high and sublime and too far away for the ordinary mortal to comprehend either their magnificence or power. Now and then mortals appear that do not seem to belong to a world of beings that seem to have other lives. They are not moved by things that influence other men; they have no such hopes and ambitions; they move in orbits of their own, and seem to get their light from some sun that ordinary mortal eyes can not see. The hope of the race that most mortals of them will be drawn under this attraction until there will be no more that is petty or mean in the world, drawn until all will be one in the song of the sphere in which angels dwell. But it was not of that we meant to speak. Rather it was the very fact of this line, this line that we can not keep secure in their places, but, obeying their immovable immortality, are wandering on in their spheres, so what little man hopes to accomplish in this world is the least that can be done, now every second, for these pulse beats are hurrying him on to where he can work no longer."

What is unjust in them should be corrected without delay, for in the swift transition which is going on the quicker a wrong can be rightly the easier a wrong can be rectified. The tears of God are as the dew which falls upon the earth, and the compassion of God is in the hands of a compassionate God who will deal finely expressed sentiments of editor Goodwin thereon:

"Awake, O listless soul! for lo! The day is past, and it is the silent watches of the night and the arduous tasks of the morning. Not glorious in celestial glow, but small and weak and rich and poor.

Along the merry Christmas street.

Amid the bitter foot and snow, live little ones; with weary feet and watchful eyes, neglected go.

"Oh! for the holy Christ-child's sake Let these be fed and clothed and warm.

Awake the West! I do not come.

The Christ-child calls in night and storm.

I WILL NOT COME UNTIL THERE IS A PEOPLE PREPARED TO MEET HIM, IF IT IS NOT FOR A THOUSAND YEARS." —Joseph Smith.

As we take up our pen with the intention of sending a word of greeting to our friends and to all who are laboring for the Master at this Christmas Time, these words present themselves forcibly to our mind, and we find ourselves wondering whether the church is to-day nearer that glorious time—the time of H's second coming—than she was one year ago, or nearer the close of the present range of the year. In the anniversary of the glad day, the day first ushered in by the song of the angel and the chorus of a multitude of the heavenly host crying out: 'Glory to God in the highest, on earth peace, good will to men.'

Are we nearer the day for which every true saint of God is longing, praying, and most of all, working? There is a voice vibrating on the air this Christmas day, a voice sweet and low, yet attuned to the sadness of earth's entreaty. Do you hear it, oh, my soul? It tells of the glory in our Father's house; of the light, warmth, love and joy abiding there, and of One the best loved, the Only Begotten of the Father, full of grace and truth, was 'lighted with joyful gladness to forsake this gloomy, dark, and light-for wanderings and sad, and for vigils beneath the midnight sky and broken slumber upon the cold and dew-drenched earth. It is the voice of the Man of Sorrows accompanied with grief, which on the Christmas air this morning; and the burden of its entreaty is, 'What are you doing for me; what is your relationship to me in the avenue of the firmament? Do you believe that I will come and that you will meet me? And if so, why will you not wait for me?'

And then that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

"As the stars forever and ever!" Language has no power to convey the new meaning the words took on, nor to express the great waves of joy rolling in upon that soul, for with this came a revelation of the power which every one who will possess, may possess, to win souls for Christ; nor this alone, but a foretaste of that joy (a foretaste never realized before) which shall be revealed in the hereafter to the faithful ones of earth. And this power was not vested in elo-

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quence, learning, nor wealth, but in example: and the answer comes back, "Never, never until a people are prepared to meet the Lord at his coming, if it is not for a thousand years." Will his coming be so long delayed? Nay, for verily there is yet another revelation of the Spirit, and it is that "Those who hinder the work of God will he remove." The set time to favor Zion is surely near, and the work which God will cut short in righteousness will not be hindered by an arm of flesh. Stand up therefore ye faithful ones, and gird on your armor anew.

For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it; because it will surely come, it will not tarry.

Not alone, hungry, weary, naked and cold is His little ones calling to the church of the living God to-day for food, rest, clothing and shelter from the storm; but far above this cry, sounding from one end to the other of our sin-cursed earth, comes the wailing cry of souls perishing for the bread of life. "Again shall this gospel of the kingdom be preached in all the world." Unto us it has been entrusted. It must be preached by example as well as precept, and when the appointed time of the vision is fulfilled it will not tarry. God has no favorites, but he will honor and spare those, and only those, who obey his righteous will.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."  

SPECIAL REQUEST FOR PRAYER.
Sr. Addie Wood, who has been for years afflicted requests the prayers of the League. A sister of Stockton, California, asks your prayers for me. A sister who cause her enemies to relent and do her justice. Sister Hannah Anderson of Henderson Grove, desires the prayers of the Prayer League as she is sick and afflicted.

The prayers of the League are requested in behalf of Sister A. Hawkins whose mind is afflicted. Sister Annie Chisnall of Kewanee, Illinois, has been a great sufferer—a faithful Saint from childhood—and now her only hope of relief is in God. We beseech you earnestly for prayer for her. Signed by the Kewanee branch.

HOME COLUMN MISSIONARY FUND.
Bro. Thomas Shapard, Flagler, Iowa, ... $ 50
Sr. Alice Shapard, Flagler, Iowa, ... 50
Bro. Richard Shapard, Flagler, Iowa, ... 10
Bro. Roger Shapard, Flagler, Iowa, ... 50
Bro. Joseph Shapard, Flagler, Iowa, ... 10
Bro. James R. Buxton, Flagler, Iowa, ... 100
Bro. John Buxton, Flagler, Iowa, ... 10
Little Emma Buxton, Flagler, Iowa, ... 15
Sr. G. Walsley, Dayton, Neb, ... 10
Bro. James Anderson, Dayton, Neb, ... 10
Sr. M. A. Allen, Eldorado, Cal, ... 10
Sr. Flora Hannah, Sand Run, O, ... 100
Sr. Jane Abele, Sand Run, O, ... 10
Sr. Margaret Gabriel, Sand Run, O, ... 10
Sr. Maude Olsen, Lamoni, Iowa, ... 10
A. Sister, Ill, ... 10
Sr. Statts, Elko, Nev, ... 50
Sr. M. A. Wood, Kennelhunkpot, Me, ... 100
Sr. C. N. L. Campbell, Quiche, Iowa, ... 50
Sr. S. J. Benson, London Mills, Ont, ... 50
Sr. N. A. Brooks, Bray, Col, ... 50
Sr. A. R. Sherley, Utica, Neb, ... 50
Sr. Ann Lewis, Campia, Ill, ... 50
Sr. W. M. Berthelson, Boston, Mass, ... 50
Eliza Thomas, Uxbridge, Illinois, Iowa, ... 100
Sr. Phoebe Johnson, Balsam Lake, Wis, ... 10
E. J. Driver, Richmond, Cal, ... 10
Sr. B. M. Burn, Atchison, O, ... 50
C. Sister, Wood, Tober, Iowa, ... 50
A. Sister, Henderson, Ill, ... 50
Sr. Lizzie Emery, Sauty, Neb, ... 25
Sr. A. R. Sherley, Utica, Neb, ... 50
Sr. P. D. Johnson, Brooklyn, O, ... 10
Sr. Carrie Goode, Taber, Iowa, ... 75
A. Sister, Henderson, Ill, ... 50
Sr. Lizzie Emery, Sauty, Neb, ... 40
Sr. A. R. Sherley, Utica, Neb, ... 75
Sr. E. A. Burnham, Edgerton, Iowa, ... 10
W. S. L. and R. A. Benjamin, Danville, Ill, ... 10
Sr. H. H. Aldrich, Burlington, Wis, ... 75
Carrie Lewis, Dwight, Ill, ... 30
Sr. Minnie Rambolt, Westbury City, Mo, ... 50
Sr. E. J. Blake, Lamoni, Iowa, ... 50

Send all monies to D. Dancer, Lamoni, Iowa, Lamoni, Iowa, Dec. 19th.

EXTRACTS FROM LETTERS.
Sister Martha Burke, Farwell, Mich, writes:—"When we came to this place nearly two years ago, there was not a Saint in the place. Since then fourteen have been baptized, all the fruits of Sliger. I think the time is ripe for believing. I wish to ask the special prayers of the Saints in behalf of my self and husband, that God would bless us with greater faith, and if His righteous will, would restore my husband to health. He has been sick for over a year."  
Sr. Ella, Independence, Mo, writes:—"It is over eight years since I united with the church, and I can truly say that I have lived as near right as I knew how, and never have had a desire to turn back. I rejoice in the good work the Home Column is doing; and may we all let our light so shine that those who see may be constrained to acknowledge and give God the glory."  
Sr. Christena E. Morgan, Angus, la, writes:—"I pass many happy hours in reading the Home Column, love and labor. Long time Sunday, 1887—a day long to be remembered because of the covenant into which I entered to do the will of the Lord. I am the mother of four little ones, and all my time is needed to instruct them. How many little questions they bring to me demanding an answer. May the Lord bless me with wisdom. Our little branch of twenty-eight members is harmony and peace. Win. Thompson has labored earnestly in this place, and has been as a father and friend to us,"  
Sr. Martha, Kewanee, Ill, writes:—"I think there could not have been a better plan devised for the establishment of unity of feeling and purpose among the sisters of the church, than the Prayer League. Though at times our path may seem dark and cloudy, yet when the clouds break and we feel the sweet influence of God's holy Spirit, we can rejoice and say all is well. May God bless all his faithful laborers." (Let us have your testimonies, dear sister).
Sr. Ann M. Walker, Lamoni, Iowa, writes:—"I am still enlisted under the banner of King Emanuel, and love this latter day work. I desire to tell you how God is blessing his Saints in Lamoni. My daughter's husband has for years been a slave to tobacco. He did not belong to the church, but for four years myself and daughter have been earnestly praying to God that he might abandon the use of the vile stuff and come into the church. The first Sunday after the Prayer League prayed for unbelieving husbands he was baptized; and after he was baptized he quit the use of tobacco, and he has not touched it since. Let us not faint, for God will hear our prayers if we continue to pray.

HORNING'S MILLS, Ont, Nov. 18th.

Dear Sister Powers,—It is twelve years to-day since I embraced the gospel, and I now want to express my gratitude to God for his mercies to me. Like many of old I can truly say, that "Goodness and mercy have followed me all the days of my life." When very young I remember kneeling on my mother's knee with my hands clasped while she taught me to pray. It was then that the principle of religion was instilled within my heart; these days will never be forgotten. I remember when about six or seven years old, of dreaming hearing angels singing above my bed. I thought I raised from my pillow, for I was trying to sing with them, and I wished to get nearer, that my voice might chord with theirs, for their singing filled my soul with joy. Many times in after years have I looked back and longed for the same heavenly visitation; and since I have embraced the gospel my heart has been made glad by the presence of the same Spirit that I then felt. Another time I remember, when about eight or nine years old, while reading the Bible it was shown me that baptism by immersion was required of those who were desirous of following our Lord and Master. Another time while reading in the 14th of Revelations, I saw that an angel was to bring the gospel back to earth again. To me this was grand. I was filled with rapture at the thought, and hastened to tell mother of it. I thought the ministers who were then laboring in our neighborhood were good men, but I could not realize that they were the servants of Christ; hence I hastened to tell mother of the angel who was to come, thinking she could tell me more about it. But I only met with disappointment. I gladly would mother have instructed me regarding it had it been in her power to have done so. It was the earnest desire of my parents to teach us the principles of eternal truth as far as they knew; and eternity alone can repay them for their labor of love bestowed upon their children; and we feel assured that our loving Father will not be forgetful of these early days of reading and prayer. I often think how great are the privileges that we now enjoy, to think that we are mothers
have the gospel in its purity and fullness, and can teach our children the ways of truth. Oh, how great is the responsibility that rests upon those who have children that are capable of receiving teaching! How careful they should be to instill into their young minds the principles of truth, that they may be the means of leading them in the paths of virtue and true holiness; that they may be examples of purity (if spared to become men and women), and instruments in the hand of God of bringing others to the light of the glorious gospel. The promise of God in the past was, if we should "bring up a child in the way it should walk, when he is old he will not depart from it." And we that have embraced the gospel, and tasted of the heavenly gospel, and learned of the people of God. How glorious it is to see a people who claim to believe in the restoration of the gospel and its grand precepts place themselves in an attitude where the Nation has deemed it absolutely necessary to lay a heavy hand on the property that has required years of labor and patient to procure, in order to force them to see that they have established dogmas that must be abandoned, and who by persistently teaching and practicing them have forced an issue between themselves and the Nation, and that laws have been enacted and are now being rigidly enforced to make the people see what the Lord warned them against, and asked them to see, and do, many years ago, which if they had done, all that this restorative work and distress would have been turned away from them.

From 1865 until now the elders of the Reorganized Church have been sent here and have raised the warning voice against the errors and evils of Brighamism, from the northern settlements to the south, and from the east to the west, also throughout Idaho and other parts, but they would not hear. I here quote the word of the Lord to them: "And your minds in times past have been darkened because of unbelief; and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and a judgment to be carried out upon the children of Zion."-D. C. 83:8

How kind, how merciful the Lord has been! He only asks the people to do according to what he has written. To "say" was not sufficient. They must do, and by doing thus all wrath would be turned away.

In the Book of Mormon it is "written," "No man among you shall have save it be one wife, and concubines he shall have none." That was what they had to do." And "the former commandments" teaches the same. Now the Nation only requires the same. If men will agree to faithfully keep the law of the land, they are free. But to say only, will not do. Where parties have promised obedience to the laws and have obeyed them, they are free. But where they have only said, I will," and did not obey, the "scourge and judgment" still hangs over them and several are now serving a second term for their perfidy, showing clearly that the Lord meant what he said when he warned the church to do." If the Brighamite people would only act in good faith upon that commandment, the "Utah Problem" would be solved at once. The Lord, through the revelations given to Joseph Smith solved the problems, at least, placed within the reach of all the very means of escaping the "judgment" that is now resting upon the Brighamite people. And the elders of the Reorganized Church who have labored here have faithfully warned the people, and with prayers and supplications have pleaded, with tears, that the honest might "repent and do according to that which was written," that the Lord might turn the scourge from the erring ones.

We have only done so by keeping up the mission here. It is God's work. He will, perchance, cause many to yet see, and grant salvation to the afflicted and despised. Let us pray that he will remember mercy, and that light may yet come to a downtrodden and oppressed people. Many are to be greatly pitied, and much I believe the Lord will deliver.

We are hopeful, believing the crisis is near. My heart is in this work, because it is the Lord's. Remember us here while trying to direct the wandering ones to the paths of peace and salvation.

Yours in bonds,
R. J. ANTHONY.

BROWNSDALE, Minn., Nov. 29th.
Bro. Joseph: And all Saints:—I am stronger in the faith than ever. I expect to soon see my dream fulfilled concerning two of my sisters embracing the faith. I dreamed it last spring, and last week I received a letter from one of them, asking me what to do. I sent her great encouragement and some Scripture references. She was a little girl when Bro. J. N. White and others preached at the Graves School-house, in Grundy county, Iowa, but will now make a good worker for truth. These lines will gladden the hearts of the brethren and sisters who labored there for weeks and went away sorry. I would love to speak with all thy heart, and with all thy soul, and with all thy mind." These twenty words contain more doctrine than many professing Christians care to think of. All ordinances, ceremonies, thoughts, actions and feelings, must correspond to those few simple words; otherwise we may know we are in a false, or bad position for Christians. What good cause can any one have for not knowing the truth when it is written so plainly. Any child, if it loves its father, will listen to him and obey; and surely if it be disorderly it shows he does not love him. If children can attain to many of the blessings by keeping a few simple commandments, should not we older

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ones be careful to strictly observe those attached? I am sorry to see many observe useless ceremonies which are not attached to, nor have anything in common with the great command. If all our actions in life reverted to it we might look back with honor and love, and the praise of all who knew us; whereas, if we fail, our lot will be sad and our name coupled with no tender thoughts even among our friends. I am not finding fault but would like to ask some of the elders who have the means, Why don’t you go and feed the sheep feed you. With love to the body of Christ, I remain, Your brother in Jesus,

William J. Graves.


Brothers Joseph and William—The Lord is of all who knew us; whereas, if we fail, our lot will be sad and our name coupled with no tender thoughts even among our friends. I am not finding fault but would like to ask some of the elders who have the means, Why don’t you go and feed the sheep feed you. With love to the body of Christ, I remain, Your brother in Jesus,

William J. Graves.

Grand Valley, Ont., Dec. 4th.

Bro. David Dancer.—The Saints here have erected a nice brick church, which was dedicated on Sunday morning, Dec. 3rd, with a dedicatory sermon from Psalms 122:1. He acquitted himself well; showing the literal and spiritual construction of God’s building. The house was crowded to the doors, standing room almost at a premium. Bro. Richard’s effort was well received. He is still here, having followed up his effort by preaching on Sunday night on the prophetic mission of Joseph Smith, and the divine ford by preaching on Sunday night on the prophetic mission of Joseph Smith, and the divine Ford by preaching on Sunday night on the prophetic mission of Joseph Smith, and the divine

James Melker.

Lavina, Neb., Nov. 27th.

Bro. Joseph—I am still trying to do what I can towards preaching the gospel in this far off western land where the country is sparsely settled. I live nine miles from Chicago, meet with them occasionally; preached for them three weeks ago. On last Monday went to Stuart; preached Tuesday and Wednesday nights with good liberty; left a good feeling towards the faith. A good work could be done there if one could labor there this winter; but financial matters forbid us this so at any length, at least. If we could have some able elder with us, there could be a good work done in this part of the country.

Yours in gospel bonds,

C. D. Stevens.

Editors Herald.—Bro. H. C. Bronson commenced a series of meetings here on the 18th ult., and closed last night. The interest was good throughout, and on Sunday evenings the house had all it could comfortably seat.

A large number expressed themselves as much pleased with the preaching, stating that it was the best they ever heard. We can not tell the amount of good done, but some are almost persuaded. The seed was sown, and some was watered that had been previously sown. We hope that in due time God will give the increase. The music was good and all seemed to appreciate what was done by the choir. Bro. Ray Potter, of St. Joseph, Missouri, presided at the organ, doing his part nobly. The writer is more fully convinced every day that prejudice is not so strong as some would at times make it appear, but that the want of a systematic way of reaching the people is what very often hinders the work.

Our late series of meetings clearly demonstrated that the gospel can be successfully preached without ridiculing other religious societies or compromising the truth. “Come up higher!” Is the watchword, and all seems to be tending that way.

It is a great pleasure to hear of the general prosperity of the work in different parts of the world. It assures us that our time will come and by and by, as it seems as if a cloud, the size of a hand, with silver lining, can be seen, but whether near or far is not discernable to the human eye.

In gospel bonds,

Edward Rannie, Jr.

Alton, Ill., Dec. 5th.

Bro. Dancer:—I once more address a few lines to you, hoping that all my brethren, sisters and friends in Lamoni are enjoying good health in your pleasant town and in fullassurance of life and immortality in the great work our God is engaged in for his children.

Dear brother, I often think about the pleasant time I had when I visited you. Things are moving on. God is moving his hand, and there will soon be a forward step to more fully organize his church. The Lord will show his anointed servant many things for the good of his children, and great will be the blessings bestowed upon his little flock if they will serve the Lord with perfect hearts and willing minds.

Dear brother, I have had many precious seasons since I saw you. O, how I would have liked to have had the privilege of talking with you pertaining to the glorious work we are engaged in. But the battle for some of us will soon be over, as far as our earthly career is concerned. Be faithful, my brother, to the great work we are engaged in for the salvation of the human family, and great will be your reward. “Say ye to the righteous It shall be well with them, for they shall receive the reward of their doings.” May God bless you and your dear family, and when your mission is finished, bring you home to participate in his heavenly rest with all the faithful in Christ Jesus our Lord. Please give my kind love and regards to all my brothers and sisters in Lamoni—to Bro. Joseph, Bro. William, Bro. Stebbins, and to your family and theirs, also to Sister Frances, Bro. and Sr. Landers, and brother Banta and family.

I expect to visit you next May or June if nothing happens to prevent—if the Lord will.

James Whitehead.

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Mulberry, Cal., Nov. 23th.

Dear Herald:—Many times while perusing your noble pages I have been blessed with the Spirit of God to such an extent that I could not refrain from tears, witnessing unto me that God is moving upon the hearts of men everywhere by the mighty power of His Spirit. And I am made to realize of late, more that before, that it behooves us all, as children of God, to humble ourselves and walk more righ-teously before Him at all times and to let our light shine forth.

I have paid a portion of my tithing and intend to pay the balance as soon as possible. Saints, this is a commandment of God, and those who observe this law are sure of the blessings, for the Lord will abundantly bless them who pay as they have promised. The brethren from Tulare county, and I hope the brethren from other places, will be glad that the amount be sent in once a month for the support of the ministry. I am sure that if the Saints would cast in their mites more freely, the Lord would bless them four-fold. Enclosed find two dollars for the missionary fund sent by the Taberville Saints as a thanksgiving offering, and that it would be an example to other branches. The impressions of my mind were that the head of every family of the different branches pay ten cents each Sunday to the president of the branch; the amount to be sent in once a month for the support of the ministry. I am sure that if the Saints would cast in their mites more freely, the Lord would bless them four-fold. Enclosed find two dollars for the missionary fund sent by the Taberville Saints as a thanksgiving offering.

Not quite a year has passed since I engaged in the latter day work. I have seen the power of God manifest in various ways, and the work grows grander to me every day. I have been told by the Sprott several times that if I lived faithfully I should be called to preach the gospel. Your brother,

J. A. Lyon.

Bay Port, Mich., Dec. 3d.

Bro. Joseph.—I thank my Heavenly Father that I ever heard the gospel in its fulness and obeyed it. I rejoice in this latter day work for I have been blessed many times with the Master's Spirit. I am thankful for the wisdom and knowledge He has given me. I am young in the work, but I mean to press onward and do the Master's will.

Your brother,

C. C. Lamberk.

NOTICE TO SUBSCRIBERS.

Complaints reach us from parties who do not receive their HERALDS or other publications regularly, and who in writing us for missing copies fail to state the numbers or dates of the periodicals which they have received, or ask for any of the Herald's, etc., do not reach you, please give the number or date of those desired.

CHANGING ADDRESSES.

Subscribers wishing their addresses changed will please give their former addresses, otherwise we are put to a great deal of extra labor to hunt up their names on our lists.

AUTUMN LEAVES.

The friends and patrons of Autumn Leaves will please notice that the January number is rapidly nearing completion. In addition to being hand-somely illustrated it will contain eight extra pages of reading matter together with several choice original poems and altogether will be a very complete number. We hope to be able to meet all demands for Autumn leaves, subscriptions or orders to retain your names, early.

M. Walker.

SYNOPSIS.

I offer my synopsis and Concordance at the following rates: $1.25 each, three copies for $3, or six copies for $5.

J. J. Cornish.

Reed City, Mich.
Communications.

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

"WE ARE FREE AGENTS, WE CAN DO AS WE PLEASE."

Is that so? "Yes, God has made us free moral agents; we have a right to do as we like." Well, perhaps not. What or who is an agent? An independent, irresponsi-
ble person; master of all his surroundings and circumstances; governed or influenced or controlled by no one. Nay. An agent is a servant; the employee; the representative of some superior or controlling power.

The term free agent is therefore not free, and the term free agent is somewhat paradoxical; a contradiction of terms. But have we not the right to do as we please? Most emphatically, No.

But does not the hymn say that God will "never force the human will?" Yes, nor will He force you to do contrary to your will. O yes, God has endowed you with will-power; you can do as you please, that is, you have the power by the exercise of your will to do a great many things just as you may choose, whether they be good or evil. You may choose light or dark-
ness, truth or error, life or death; you are that much superior to a machine. You can shut your natural or physical eyes, and refuse to see the light of the sun; you can close your ears to any and all sounds; you can refuse to eat, drink, sleep, walk, or talk, God "will not force the human will," but you will suffer loss by your acts. You can thrust your hand into the fire, or pock your feet in ice; and you can catch the smallpox, or get the dyspepsia, or the consumption. God will not hinder you, but you will suffer loss by your acts. You can violate the laws of nature, punishment sure and swift will follow. Are you free and independent of the operations of natural laws? By no means. You have the power—the will-power, to refuse to hear the gospel; or if you hear, you can if you choose, refuse to believe and obey it. But you will be damned or con-
demned (if you prefer that term) that is, you will be condemned to be damned, if you do not believe and obey that gospel. Or perhaps you may have believed, repentin-
ted of sins, and accepted of Christ, and in the exercise of your supposed freedom to do as you please, you have persistently neglected to partake of the sacrament of the Lord's supper, or neglected to eat the flesh and drink the blood of the Lord Jesus, by not eating and drinking the emblems thereof—the bread and wine; but you will have no life," that is, spiritual life "in you." You can refuse to be "valiant in testi-
money," and can thereby fail of the celestial, and have to be satisfied with the ter-
restrial glory; you can neglect to do your duty as an apostle of the Twelve or Seven-
ty, or as an elder, priest, teacher, or dea-
con, or the possessor of any other spiritual gift; or in some way use the power to bury your talent in the earth, but you will hear the Master say, "Thou wicked and slothful servant," and to the angels you will hear him say, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Yes, you are free moral agents; free to be saved or lost as you please. But are you free to be saved in your own way? Nay, but in God's way or not at all. No, not by works of your own, will you be saved, but "by the washing of regeneration and renewing of the Holy Ghost." Are you free to do as you please? Yes if you please to do right. You have the power, we grant, to do as you please, but you have not the right to do wrong. The Lord told Adam that he could eat of the tree of the knowledge of good and evil, that he should not eat of it, but that he should do so, but he added these words: "But remember that I forbid it." He took his own way, he chose to do his own will, and not to do God's will and consequently he suf-
f ered in due time the threatened penalty for disobedience, namely, death.

God will not force the human will; nevertheless he will condemn every soul who will exercise their will in opposition to his will.

Men say concerning their relations to earthly governments, "This is a free coun-
ty, I have a right to do as I please." It is not so; they have no rights, in or under any government under the sun, except what is given them by the government in which they live; and no government ever gave unrestricted right to any man to do as he pleased, save as he might please to honor and obey the laws of that government. In fact it would not be a government at all, where everybody could do as they pleased. Is it a question whether a government has the right (it may have the power) to prevent the government's servants from doing the right to wrong. It may grant men liberty, or license, or privilege of do-
ing wrong for a money-conideration; or sell, as the Roman Church once did, the liberty to commit sin; but has it the right, the moral right to do so? Has any gov-
ernment the right to give any man the right to deprive another person of his or her rights? Yet it is done, even in or by so-called "Christian governments." Men are licensed (or given the right, as they vainly say) to sell intoxicating drinks to men, and yet the government's servants, who are the employees of the government, sell the drink to the public, and thereby permit the right to do wrong. It may grant men liberty, or license, or privilege of do-
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The gospel is called the "perfect law of liberty." But what is the liberty that the gospel brings us? Is it liberty to do as we please? Nay, the gospel frees us from something that was a bondage, or at least it did free those who were "under that yoke." It frees us from "the law of sin and death which was in our members;" but what is given us by the gospel? It frees us or places us under another "yoke" even that of Christ, even if it is light and easy (when compared with the other) yet it is a yoke nevertheless, and is so called by Christ himself. Are we free then? Yes, from the "law of carnal commandments, contained in ordinances."

But are we free to lie, to steal, to kill, to commit adultery, to covet, etc? Nay, but we are free to live "by every word that proceedeth out of the mouth of God." Are we free? A free man is the owner of himself. But are we our own? Nay, for as Paul said: "Ye are not your own. For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's."

We belong therefore to God, and not to ourselves, and that is a fact we are slaves, or if the term suits better, servants; however, a servant is not bought, he is hired, but not bought. But we are "bought with a price." Christ has purchased with his own blood, his body and souls. We are not our own either in body or in spirit.

What liberty is granted us therefore, to sell or loan or give away, or hire out our bodies or spirits to the world, the flesh, or the devil, one or all.

Is this a mere flight of fancy, a touch of sarcasm, or a matter of specious pleading? or is it a solemn, serious and an eternal truth? If the latter, and we are but agents, moral ones, if you please, yet but agents only; or stewards over those bodies and spirits, will we not have to give an account for the use we make or misuse them?

If we defile them, they (the bodies) being the temples of the Holy Ghost, has not God said that he will destroy them? If strong drinks, if wine, if tobacco, if hot drinks, are not good, (and if not good, we should not use them) why then do we use them? And what is the proper use of the law, if it binds us more than their destruction? And so of our spirits, as far as thoughts and desires can defile them, or foolish but vain reading can harm them, if they are not our own; are we free moral agents to the extent

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that we can by right and with impunity rob God of the use that he has for them? Nay, but for such robbery we must give an account. If we are free are the Lord's, is not all that we have his? How can a slave own anything in his own right? The Lord permits us to use what he has given into our hands for our own benefit, (excepting the tenth, of course). But it is only loaned us; we do not own it, and it is folly for us to try and make ourselves think so; the thought is but a delusion and a snare.

We have heard some say that rather than pay the Lord a tenth of their (so called) possessions, they would "go out of the churches" and not attend balls or parties. Just as if that step would save them from giving an account of their stewardship to God, in the day of judgment, for stewardships over God's property they are, and only that, whether they are in the church or out of it.

And if after they have been bought with a price, they would rob God of their bodies and spirits, what will they do with them after they have withdrawn from the service of God? The world, or the flesh, or the devil, either one or the other, or all combined will claim them; and in the hands of their masters how they lose both body and spirit in hell! and if they could take their money along it would melt or burn up; but they would leave it behind of course for some one to squander perhaps. Yes, brethren and sisters, you acknowledge the right of God to your body and soul, but for the sundry confidences that are put upon them, only were you his by right of creation, but after you fell into the hands of sin and Satan, you were "bought with a price," even with the precious blood of Christ Jesus: and acknowledging this truth, you did not do the work of the Lord, with his money you would demonstrate that truth, by serving him, and you commenced by obeying his gospel and becoming his servants, and what then? Why, that you are not free to do as you please, but are under strict obligations to do as He pleases, and therefore whatever he says is his will and good pleasure for you to do, that is your duty to do. It matters not whether he says you shall not do thus and so, or whether he says it is not good for you to do this or that; or whether he says it is his will that you do, or do not this or that, it is all the same, for as his servants, his will and not your own is to be considered, for he does not say now, neither has he ever said that you are free to do as you please; and the reason is, because you are "not your own." Will we ever realize this fact and follow out the natural or legitimate conclusions drawn therefrom, or continue to act as if we were our own and were independent of God entirely? We are free only when we are without condemnation, by virtue of being in Christ Jesus, and by being led by the Spirit of God, and not by the flesh. We are free to do right, and have no freedom or liberty to do evil, either by doing what we please, or by leaving undone what he has commanded us. He has not given us the privilege nor the right nor the liberty or the license to do, say, think or desire anything contrary to his will and good pleasure. Where then is our boasted freedom or our right to do as we please? It is the master who knows his Master's will and does not do that will, is to be beaten with many stripes. God created man, he is the workmanship of his hands. And He created him for His glory; and his own best good in time and eternity depends upon his doing the will of His Creator. Being created in the spirit, even before he was born in the flesh like his elder brother—Christ—who was "the first born among many brethren," he became partaker of flesh and blood; and in the flesh he is to work out his own salvation with fear and trembling. The divine aid and influence, however, for God works in him, "to will and to do of his good pleasure." But while God aids man by his Spirit to do his will and good pleasure, he will not force any man against his own will; yet while this is true it is also the truth, that he will punish every man who does not do his will when he learns what it is; and he will also reward all who will cheerfully do his will. And God seeks to influence man to do his will both by promising him reward for doing it, and threatening him with punishment for not doing it. But beyond this he does not go; that is, he does not compel or force men to believe, repent, and be baptized against their will; nevertheless he does aid them by his Spirit to do all these and all other duties.

At the same time there is another power, even that of Satan, who seeks to influence the human mind to not believe, to not repent, to not obey, and to not do anything that God requests man to do, and we become the subjects of either of these two and opposite powers as we prefer. Yet the fact that he has undisputed right to our service, both of body and soul, mind, heart, his reasons and traditions, his"cause of our creation and our redemption through his Son, should not be forgotten; neither the fact that Satan has not the slightest claim to the least degree of service at our hands, but on the other hand deserves our thanksgiving and praise, because he has from the foundation of the world sought to effect our moral, mental, spiritual and physical ruin and destruction, while God has sought in every way save that of forcing our will, to bring to pass our best good by true direction, not only for this life but for that which is to come. In the exercise of the freedom of the will, we yield ourselves servants to obey sin and Satan, their servants we become, and from them we must look for reward or for our wages, but strange to say, they are unmindful of the measure of good; they can not give us either peace, pleasure, or happiness, nor any moral, mental, spiritual or physical benefit whatever, for God, and he alone, can bestow these things upon us. Nor can the world, the flesh and the devil inflict the punishment that obedience to their cause will expose us to; they may cause us to become subject to punishment, but God it is who will punish us for following them, and that punishment is death—moral, mental, spiritual and physical death. The world, the flesh, and the devil, have no claim on our service; nor have we any right to serve them; for we as a church have acknowledged, that God alone has claim upon our service, by right of creation, redemption and preservation. And this being true, what right have we to take into our bodies that which God has said is not good for us, or to expose them to harm and danger and deprive them of needed rest by attending balls and parties and by partaking of late suppers or a midnight meal. If we are "not our own" whose then are we? God's or the devil's? How is it, brethren and sisters, who are we serving in our bodies and in our spirits and minds? To whom have we yielded ourselves as that Christ who was crucified for us? Is it to the world or to the father of sin, the devil, remember that the only wages for your service will be death. Terrible though! and it will be a terrible reality if we repent not.

T. W. SMITH.
North Fremantle, Australia.

AUTUMN LEAVES.
DEAR HERALD—I desire to talk in your columns to my brothers and sisters a little while about Autumn Leaves. We have just received the last number of the first volume of one of the best magazines in the world for the young. Has it not been a feast of good things! It seemed to me that each number, as it came, was better than the last. I know that you are all very thankful that your loving Lord put it into Sister Foxwell's heart to start it, and that you have had the privilege of reading it. We often hear from friends how the magazine has entered homes where the gospel could not otherwise have entered, and how it is being read with interest and profit. Have you not the thought in your mind that you owe just so much to the Heavenly Father for this great blessing that he has bestowed upon us? I think we do and I feel that each subscriber ought to try to get a few new subscribers so that the good news may be spread through all the land, and souls be saved in the Master's kingdom. Surely this would not be much for us to do, and in so doing we would be blessed and the magazine would be sustained and be the means of carrying the glad tidings to many homes, and we would have the satisfaction of knowing that we had done something for the good we had received. I believe it is a duty that every Latter Day Saint owes to God to help all they possibly can, the church publications, for they are a power in the land. If we are not able ourselves, let us try and use our influence to obtain new subscribers. Now, dear Saints, I hope you will think about this and remember that there has been a great effort put forth to place pure reading in our homes, and it now becomes a duty resting upon us to try and keep it.
there, and there is no better way of doing this than to sustain the church publications.

I hope the young Saints that have had the privilege of reading Autumn Leaves the past year, will try and use their influence to get others to subscribe, that the magazine may live and do much good, for truly we would not like to do without it. I am satisfied that if the Saints would examine the greater part of the reading matter that is placed in their hands to-day, they would be more anxious to increase the circulation of such papers as Autumn Leaves.

May peace and prosperity rest and abide with you.

A. SISTER.

TESTIMONY OF SPAULDING'S NEPHEW.

WHIRLING, W. Va., Dec. 6th, 1888.

BEN SMITH AND BLAIR:

Enclosed please find an account of a short interview that I had with Mr. Daniel D. Spaulding. I am inclined to believe that he told me, that his uncle was not a minister nor a member of any church, from the tenor of the manuscripts he wrote. D. D. Spaulding is one of those frank, outspoken men. He is very much opposed to religion of any kind, and that sentiment is characteristic of the entire family. However, he treated the writer with a marked degree of respect. When I informed him of the nature of my visit he said he would tell me all he knew about the matter. But I soon learned that he was very ignorant as to Mormonism, nor frank, outspoken men. He said he said with a marked degree of respect.

Q.: What did Mr. Spaulding write about?

A.: I heard my father say that his uncle was not a minister nor a member of any church, from the tenor of the manuscripts he wrote.

Q.: What did Mr. Spaulding write about?

A.: I don't know. (Here his daughter, a lady about fifty years old replied, "He widow gave them to Joseph Smith, Jan.")

Q.: Then there was a story about Sildney Rigdon stealing them?

A.: I had not heard that before.

Q.: Mr. Spaulding, did you ever see the manuscripts or the Book of Mormon?

A.: No.

Q.: What did Mr. Spaulding write about?

A.: I heard my father say it was a story about the Indians.

Q.: Was your uncle a minister?

A.: He was not; neither did he belong to any church.

Q.: Then you do not know whether the Book of Mormon and the manuscripts are the same or not?

A.: No. Only what I have heard people say; have not seen either.

THE SABBATH.

REDEMPTION'S WORKING DAY.

"The Sabbath is redemption's working day. It was made for man, that is, for mankind; the term man being employed generally for the human race.

Redemption's working-day, to man in mercy given;

"The Sabbath is redemption's working day. As he [man] needs to labor more and toil harder during the six working days to obtain the rest that perishes; so he needs to improve more assiduously the Sabbath day, for the advancement of his spiritual life. The Sabbath was made for man, that is, for mankind; the term man being employed generally for the human race.

Redemption's working-day, to man in mercy given;

"The Sabbath was made for man, that is, for mankind; the term man being employed generally for the human race.

In the Antediluvian, as well as in postdiluvian times, they had divinely appointed religious institutions; for Abel and Enoch were commended for their faith. But faith was not the entire of faith, for faith cometh by hearing, and hearing by the word of God. It appears to have been usual for God's people in the ages before the law to observe the weekly division of time. And we may justly conclude that the Sabbath was known, and observed by them from the creation down to the exode of the Israelites from Egypt. Manasseh-ben-Israel, a Jewish doctor, says, that "according to the tradition of the ancients, Abraham observed it, having preserved the memory of the creation, observed the Sabbath also, in consequence of the natural law to that purpose." We may certainly conclude, then, that the Sabbath had been strictly observed by the times before the law; that Abel and Enoch and Noah, and all the people of God of the Antediluvian age, observed it and kept it holy unto the Lord, that subsequently Noah and Shem, and Abraham and his seed, perpetuated its remembrance and delighted in its holy and sacred character.

"If blessed Sabbath morn, thy light

In Affinity of pure delight

To those who love thy rest;

Beyond thy sun, a heavenly ray

Along most heavenly joy.

And shines into the breast.

The Sabbath is redemption's working day. It may originally set apart for man's use and benefit, as necessary for the propagation of human nature, as a sickle to reap moral nature, even in a state of innocence. It became still a greater necessity after his fall into sin, inasmuch as his condition then presented greater obstructions to the culture of his inward and spiritual life. Man had to be redeemed from sin, and in the work of redemption, the Sabbath could not be dispensed with. A mason wishing stone of a particular quality chooses the best he can find in the quarry, and if it stand not the test, he does not deem it necessary to try every other stone separately, but rejects the whole; so God having tried one nation of men in natural flesh, has in them tested and rejected all nations. The trial of any others would only have furnished additional evidence of the fact that "flesh and blood," or men in natural flesh, cannot inherit the kingdom of God. None can be qualified in natural flesh, to be kings and priests in that kingdom. This is the great truth demonstrated by the trial of the natural seed of Abraham.

"The Sabbath was made for man. Made to promote his highest and sublimest pleasure.

And such is the object of the Christian Sabbath; a day whose associations are of the most pure and ennobling nature, and which, if observed in faith, is adapted to secure the spiritual enlightenment and moral improvement of man. It is redemption's working day, and to this great purpose it is consecrated. Christianity is a system of religious faith and practice; one of the dispensations of grace to man, for whose benefit the Sabbath was made. "For see not the assembling of yourselves together," is an exhortation which relates specially to the publicly assembling upon the first day of the week.

Few if any really love the Sabbath and rest according to the commandment, understanding and honoring the term man, as it is in the Sabbath is the characteristic of those who fear not God, or whose religion is sadly declining. John, the beloved disciple, says, "I was in the Spirit on the Lord's day." And this signifies to us

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the way to profit by its holy services of prayer and praise and meditation in God's word. To render the Sabbath a delight and honorable, we must perform our religious duties in the newness of the Spirit, and not merely as the letter of the law. The Sabbath is a blessing to them who are in the Spirit. In the early morn they hail its sacred light in sweet communings with the Father of all: they walk with him all day in the ordinances of religion; and at its close, overflowing with love, linger in its departing shadow to pour out their thanksgiving to God for the sweet and heavenly peace its sacred hours distil.

"The day that God hath blessed. Cometh tranquilly on with its welcome rest. It speaks of creation's early bloom: It speaks of the Prince of peace at the tomb. Then summons the Spirit's exalted powers, And doves to heaven's halloved bower."

THE MILLENNIUM'S SYMBOL-DAY.

"Millennium's symbol-day, type of a rest to come, When Ehud slumbered, and, from sin and death, Shall dwell with Christ in balmèd home. When earth no more shall groan Under trial's weighty load, But paradise shall be restored, And all the sorrows cured."

The Sabbath is the Millennium's symbol-day. Known unto God are all his works from the beginning of the world; and in making a revelation of his purposes to man he has made the institutions and laws of one age to be the symbols and precursors of a succeeding age. This is a remarkable and important feature of Bible truth too commonly overlooked. The Passover, while it was actually commemorative of the redemption of the first-born of Israel from the sword of the destroying angel, in the that night that God brought forth his people out of Egypt, was also designed as a symbol of the redemption of the church of the first-born, whose names are written in heaven by the blood of Christ, our passover, who was sacrificed for us. And the law that not a bone of the paschal lamb should be broken, was designed as a prediction that not a bone of Christ's body should be broken by the soldiers when they broke the legs of the two men crucified with him. In like manner the Sabbath is not only commemorative of the rest of Jehovah from his works of creation, and sanctified as a day of grace to man in the economy of redemption, but it is also a symbol of that rest which remains yet to come unto the people of God. It is hence termed a shadow of good things to come. This use of the Sabbath was supralapsarian. It presented this symbolic aspect to Adam while yet in innocency; for as he was then under a covenant of works, it intimated to him, that the rest of his works on the seventh day, so, on condition of his continued obedience, should he and his obedient posterity rest from their works on the seventh millennium of the world. When God created man, he made him to have dominion, and he rested from his works on the seventh day, so, on condition of continued obedience, he was to be confirmed in and established in the perpetual sovereignty of the earth; and his obedient posterity would in like manner have become associated with him in the government. These works would have required six days, and the work of creation for six days was a symbol; and, then, as on the seventh day, God rested from his works, so should man have rested from his on the seventh millennium of the world. Hence Paul, in Hebrews 4:3, writes of a rest in Millennial Sabbath as having been designed from the foundation of the world.

The preparatory works were finished in the symbol week of creation; and the rest itself introduced in the first holy symbol Sabbath. This was the expressive manner in which God was pleased to declare or make known his purpose and plan. And as Adam was created in the image of God in knowledge, he doubtless was acquainted with the meaning of these symbolic facts. Thus, in the original constitution of the world, the Sabbath was set forth as a symbol and type of that rest which is happiness, and glory, to which man might have attained by continued obedience to the divine law, but of which he fell short by transgression,

"Till one greater man
Restore us, and read the blind eye rest."

Adam, the first representative man, failed to keep the law, or to continue in obedience. He sinned and forfeited all. But God's purpose has not failed, because Adam failed; nor has the symbol Sabbath of creation lost its signification. The necessity of divine interposition was foreseen, and adequate provision was determined upon for the redemption of man. Help was laid on one mighty to save. A second representative man was provided, and Christ Jesus, the Son of God, will, through the redemption of many, bring in a new order of things. It is evident that the effect what Adam failed to attain through the covenant of works. Hence Jesus said: "My Father worketh hitherto, and I work." This was an answer to the cavils of the Jews, who said that he had broken the law of Moses, and that the impotent man who lay by the pool of Bethesda waiting for the moving of the waters. It seems intended to convey to their minds the idea that from the fall of man until then the Father had been engaged in a great work—the work of human redemption, for which the Sabbath was an appropriate day, a day set apart from secular business and specially devoted thereto—and that his work was identically the same as that of his Father's. Indeed it was by him the Father wrought in all his operations, and whatever he did was the Father's work, for he did nothing of himself, he was simply performing the work which the Father sent him to do. The entire plan was laid down by the Father, and he did nothing but what he saw in the plan. Hence he says in John 4:34: "My meat is to do the will of him who sent me, and to finish his work." It was not only admissible, therefore, but absolutely right, and in accordance with the design of the day that he should be employed in doing those works of benevolence and mercy; which were not merely intended to alleviate human suffering, but to furnish unquestionable evidence of his mission, and lay the foundation of that faith in him which saves to the uttermost. In this day, all by its divine services, God is still working with men and in men to will and to do of His good pleasure, while they, by faith in and obedience to the gospel, are actively working out their own salvation with fear and trembling. Not that all men will be saved; no, by this means, the very elect are to be saved. And do not believe the word of God nor obey him. Only believers are thus saved: 'For this is the work of God,' said Jesus, 'that ye believe on him whom he hath sent.' And faith in Jesus is productive of holiness and salvation."
main seem earnest and indefatigable in maintaining the integrity of the work. Perhaps it was this enlarged faith to some who gathered at the time appointed was their recollection of the grand time had upon a former occasion. The time referred to can never be forgotten by those who were present. Eleven meetings were held in two days, which made almost a constant meeting from first to last. Holiness and love filled the hearts of the Saints, while a cloud of spiritual light seemed to cover them from the opening services on Saturday morning until the close of the services on Sunday evening. No earthly words can tell the joy and peace that prevailed as the Saints were basking in the eternal intelligence that came as waves of light and love from that grand realm where our enduring treasures are laid up. Secret prayers were answered openly; the gifts of the gospel were enjoyed in a great degree, while the powers and presence of the eternal world rest upon the people of the Most High.

These same general features were characteristic of the meetings held at Streator on the 21st and 22nd of October, of which an account is here given. The morning worship of the 23d, when a prayer and testimony meeting was held at Bro. Perry's before the hour appointed to administer baptism to those who had covenanted to serve the Lord. This closing service was another rich feast from the table of divine grace which overflowed to share. While conscious being endures, the happy memory of the rich experiences of those Saints who enjoyed the blessings of God's grace during the meetings referred to at Streator, Illinois, must ever be a source of strength and encouragement to them to be faithful and true unto the end.

These sublime facts bear witness that the work is of God, and that the power and intelligence that will develop and fashion the work so as to fit it for the high station which is entitled to be claimed as coming from the Lord. May human obstructions be removed out of the way, and the unselfish love and power of Christ's gospel prevail throughout the earth.

Conference Minutes.

LITTLE SIOUX.

Met at the Saints Chapel, Woodbine, Iowa, Friday, December 7th, J. C. Crab president, Charles Derry assistant president, W. C. Cadwell a report, and the following: Bro. P. Cadwell was released as counsellor to the district president and Bishop's agent for the Little Sioux district; said release being conditioned upon his books and accounts being found—upon examination—to be correct and properly balanced, and all funds regularly accounted for. Report of Committee of Distribution for the months of September and October, 1888, $245.50, paid out $168.70, balance of $76.80. Report of Committee consisting of J. D. Sedden, Charles D. and P. C. Kemmish was appointed to make the election of officers and to determine to what extent the land on the east, which was turned in and sold, was properly distributed. A motion was made to adjourn to the 2d of January, 1889, for additional business. Motion seconded and carried. A letter was read from Mr. J. D. Sedden, reporting finding the report correct, and further that they had made a settlement with Bro. Cadwell; that he had a balance on hand of eight cents, being the balance due the Saints that was paid. A motion was made to pay Bro. Cadwell the sum of $76.80, said amount to be paid to him by January 2d, 1889. Motion seconded and carried.

MARRIED.

HEATH.-AMOS.-At the residence of the bride's parents, Wheeling, Va., on Monday, December 12, 1888, Mr. G. W. Amos, of Sioux City, to Miss Annie Heath; Elder G. T. Griffith officiating.

Ingers.-McLeod.-At the residence of brother E. Ingers, Cormorant, Becker county, Minnesota, November 9th, 1888, Mr. E. Ingers, to Miss Minnie McLeod, Cormorant; Elder T. J. Martin officiating.

EDMOND.-SICKLES.-At the residence of Mr. John John, Mayetta, Kansas, November 29th, 1888, Joseph Edmund and Miss Mathilda Sickle, of Independence, Kansas; Elder C. Brand officiating.

EDMOND.-JONES.-At the residence of Mr. J. H. Jones, Independence, Kansas, December 12th, 1888, Mr. J. H. Jones, to Miss Jane Newman, of Independence, Kansas; Elder C. Brand officiating.

WANTED.

To know to the whereabouts of a Bro. Orr, who left Salt Lake City about 1888-9, in company with Bro. Isaiah Parks. He may learn something to his advantage by addressing this office at an early time.

MARRIED.

WHITEAKER.-William Whiteaker was born in Allen county, Indiana, June 29th, 1842; was married by F. M. Cooper, nine or ten years ago (have no date) at Carthage, Allen county, Wisconsin. He died October 1st, 1888, at Whitesville, Indiana. He was a good man, and feared not to close his life and drop down into the dust to mourn their loss, besides an aged father and mother, brothers and sister. Funeral sermon was preached by the Rev. E. A. McLeod. Nov. 2nd, 1888, Bro. Frank A. Ingers and Sister Letty McLeod of Cormorant; Elder T. J. Martin officiating. After the ceremony the friends sat down to a generous feast and all went merry as a marriage bell.

Two hearts that beat one.

DIED.

EDMOND.-At Glenco, Belmont county, Ohio, December 21st, 1888, Sister Rachel A. Edmund, aged 50 years, 6 months and 21 days. She leaves a husband and eight children to mourn their loss. She united with the church in 1882. That she was held in high esteem was evidenced by the large congregation that met in the M. E. Church to hear the funeral sermon which was delivered by Elder G. T. Griffith. She was a typical mother, and the church will feel the loss of her presence for months to come.

Velas Hymn Book.

We have on hand about 100 copies of a book, entitled "Velas Hymn Book," written by E. B. B. Whiteaker, of the church of Christ in Velas, 535, and 547 Valse Street, Velas, Indiana. It is published by the church in Velas, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

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We suggest the following to that class of men who are constantly urging the ruin of western industry by combination of eastern capital; it will do us in defense of the reason sense against alleged eastern rapacity:

There is an impression in the minds of many persons that owing to the low prices which have governed the past several years, the farmers of late years western farmers are hard over ears in debt and western farms as a rule, are mortgaged beyond hope of redemption. The statistics and political economists, has been invested with this subject for some time past, and gives the results of such investigation in "Bradstreet's," which shows that the farmers class in the west are by no means so bad as have been represented or feared. He says:

"There has been unquestionably many persons in this country who have had their doubts in regard to the condition of western agriculture during the recession period in prices. I therefore beg to submit certain facts, subject to addition hereafter, as further information may be obtained. And I beg any reader of this communication to be able to give me additional statistics to do so.

"The questions put to me by the mortgage sell are these:

1. For what number of years have you lent money on western farms?
2. What have you earned in all?
3. On how many mortgages?
4. How many have been paid?
5. What sum is now outstanding?
6. On what number of our Legislatures?
7. What number of foreclosures have you made?
8. What losses have you met?
9. What number of foreclosures have you pending at this date?
10. What reduction has occurred in the average interest charged?
11. Are there any signs of disaster, bankruptcy, or other recent condition?
12. What comments have you to make?

"In reply to these questions I have received ten communications covering a term of years ranging from 1841 to 1867. A summary of the replies, disregarding fractions is as follows:

- Number of mortgages, 200,000
- Total amount loaned, $180,000
- Average per mortgage $900
- Already paid, $130,000
- Mortgages still due, $50,000
- Number of mortgages outstanding, 1,000

"The total number of foreclosures is not given in all cases; in some the amount is given, in others the number. By computation on the average, the total number cannot exceed 1,000. In one or two cases there has been a slight loss, but the statements of those whose foreclosures give a profit on the foreclosure account.

"The reduction in the rate of interest has been from ten per cent annual interest and ten per cent. commission on a five years' mortgage to an average of 6½ to 7½ per cent at the present time, without commission.

"One of my correspondents states that the business in which his company is engaged has, to a great extent, ceased in Ohio, Indiana and Illinois, and to a large extent in the states of Kansas, Nebraska and Dakota. Many of those to whom loans were first made are now lenders through the same corporation.

"In reply to the eleventh question as to loss, disaster, or bankruptcy, the answer is this: On the contrary the present conditions indicate wide spread and almost universal prosperity.

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Below we give an extract from a lengthy editorial in the *Gate City*, of Keokuk, Iowa, under date of the 4th instant. It is valuable as showing the malignant, mobocratic spirit that agitated the enemies of Joseph Smith and the Saints, and that priests and people—especially the priests—were as intolerant and unjust, as vengeful, un-Christian and un-American as were those who burned and hanged the Quakers and drove the Baptists into Rhode Island.

The editor (Mr. Clark we suppose) says, "our father was a minister of the church militant; a conspicuous and relentless opponent of the Mormons." This confession is good, for it reveals the leading instigators of the persecutions of the Saints in those times, and also furnishes a valuable clue to guide us to where and of whom the editor received both his inspiration and information on the question in hand. His statement is probably true that "the fact is mentioned in public, at a camp-meeting, in a barn!" The witch burners of the dark ages were very gentlemen in comparison.

But, mind you, Joseph "was ignorant; called a musk-rat, a musk-rat, and showed the usual characteristics of an illiterate country youngster!" How very awful! What a crushing indictment against Joseph and the Saints! And how very bad for the "musk-rat."

But we must make some allowance for this writer in the *Gate City", for at the time of the Mormons "begirt," 1846, two years after Joseph Smith's assassination, he was an integral part of "us little ones in our country home." He then being a little one, and his "father being a leader of that sort of opinion" that desired "a rope and gallows" for an American citizen who chose to be an elder among the Latter Day Saints, no one need to expect fairness and justness at his hands.

Here is what he says:

**JOSEPH SMITH AT NAUVOO.**

The papers report negotiations between the authorities of the Mormon Church and the Government of Canada as the Mormons want to extend their settlements into the British dominions. Reports say they are making similar negotiations in Mexico. In America the Mormons occupy Utah, Idaho, New Mexico, Wyoming and Montana in more or less strength. We have just received the report of the Utah commissioners. Some months ago we had a long and pleasant talk with Mr. Carlin, the delegate of Utah in congress, an intelligent and upright gentleman, and as sincerely a Mormon as Protestant or Catholic or Jew sincerely hold their faith. Hundreds of thousands share with him that sincere belief. So you and we have seen a religion grow from its very beginnings. Many of us live in sight of Nauvoo and know the career of Joseph Smith from beginning to end.

One of our earliest recollections is of the Mormon settlement there, and of the building of the Temple, and of the killing of Joseph Smith, and of the flight of the Saints across Iowa to Deseret and Salt Lake. There were few inn—no "hotels"—in Iowa then and the people all kept open house. Our father was a minister of the church militant; a conspicuous and relentless opponent of the Mormons. As illustrating the popular feelings of the times old settlers have told us this incident. Mr. Clark was preaching on a Sunday at a camp-meeting a few miles from Nauvoo on the Iowa side. A large congregation was present. In the course of the sermon he made a characteristic allusion to the Mormons. A well appearing gentleman arose in the audience and contradicted his statement. "What's that?" said the preacher, bristling for the fray. "I am an elder in the church of the Latter Day Saints," was the answer, "and I deny the accuracy of your statement!" "You are a Mormon elder are you?" "Yes, sir." "Then all I want is a rope and a gallows for you." The elder dropped to his seat disconcerted. Our father being a leader of that sort of opinion we recall the terror of us little ones in our country home remote from neighbors one night in our father's absence when a stranger who craved to stay all night and was admitted proved to be a high functionary of the Mormon church. And when mother went to hang up the stranger's overcoat and found it weighted with a pistol in each pocket there were two or three little folks in that house who had no doubt but here was another slaying Herod, who would not spare the children, even above the age of two years. That was in the midst of "the begir." A mile away from us was a grove where a colony of Mormons camped for several months. To our thought it was uncanny as Meg Merrilies and the Gypsies. They were well-behaved and orderly and nothing was missing to the neighborhood during their stay except some grain and piles of harness. This small pilfering was attributed to them, though the real thieves may have been in the neighborhood before they came, and were there after all the Mormons had "moved on." When one morning the country neighborhood was shocked out of its quiet by the news that a young man known and loved in the sparse settlement, who had been at every fence and taught the winter school in the log house to which all of us who were old enough had gone, had been found hanging by the neck quite stiff and dead in a barn the evidence seemed clear that he had taken his own life. But there were some who never ceased to think that he had been killed by the Mormons; it being conjectured that some harness was missing from the barn he had caught the thieves in the act and they silenced him. Among all the Gentiles the safe maxims of the law were reversed, and a Mormon was thought guilty of every crime until he was so clearly proven innocent that the most stubborn prejudice with reluctant and shaking head had to give up the case.

We can go on the street and in a few minutes find a dozen persons who knew Joseph Smith well. One of these showed us the last lines Smith wrote, being sent him as an attorney to notify him that he was being taken to Carthage where he was killed. Or rather it was the last Smith ostensibly wrote, for it was really written by an Englishman whom he made his secretary, Smith himself being quite uncertain as to his spelling and writing and reluctant to show his illiteracy now that he was a lieutenant general, a candidate for president and the Prophet of the Latter Day Dispensation. Mr. Josiah Quincy wrote some years ago that when he saw Smith at Nauvoo he was the most kindly looking man he ever saw. Emerson said we all have a right to our...
own eye winker, so there can be no quarrel with Mr. Quincy for his use of his own eyes. But those here who knew the prophet well do not recall anything kingly in his appearance. He was a large healthy looking man with rather common- place features. He was ignorant, called a muskrat a "mush-rat," and showed the usual character of an Latter day country youngster. Great church with hundreds of thousands of adherents now think of Joseph Smith as an inspired and saintly personage. He holds a kindred place in their thoughts to Mahomet to Moslems and Christ to Christians. Yet to those here who were familiar with all his course from Nauvoo from beginning to end there was nothing mysterious in what he was or what he did. To them he appeared as little sacred or inspired—as little likely to make one feel reverence towards him as anybody they could think of.

It is said by those familiar with the Mormons in Utah and adjacent territories that apart from polygamy they are industrious, honest, religious, sincere people with many virtues. In the Nauvoo period many of them deserved to be equally well spoken of. Yet then Mormonism was not a religion but an adventure. It stood so near its beginnings that it was yet a base and bold knavery, uncovered and ungraced by the corneliness with which the honest belief of men and women will, in time, adorn any creed.

BROWN—McINTOSH—ROBINSON.

We herewith give an extract from a letter written from Newton, Kansas, November 18th, 1888, by one George F. Robinson, addressed to Bro. J. A. McIntosh, Alliston, Ontario. It is preceded by a letter from Bro. McIntosh and, as will be seen therein, the said Robinson was at one time a member of the Reorganization at Cameron, Ontario, and afterwards identified himself with W. P. Brown and the Whitmerites. While connected with that faction he went to Newton, Kansas, and prepared Brown's pamphlet No. 3, but afterwards fell out with Brown and estimate of Brown and his work is tersely but significantly expressed: "Great noise but little wool." From this we learn that Mr. Robinson had rid himself of the ravings of Brown's fleece which for a long time hung over his eyes. Some Whitmerite history is thus brought to light; for it appears that pamphlet No. 3 which was issued as the work of W. P. Brown is not altogether his production, but that while it has been issued as coming from his pen, in reality it was part of the work of George F. Robinson. What a tangled noise they weave who have but "little wool."

I enclose a letter from a man who once or twice belonged to the Reorganized Church; also to the Strangites and Brighamites at times. He left the Reorganized Church here at Cameron and went into rank with the Whitmerite faction under W. P. Brown. He left here at Brown's instance and went to Chicago and got broke financially. Finally Brown, of Newton, Kansas, sent Robinson the amount of his fare to come to Newton and write pamphlet No. 3. as you will see by the letter. But Robinson has split with Brown some six months ago. I suppose Mr. Robinson was to be paid for his traducings and defamations of Joseph and the Doctrine and Covenants. I would advise you to insert a warning in the Herald notifying the Saints of this G. F. Robinson. He is an unrelendable man. I am responsible for this and will give proof when needed. J. A. McIntosh.

"When W. P. Brown got out his third pamphlet, he sent for me to come here to write it out ready for the press. I came and did the work, but since then I have separated from Brown... If you have a few Herald's I should be glad of them. Have not seen one since I parted from Brown, which is now nearly six months. There are no Saints here—only Brown and wife and two old women who are his followers—and there is also three of his followers at Wichita, about twenty miles from here—Great noise but little wool." G. F. Robinson.

CUPID, ever alert for conquest among the fair and the beautiful, has long been playing his artful pranks around the Herald office. And now at last he cast his silken cords about one of our esteemed and prosperous employees. An arrow to the altar of Hymen triumphed only when he saw her safe and secure "in the bonds of matrimony." Sr. Margaret Annie Scott, daughter of Bro. John Scott, our "foreman," has been connected with the composing department of the Herald Office for seven years past, and by her uniform attention to business, and her winning deportment, she has worthily won the esteem of all her associates. The office will greatly miss her cheerful presence and her skilful aid; but all join in extending to her unnumbered good wishes in all her future life, and trust that it may prove as beautiful and bright as the evening on which she was married.

EDITORIAL ITEMS.

In this issue we publish a communication written by Bro. Isaac F. Scott, Sen., of Pardeeville, Wisconsin, in respect to the career of J. J. Strang among the Saints at Burlington, Wisconsin. His statements are similar to those made to us years ago by some of the old members of the church in that vicinity. Bro. Scott claims to speak knowingly, and his words therefore carry weight with them, and will go far in furnishing facts as to the methods and motives of Mr. Strang and his fellows.

We would like to obtain "The History of Caldwell county," Missouri, published in 1886. If any of the brethren possess one will they please oblige us by furnishing us upon what terms, if any, we could obtain it. We would be glad to also procure similar histories of Jackson, Clay, and Carroll counties.

Sr. Mary Piddington, of Crescent City, (Iowa), branch, writes and says: "I wish to bear testimony to this church, for I have found that it is the work of God, and I hope to keep a constant meet with my husband in the beyond. He left with us good testimony." Bro. E. Day Bennett, of Dakota, made a short stay at Lamoni enroute to Saginaw City and vicinity, Michigan, whither he goes to preach the gospel of the Kingdom, restored by the angel seen of John on Patmos.

Sr. Emma W. Simpson, of Holden, Mo., wrote Bro. D. Dancer, December 14th, and said, "I am desiring to express my keen appreciation of both Herald and Autumn Leaves. Suffice it to say that I cannot get along without them, and shall not try to so long as I have the use of my hands to work."

Today (December 20th) the weather is bright and beautiful. The fall weather was unsurpassed, and the winter thus far has been autumn-like and faultless. Health abounds, and the doctors have but little to do except extracting teeth and escorting land explorers around. Farmers are happy, business men are cheerful, social circles are placid and pleasant, the political pot don't even simmer, and the dying year will cast its last lingering look on Lamoni peaceful, prosperous and promising.

Bro. L. H. Ezzell, writing from Kempner, Texas, December 5th, reports that he is soon to hold a discussion with a Campbellite minister named Gibson, and hopes he may be able thereby to get the restored gospel before the people of that region.

Bro. D. S. Crawley was at Arcadia, Kansas, December 14th; some there were interested in the word preached, and he hoped to soon baptize some.

In his letter of December 13th, Bro. P. B. Seaton, of Paris, Tennessee, says, "The work is onward here."

In a letter from Columbus, Missouri, dated December 13th, Bro. C. St. Clair reports further encouraging news. He had baptized three more and others had given in their names for baptism. The people were interested in the faith and in consequence Bro. I. N. White and he expected to begin a series of meetings there to the 29th inst. He wrote the 15th that he was having excellent times, had baptized one more, expected to baptize others soon, and that the saints were in fine spirits and doing well.

QUESTIONS AND ANSWERS.

Ques.—Is it right for Saints to join with other people and build a union church house and it not be deeded to any church?

Ans.—Yes, if that is found to be a sure and wise way to secure a house for the use of the Saints.

Ques.—What is the proper way of deeding property to the church?

Ans.—It should be deeded to Bishop George A. Blakeslee and his legal successors in office as Trustees in-trust for the Reorganized Church of Jesus Christ of Latter Day Saints.

EXTRACTS FROM LETTERS.

In a letter dated December 16th, from Columbus, Kansas, Sr. A. J. Randall wrote as follows:

"I have not been a member very long, but I feel it my duty to write that I can say that I feel glad and rejoice that I joined this church. There are a number of Saints here. We have testimony meetings every first and third Sunday, and preaching on the fourth one. I ask the prayers of the Saints."

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**Clouds of darkness and dispelling the doubt and fear that filled the breasts of many of earth's children? Yes, to those that believed it was indeed a most glorious light, a light of love, for God so loved the world that he gave his only Son to be a propitiation for our sins; and not for ours alone, but the sins of the whole world.

"God is love. What can be more beautiful, more sublime than this? Can we measure the length and breadth, or fathom the depth of this love? or can we by searching find out its sacred bonds? Mankind in their pressed condition feel bewildered; their power of vision is too contracted to comprehend the magnitude thereof. Listen to the words of the Savior, whose wisdom and knowledge surpassed everything of an earthly nature: 'As your Father which is in heaven is perfect.' This is certainly a great command, but would an Allwise Being give his children commands impossible to perform? We think not; but if, dear readers, you or I ever arrive to that perfection, it must be through love. God is love, and his creatures must love him with their whole heart, might, mind and strength—all the powers we possess—and their neighbors as themselves. Selfishness entirely removed and love predominant, happiness would then seem almost complete. No more would the cry of the orphan go unheeded; the lonely widow be left destitute, or the sick and afflicted call for help and hear no response. Every one would be willing to assist others; the strong help to bear the infirmities of the week lift up the fallen, comfort the tried, feed the hungry, clothe the naked, rejoice with those who do rejoice and weep with those who weep—no more hatred, evil speaking, envy nor malice; each heart filled with joy, and the light of heaven beaming upon the soul. In rich effusion, raising up on a higher and nobler standard. Then the earth would seem to shout its praises, and all nature rejoice. Angels would raise their voices in songs of gladness, while the Savior would watch with loving eyes; with the Father pleading in tender compassion, saying: "My people, remember my commandments, not only to say but to do them, for this commandment I gave, that ye love one another even as I have loved you. Now stretch forth thy hands to the heavens that greater power may be received and all things which have been promised since the beginning." Love should actuate all deeds, both in keeping the commandments of God and in acts towards each other; extending even to our enemies that, "Striving to pass much righteousness one in heart, mind and purpose, having on the mantle of charity, the pure love of God.

C. ACKERLY.

**Dear Sister Frances.—** For years I had been attending the Church of England. I would go from Sunday to Sunday, and I am not ashamed to say it, it never seemed to make any impression on me; but the first time I heard Bro. Barton, I can not describe my feelings. I felt that he came from God with the true gospel of Christ. After I heard him the first time Sr. Wright asked me what I thought of that preaching? I said it was grand, and I knew he would do good if he preached here once or twice more; and I thank my Heavenly Father that he sent him again, and that he was the means of doing much good. And now I can see from the knowledge I have received pondering over God's holy word that the true church I was in before, and that was the reason I did not receive any benefit from their teaching. At times I can hardly realize God's goodness unto me, that it is now in these my latter days that his true gospel was to be made known to me, and I to embrace it and I hope to ever hold fast to it. I have received many blessings from its hand. I have become a member of the Church of Christ. I can not understand why there are so many that will hear the true gospel and then not believe it, but reject it. Alas, poor short sighted creatures!

I can say I know that my Redeemer liveth; and I can testify of the Spirit of God resting upon me for some days. I was so undervolent persecuted; but when I went to my God in prayer, I felt I must and would forgive. We have had good examples and teachings shown us of late by Bro. and Sr. Burton. They left us for their earthly home, and we miss them much; but may our loss be other's gain; for though lost to sight, they are to memory held most dear by all the Saints everywhere; for they
are indeed God-fearing people, and Sr. Burton (God bless her) is a grand helpmeet in the work—her whole mind is as it was embodied in it. We all were indeed sorry, very sorry to part with them all, for they were the means of bringing us from outer darkness into marvelous light. Bro. Wright's eldest son, Sydney, was ordained a priest while they were here, and he has gone with them for a season; and may God give his angels charge concerning him, that he may be strengthened against the influence of the wicked, that he may not weary in well doing nor faint by the way, and that he may heed all the instructions that may be given from time to time of the true word of God, and be the means of bringing many souls from darkness into the light of the kingdom of God.

We also have had with us for a short season two very promising young men, brethren Wight and Butterworth. We heard some able discourses from Bro. Wight. I think he will do much good. I pray God he may, and that he will be their safe-guard, to strengthen them in their faith from all the reproaches and scorns of the outside world. Amen.

SISTER COLVIN.

Texas, Michigan, Nov. 21st.

Dear Sisters:—Just received the Herald, and as usual turned to the Home Column; read "Forboded," then read it. (I often think we ought to read anything twice). Well, shall I tell you plainly what I thought? It can do no harm as I can see, and it may do good. I thought however true that is, and I felt as though I, a very weak little one—so weak and erring that I fear sometimes lest I perish by the way—would try and write to you.

My dear sisters, many of you I have never seen, and perhaps may never see until Jesus comes; yet I love you, and am interested in your welfare. How many of us have given up all for Jesus! Have presented our bodies a living sacrifice unto God! Is it not our reasonable service, just as much as it was of the Church of Christ eighteen hundred years ago? Read the twelfth chapter of Romans. Are not the last two verses of that chapter sublime?

I am one of the scattered ones. There were two others baptized at the same time I was, and we three are the only ones in the town in which we live. Your sister in Christ,

MINNAYA J. HISCOCK.

BRECKINRIDGE, Texas, Nov. 29th.

Dear Sister Francis:—I wish to thank you and the many sisters for the strength and encouragement I receive in reading the letters in the Herald. I thank God that I have been permitted, through the kindness of my father, to read the Herald the past two years; and it has done me more good than words can express. I have never read any of the church books. My husband has never heard an elder preach, so he does not see the necessity of buying the church papers and books. Only those who live away from the Saints can know how anxious I was to go to Cook's Point to attend conference. I felt that it would do me so much good to meet with the Saints once more. They seemed so near; but I could not go. I have been waiting patiently for an elder to come this way and preach, but have failed to see any ones so far. We are not able to pay an elder's way here; but will give any brother a home with us if they will come. The most of the people here belong to the Christian Church; they think they have fine preachers, so I want some of the brethren to come and show them that there are some still better than theirs. People here seem to think all Latter Day Saints are Brighamites.

Your sister in the one faith,

ADRIE WOODE.

KANSAS CITY, Kan., Dec. 6th.

Sister Frances:—Brother Parish asked in his letter to the Hopes, if they knew of any one who put up wine for future use. I would like to give the testimony of two sisters who did. One said she was in darkness while making it. Several times she brought a half cupful to taste, and my children always wanted to taste of it. I have seen in number, one a boy of eight years, and he refused to touch it, and I resolved then that she should never have a chance of refusing it again at my hands. The other sister says it is a bad example to young people to see her. She had an old friend, between fifty and sixty years of age, come to see her, who did not belong to the church; he was so pleased with the home-made wine that he drank three or four glasses, and said he would not be without it in his house again. She felt condemned. Suppose he should become a lover of wine, and turn to be a drunkard? What excuse could she give at the bar of God for giving him the social glass? Where Samson slew thousands, wine and strong drink slay tens of thousands.

From your sister in Christ,

ANNIE HARVEY.

HENDERSON, Ill., Nov. 10th.

Dear Sister Francis:—This is a gloomy afternoon; it has been raining for two days, until everything is wet and cheerless. November has come. The leaves have fallen, which reminds us the summer is ended and harvest is past; and what of our souls? Can we truly say our souls are saved? or have we put ourselves in a condition to be saved? Methinks it is not only entering the waters of baptism and having hands laid on for the gift of the Holy Ghost, that will save us. Oh, no! we must labor for the fight before us; and how the hard battle has been, how much we have suffered, and how many times have been overcome by the enemy, we can only tell when the last trump shall sound and we are to occupy. Infidels were not to enter in to preach infidelity. On last Wednesday night I spoke on the apostasy of the primitive church and referred to history at the close, to show what had been done by the church under the apostasy. I thought I was very mild in drawing the lines, but I discovered at the close of the service that I had thrust the sword too deep, for a Mr. Henry Ellis, who poses as the Electric Headlight of the Episcopalian church, said I was "a man of law and order" and came for me direct, and, like one having authority, demanded in thunder tones, "Why did you not plant the tree in your own ground?" I sought to him for light, and he gave me distinctly to understand that I was sent by the Reorganized Church to show up the evils in Utah, and that I had no business to say anything about any other church; that I should have charged the "beastly" power to the Utah church. I undertook to reason with him by telling him I could not do that; I could not charge people with things they were not guilty of. But he seemed to wax warm, and from that to hot, until he got astride his war horse, when it was impossible to even get a chance to reason with him. As a sort of course I created considerable comment, such as, "It depends on whose ox is gored," etc. We expected this storm, like all others, would develop something by the morning—either a tempest or sunshine. I was really expecting the "gate" would no longer "stand ajar." But we were "away off" out of the way. Imagine our surprise and delight the next morning, when we were told that Mr. Ellis had receiv—
ed a revelation or vision in the night and was looking for me. I made some inquiries of different parties to know what figure, if any, I cut in the matter, but could get nothing definite. One man told me that as near as he could learn, the revelation stated that Anthony, Weaver and Sandall, were not men of God. When tidings come from heaven we are anxious to know their import, and of course we were deeply interested in the matter. But we were not long kept in suspense. I called at the house of Mr. T. W. Sandall, and Mr. Ellis in school. Sandall called off the matter, but could get nothing definite. Mrs. Ellis said he wanted to go to Bro. Weaver's and deliver the message to me in presence of two witnesses, and so he had selected Mr. Sandall and Weaver. On arriving at Bro. Weaver's, Mr. Ellis began by telling us he once had a revelation about a woman that was sick, and, the trouble was, that she kept open shop on Sunday, and the revelation was, that if she would shut up shop she would be made well. She gave heed to it and got well; but the temptation being great, she again opened shop and began selling on Sunday, and she died. Also, his wife was once very sick, and he and a certain lady prayed for her and she was healed. And, as he was deeply wrought upon last night, he said he went to God in agonizing prayer and agonized greatly, which he said was the power of the Lord working on him and almost choked him to death, and that he really did not know whether he would get out with a limb fast to his body or not. But suddenly the room was filled with a great light and the Lord stood in the middle of the room. He said he asked the Lord to show him what was right, and that if he was wrong to direct him. He said, "The Lord opened his robe and showed me all and said, The gospel is true. First purg the floor, then remove the beam from thine own eye. I am the Lord." "To me," said Ellis, "it said, Be steadfast, unmovable, abound in the work of the Lord, for thy labor is not in vain for me."

When I asked permission to copy the revelation, he was at first unwilling, but readily assented and added many verbal additions to it. He said, "When the Lord commanded me to remove the beam from my own eye, at the word 'eye' a large church appeared on my eye lid with a large cupola running up from the center, and the whole building was lit up. I asked him if he understood that to be the Church of Christ. He said, "Yes." I then asked him to give me his understanding of the revelation, as the brethren with myself had began to talk pretty freely on the subject, and give revelations to set us right! We, believing as we do, feel that the church here is the true one. He also claims to have a testimony that polygamy is true, and that the church here is the true one. He also claims to know that Joseph the Seer will be resurrected and lead this people out of bondage. Another man talking with me claimed to know that polygamy is true. What was 'written' had no weight with him. He too had prayed to know if it was true, and he said an angel came down from heaven—he saw him coming down—and he stood in his garden and opened his robe and showed him his garments and the marks on them, and told him it was true. And if I was to say that the church is the true one, I am in hopes some good was done in dealing with both the former and latter day apostasia, we are not safe when we leave that which is 'written' for any man's testimony. In a letter written by Bro. Ethan Barrows, from Salt Lake City, and published in Herald, December 15th, the writer says: "I felt somewhat relieved in my feelings when I read extracts in late Herald from the diary of Joseph Smith, for they contained some points that I find are not easily received by some of the elders of the Reorganized Church." "If there are some of the elders that do not believe and accept the teachings of Joseph Smith, the Seer, as believed and held forth by the Reorganized Church, I fail to know who they are. As for myself, and my co-workers in this field, and all who have labored in it from 1839 when I was first assigned to this mission, they are solid on the rulings of the Reorganized Church, and are capable and safe men, and have learned by experience that they must know for themselves what is 'written.'" As for me, I confess I am not prepared to accept every man's testimony unless it is according to the accredited doctrine and rulings of the church.

In a late Herald we discover the president of the church takes the position that there is no safety where it is not 'written.' We have been commanded to 'try the spirits,' and to my mind this is the best field in all the world to try them. I wish to say in conclusion that everything that has been 'tarned' with the polygamy fads 'sleek' should be carefully examined and tried as to whether it is of men's mere memory, or written history. I have had men feel heart because I have corrected their memory by written history, showing them that their memory would not do to trust. It has not been very many years since the late war, and men who passed through that have many things stamped upon their memory; but when they read of the incidents in history, things forgotten come vividly before the mind again. Should we undertake to relate incidents, we would discover many missing links; and so it is with men who undertake to regulate the ministry to-day, from memory or fragments of history. We all are liable to err, and do err. Therefore let us be careful. May the Lord be good to all and direct us in love. Yours in bonds,

R. J. ANTHONY.

Union, Nebraska, Dec. 13th.

Bro. W. W. Blair:—At this writing I am holding a series of meetings in the Moroni branch. The interest manifested is good, and the attendance fair. I find the feeling among the brethren at this place is much better than when I was here last winter. I find the work is opening up quite lively, and the calls for preaching are numerous. I am in hopes some good was done, for the many demands made, but find the need of much patience in the prosecution of the work.

A short time ago we opened up the work at Bee, Seward county, by holding a series of meetings in the Christian Church at that place. We encountered some opposition from the Adventists but we had good attendance throughout, and have earnestly requested to return there as soon as possible.

We expect to commence meetings at the Everett School-house next Monday evening. We are feeling well in the work, and our prayers and our labors are for the strengthening of the kingdom of our Lord.

Bro. Blair, we can not close this letter without thanking you for the words of kind counsel and cheer that you gave us at our camp-meeting at Wilber. We have striven faithfully to discharge our duty as a good soldier of Christ Jesus, but have frequently asked ourselves the question, Is it possible to continue faithful unto the end? And your words of kindness and encouragement have been a source of help to me.

Yours in the gospel,

Chas. H. Porter.

OENAVILLE, Texas, Dec. 12th.

Bro. Blair:—I left Elkhart, Texas, in October and spent two weeks at the Central branch where I am in hopes some good was accomplished. We had a good time at our conference held at Cook's Point. I am now at Elm branch doing what I can for the work. Bro. Roberts has gone east and I trust he will do a good work there. There are many believing in Houston county. I understand W. P. Brown, a Whittmerite, is in Temple, Texas, and I wish to say to the Saints to not be troubled over the matter until you hear both sides. I am willing to meet W. P. Brown at any branch in Texas and discuss fair propositions. If he will not meet us fairly, I will go at any time and answer him and his theories. We feel thankful that the Lord has raised up some faithful workers in this mission. And here they are needed! As the work widens there is great necessity for faithful labor. Brn. E. W. Nunley, J. Currie, S. W. Simmons and J. Tipton, with others, are coming to the front. May the Lord bless all to do their best.

Yours,

Amos J. Moore.
Bay City, Michigan, Dec. 15th.

Dear Bro. Blair:—I am still laboring in this place and the prospects are good. Since my last I have baptized three more, and others are near. All are in unity in Bay City and doing all they can for the onward spread of the gospel. I have never since coming into the church experienced a brighter prospect for an ingathering into the fold of Christ. Last night I lectured in a hall on the difference between the practices of Utahism and the Reorganization. All seemed interested in learning the difference. I referred to President Joseph Smith's remarks in the last Herald where it states that, when asked if he would endorse polygamy if an angel was to bring it to him, his answer was, "No Sir," and that he preferred to believe what was written, "and that men or angels could not pervert God's perfect law."

People are beginning to wake up to facts, and those that are faithfully declaring God's word are being abundantly blessed.

Yours in faith,
E. D. LONG.

Boston, Mass., Dec. 14th.

Dear Herald:—Since March, 1887, I have labored in the Massachusetts district under the direction of the president with the consent of the presiding missionaries. The Lord has blessed me, for which I feel very grateful. The saints in all places have been exceedingly kind to me. I am now engaged in a store in this city for a short season, that I may obtain that which is necessary. While feeling somewhat discouraged at times, I have found it very helpful to visit those who, by the various circumstances and conditions attendant upon the Christian warfare, have had difficulties that have been almost unbearable. Then it is that a word of encouragement spoken in kindness helps to heal the wounded heart, comforts and cheers them on to renewed efforts toward ultimate victory. These little acts of kindness and words of comfort cost us nothing. Why then withhold them? If there is warmth and sunshine in our own hearts, let others feel its rays. If adversity casts its shadows on our brow, let us seek those whose life is bathed with sorrows deep and crushing, and, in striving to cheer and comfort them, forget our own. Then will the warmth and light of heaven fill our souls. Dear saints, are there not some in your neighborhood, perchance in the church, who have lost some loved one who very soon went a thrill to the heart? That home once so joyous and happy is now cheerless. Go thou and comfort them.

For the last three months, with the exception of two Sabbaths, I have been with the church in Boston. The words of encouragement and comfort in a late Herald, entitled "Come up higher," had good effect. Numbers are seeking that oneness so necessary to a higher and holier life. Some of our prayer meetings of late have been especially blessed with gracious revivals of the Holy Spirit's love and power; tears flowing freely under the power of divine love as, in words of tender care, the good Shepherd encourages to diligence and faithfulness, promising protection to his people if faithful when the scourge should visit the land.

The year past has not been one of ingathering of souls in this city nor in the district. It seems to be a waiting time, a time when we begin to look at ourselves to see how we stand. I believe there is in the church too much pride, too much class, too much of standing aloof from the poor and weak ones. I hope Sister Frances' words in Home Column will be heeded.

We are indeed having some excellent meetings. The Lord in his mercy is remembering Zion. Yours,
E. N. WEBSTER.

Petersburg, Neb., Dec. 17th.

Bro. Blair:—Since writing last I labored four weeks in the Clear Water branch and succeeded in getting up quite an interest. My meetings and addresses were well attended and I hope the seed sown will eventually bring forth fruit, as there are many noble-hearted people there. The Lord blessed me exceeding in my endeavors. I came here November 28th and found sister Emma Randall and her eldest daughter, Ella, also brother and sister Grover, all apparently strong in the faith. Bro. Caffall will remember the latter; they used to live near Blair. There has been no preaching in these parts since Bro. Hyde and I were here about eight years ago, except three sermons by Bro. O. Beebe. I have spoken ten times and the devil is raging. I have had excellent attention and the school-house has been crowded beyond its seating capacity. Sunday night the house was full and twenty-five or thirty standing outside, and some came in wagons and returned home again. I longed for warm weather so I could speak out of doors that all might hear. Monday night following we again met and found that some one had taken down the stovepipe, taken out the lower sash of the three north windows and pounded something into the keyhole, so we could not get into the house. A hundred or more people gathered around the outside but concluded that it was too cold to speak there and that it was not wise to meddle with the school-house as it might be an act of those who had authority to refuse us the house; but I made the statement the night previous (knowing that the director of the school district was present) that if there was any objections to using the house any longer I would not insist on using it. But no one said a word in reply, consequently I concluded there was no objections and gave out another appointment, but found my way barred by the condition of the house as above stated.

I had intended to pass on to Stuart, Nebraska, in answer to an urgent call from Bro. and Sr. L. O. Dawson, but under the circumstances concluded to stay here and fight it out, as I was immediately informed that the Adventist church was at my disposal. I the weather permits I will try to make the house in Bro. Grover's neighborhood. He also said that they ought not to let me preach in the house, but as long as it was a school-house he supposed he could not help himself; but if it was a church I would not speak there. The people are mostly in my favor and God has given me the best of liberty in presenting the word. I find that it always stirs up the opposite powers to present the Book of Mormon, and this time he anticipated me and forced the fight, but it has resulted in good (as it always does where opposition is manifested) in raising up friends to the cause. Bro. Heman will remember this place as he preached here twelve years ago. My mother wrote me when she heard that I was intending to come here that she had always believed that one of us boys would have to open the work here a long time before I did and she did not expect it. I hope the hand of the Lord is in it and that good will eventually result.

It has been a trying time to me, but the promise of God in Doctrine and Covenants Section 71: 23, "Verily thus saith the Lord unto you, there is no weapon that is formed against you shall prosper," etc., has been verified to me, and the peaceful influence of the Spirit that pervaded my breast while I presented the evidence in favor of the book of Mormon will ever remain an evidence to me of the Lord's divine goodness. I understand since that some had come there with the intention of asking me some questions and puzzling me, not for the purpose of obtaining the truth but for controversy. But I—by the direction of the Spirit—spoke to them and told them that I would entertain no question unless submitted in writing, and would then entertain no question unless of vital importance in the salvation of the souls of men; that it was my mission to preach the gospel, and that questions leading to controversies I would not entertain.

I can see that they were baffled, as they expected to create a disturbance in the meeting and thereby destroy the influence for good. They were, if anything, even more determined that I was afraid to meet the issue. I then challenged them to meet me on the issue in open, honorable, debate; and told them that they, while they opened the door of debate, would find it difficult to make a disturbance in the meeting and thereby destroy the influence for good. The blinding device of Satan, the Sabbath question, is keeping many out of the kingdom here. They will not hear to anything else but that and the sleep of the soul. I am about as desirous of a debate here on these questions as I think that I would remove the obstacles with those who are sincere.

My heart is in the work and I desire the prayers of the saints everywhere.

Yours in bonds,
HYRUM O. SMITH.

THIRTEEN UNLUCKY BLUNDERS.

Under the head of Thirteen Unlucky Blunders, an exchange has the following as the list:

To yield to inmateril tribes.
To look for perfection in our own actions.
To endeavor to mold all positions alike.
To measure the enjoyment of others by your own.
To look for judgment and experience in youth.
To worry ourselves and others with what can not be remedied.
To be so reasonable that others are not.
To believe only what our finite minds can grasp.
To look for judgment and experience in youth.
To worry ourselves and others with what can not be remedied.
To believe only what our finite minds can grasp.

ADDRESS:
Joseph F. Burton, Santa Ana, California.
Hyrum O. Smith, St. John, Iowa.
R. H. Blakeslee, presiding Bishop, Galien, Michigan.

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I have been a subscriber for The Saints' Herald ever since its publication, have taken much pleasure in perusing its columns, and have been often delighted and edified by the clear, scriptural manner in which the doctrines of Christ, as set forth in the standard books of the church, have been maintained and defended. I have also noted with admiration the Christ-like manner and fairness extended to all shades of professors of religion, especially towards those that have departed from the original faith of the church in these latter days.

To me it seems quite clear that history repeats itself, for in former times, after Christ's ministrations on earth and His ascension to the Father, the world had many false Christ's and false prophets, and especially the Jews who still were looking for a Messiah to come when he had already come precisely as their prophets had predicted hundreds of years before his advent on earth. So in this last dispensation, as soon as the Seer that was called of God to open the eyes of the blind and to establish the Church of Christ again upon the earth as in former days, with its glorious gifts and blessings, was taken from us, immediately there were plenty of would-be-great ones to lead the Church of Christ, all claiming a divine call. Foremost among these leaders were the Twelve (nine of them) who went to Utah, and there they tried to build up their Zion entirely beyond the reach of this Nation, and there they promised the Saints permanent blessings. How is it with them now? What a spectacle they present to the world, skulking and hiding away, trying to evade the righteous laws of the best Government on earth! They promised their followers rest and prosperity in the valleys of the mountains, and that God would shield and protect them while desolation and destruction would fall upon this Nation and all the nations of the earth. But all their great promises and prophecies have proved an utterly, disgraceful failure, and in due time, after the test of the vindication of God's will and of the fallacy of their false teachings, it will be open and clear that the New Testament says, "Whom He had in advance elected and appointed to be Joseph Smith's successor by a letter which he claimed to have received from the Seer. Now this letter I examined, carefully, and read it by permission of said Strang, and I will say that the said letter was not in Joseph Smith's handwriting, for I had often read his writings, neither was it in his style of language, neither was there a particle of clear evidence that it ever was sent by the authority of Joseph the Seer. And I say boldly, having the proof in my hands, that the whole thing was a wicked forgery and fraud, gotten up by a set of men in Voree, then I turned my attention to an investigation of the claims of James J. Strang, for he and his followers were then making quite a stir in the church. And I suppose a large majority of the Latter Day Saints had been appointed to be Joseph Smith's successor by a letter which he claimed to have received from the Seer. Now this letter I examined, carefully, and read it by permission of said Strang, and I will say that the said letter was not in Joseph Smith's handwriting, for I had often read his writings, neither was it in his style of language, neither was there a particle of clear evidence that it ever was sent by the authority of Joseph the Seer. And I say boldly, having the proof in my hands, that the whole thing was a wicked forgery and fraud, gotten up by a set of men in Voree, whose sole aim was to gull the Saints by selling their lands to them at exorbitant prices and work wickedness with greediness. But their reign was short and their gains dearly earned.

Now let us look at the every effort of James J. Strang to establish himself a Pontiff or High Priest over the church, and an absolute Sovereign, King (contrary to the law of God, and the laws of the land) has proved an utter, disgraceful failure, and he has gone to his grave in reproach and shame, in the victim of his own evils and outraged law, up comes some parties, old devotees of Strang, and offers a compromise to the Church of Christ! They say in substance, "Now if you will endorse J. J. Strang's [alleged] letter of appointment, and his administration up to the time of his death, we will have peace, and we will endorse brother Joseph Smith as the legal head of the church." Well; isn't this a sublime offer?

Now let us take a look at his administration and see what we are asked to endorse, and the true, original tenets of faith and the strangest kinds of faith that the Saints now have, to endorse J. J. Strang's teachings and acts.

First, we must endorse that base, forged "letter of appointment?" second, his bogus plates that he made out of Ben Pierce's old kettle; third, the disgraceful, lying manner in which he brought them forth; fourth, his pretended translation of them, in which he was not one syllable word of truth; fifth, his base covenant, which was a "covenant with death and an agreement with hell;" sixth, his temple revelation in Voree, a base presumption in the name of the Lord; seventh, his phrenos and olive oil "enowment and illumination," that he passed so often, one of the vilest impositions ever perpetrated on mortals in the name of the Lord; eighth, his system of spiritual wifery which he both taught and practiced; and ninth, his "Book of the Law." Here are nine leading items, and I can name as many more, equally pernicious and false, that were taught by James J. Strang.

Now I do not write a line of this article from any fear that the leading men of the Reorganized Church of Christ could be induced to compromise a single principle of their faith and mission, any man or set of men; for I would just as much expect to hear that they had endorsed Mohamed and the Koran, as that they had endorsed J. J. Strang with his "Book of the Law" and its appendages. But there are many thousands of Latter Day Saints who know nothing personally of Mr. Strang's teachings and acts, and to post these Saints I pen this article.

I will now state, briefly, what I know about some of these charges that I have made, which I think may serve as additional evidence that President Joseph Smith's answer to L. D. Hickey, in "Strang's Letter to the Head" of July 14th, 1888, headed, "No Compromise," is a clear, clearly defined statement of our position as a church. I have called Strang's letter of appointment a "forgery" and the plates he claimed to have found on "the Hill of Promise," by revelation "bogus," and I will now give the testimony of one of the men who assisted in getting up both these humbugs.

While I was a resident of Burlington, Racine county, Wisconsin, one mile from Burlington, I met Mr. C. P. Barnes, the banker of the village, and while in conversation with him he said he wanted me to call on him at his bank some evening, as he wanted to have a friendly chat about matters that would interest me. A time was set, and I met him as agreed upon, and he informed me that he wanted to have a talk with me on matters relating to J. J. Strang, or "Jimmy Strang," as he usually called him. He said he knew that I was well posted on the case, and that there were a few links in the chain, and that these were the things that could give me those links but himself, as all the other parties were dead, and that to give me this information was his desire in having me call on him. And he charg-ed me not to let the public know about the matter, that he was going to tell me nothing until after his death, for it would be unpleasant for him to meet them right where they were gotten up. He said that some of these links I needed were as to Strang's letter of appointment and his plates, and how he came by them. He said all
were gotten up in Voree; that J. J. Strang, Benjamin Pierce, Wells, and himself, got up the whole thing for speculation, to sell lands which they owned where they intended to build Voree.

He said, "Strang, Pierce and Wells are dead, and I am the only one left that had a hand in the mean service. Voree is dead, and you are the man that knocked all our calculations in the head; and I have concluded that you might as well know the whole matter, for our calculations are all burst up and Jimmie's kingdom would make a sure thing of building up Voree, and very few, if any but the company, knew that he had any interest in the matter. He practiced law, and was quite successful in that profession.

And now I will give the charges I have made against James J. Strang I will say, that I do not make them on my own individual knowledge of the facts alone, for I got the sworn testimony of many of the best men that ever walked in Voree, testifying to these facts concerning his teachings and his practices. And that the church may know who those men were who stood up so nobly for the truth, I will give a few of their names: Aaron Smith, (Strang's first councilor), Moses Smith, William Aldrich, John C. Gavlord, John C. Taylor, G. G. Griffin, Michael Griffith, and several others, who are and were well known in the Reorganized Church; but many of these old, tried pillars in the faith of Jesus have fallen asleep in hope of a glorious immortality, for they labored cheerfully, and gave liberally of their substance, for the good of Zion.

The "endowment" that I have mentioned as given by J. J. Strang and John C. Bennett, was performed in the basement of Strang's dwelling house at night, with the lights turned down; and they positively did use a mixture of phosphorus and oil to produce a pale looking blaze of light on the heads of all those who were present and received this "endowment;" and Strang said that the light (produced by this imposition) was the power of the Holy Ghost, the same was manifested on the day of Pentecost.

To show the wicked fraud that Strang and Bennett perpetrated upon the people I went to Bishop Fuller (Strang's Bishop) and got some of the stuff from the same bottle used by Strang and Bennett, and I gave the same "endowment" in the presence of a packed house of spectators, several of those who had received Strang's fraud being present who said it was the same, both in appearance and smell. Bishop Fuller told me the bottle that he took out of the closet was the one that Strang and gus plates and Strang's translation of them, for we did not know that there was such a passage in the Book of Mormon. And in relation to Strang's covenant, we tried to persuade him not to introduce it into the Church until people were prepared for its introduction." He said John C. Bennett introduced the "covenant" to Strang and was anxious to have Strang introduce it into the church and claim it to be a revelation to him from God; "so he took Bennett's advice and adopted our covenant and from this time forth Strang and Bennett run the institution until you and your friends broke them up by exposing their devilry." "Now," said Mr. Barnes, "what I have told you is true, and the balance of Strang's acts and teachings you are familiar with."

I will here state that I was well acquainted with C. P. Barnes for eighteen years, and I never heard any fault found with him in business matters, or his word was the best on earth. Mr. Barnes was a silent partner in the land speculation in Voree, and very few, if any but the company, knew that he had any interest in the matter. He practiced law, and was quite successful in that profession.

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The groundwork, notwithstanding he [Bennett] had done all that he could do, by public lectures and his book, "Mormon Expose," to destroy Joseph Smith the Seer and the whole church. Strang knew that Bennett had repeatedly declared his utter disbelief in the faith of the Latter Day Saints, still he could not believe what Bennett and his followers believed here with him. Soon after the covenant was published abroad, Bennett picked up its effects and left Vermont. Strang remained for awhile, but Vermont soon got to be too hot a place for him to live in, so he left for Beaver Island.

Now couple Bro. Loomis' experience with Strang on Beaver Island, given in Herald of November 10th last, with mine in Vermont, and you have James J. Strang's teachings, acts, and character set before you in true light.

I. F. Scott, Sen.
FARDBURNE, WISCONSIN, December 1st, 1886.

The Saints' Herald.

LOST ISRAEL.

The groundwork which gave rise to this question is gathered from an article in the Herald of November 3d, entitled "Lost Israel Found Reviewed." To commence with and to make this statement that I may be understood, I will state that I am not a believer in the theory that the ten lost tribes of Israel have been found in the British Isles, or that they as referred to in the Scriptures quoted will ever be found until the due time of the Lord, and then only in the way which he has determined and foreshadowed in the Scriptures. I do not believe, however, that every man or family of those ten tribes went to and were lost to mankind in the north country no more than I believe that the two families brought by the power of God to this land, who wrote the stick of Joseph, comprised all the members of the house of Joseph.

If such is the fact that the questions that arise are, Who are they and where are they? The answer is not found in the idea that the Jews or Hebrews through their curse were scattered upon all the face of the earth, because the ten lost tribes of Israel are never referred to the world as Jews or Hebrews. Their terms never apply only to the people of Jerusalem and their borders, the kingdom of Judah. The remainder were known as the kingdom of Israel. If after the house of Israel went into the Assyrian captivity, Ephraim, their ruling family was, according to the prophets, to become separated, lose their identity and become mixed among the nations; and as the whole of Israel are oftentimes called Ephraim in Scripture, it is reasonable to suppose that some families of the other tribes would wander off with them, also losing their identity, especially when we find that (after truth shall spring out of the earth) the sick of Joseph shall be found in the hands of Ephraim and the tribes of Israel his followers. Where are they? Who are they? How did they come into possession of Joseph's stick? If these questions can be answered by historical research with the aid of a higher intelligence it would tend to prove that there is a middle channel between the extremes of one who swallows the whole of "Lost Israel Found" and one who quotes, "A Scot still, I crave no higher name" and who does not believe that wisdom, knowledge or intelligence comes through lineage, and that God is not the God of a tribe or nation, but is God of the whole earth. This may be a far more enlightened doctrine upon earth as it is concerned, for God has created all men, giving them an intelligent mind with the power of progression; but the wisdom, knowledge and intelligence of the most learned scientists now living—although they may go far beyond those of what we have known as the unenlightened—do not believe, however, that there is such a diversity of conditions among mankind from the highest grades of what we are pleased to term civilization down to the lowest grades of barbarism. I will ask no more questions upon this line, lest I should run into "theories, conjectures and surmises," believing that the intent of this article will be best served byrequoting a little.

It is said with truth, that wisdom, knowledge and intelligence are gifts from God which we accept or refuse. Will God give a Gentile and a Jew the same? He is no respecter of persons—why is it that there is such a diversity of conditions among mankind from the highest grades of what we are pleased to term civilization down to the lowest grades of barbarism? I will ask no more questions upon this line, lest I should run into "theories, conjectures and surmises," believing that the intent of this article will be best served byrequoting a little.

There is promise of salvation made to any Gentile independent of another race or tribe? If then, we must become "Israelites", or sons of God as a part of some family that he has named, that we may be heirs of the blessings named and of eternal life in His Kingdom, what family, tribe or nation is it? It, after examination, it shall become apparent that we must form connection with some line of ancestry that we may obtain the blessings of that lineage, since we are not "c cere" some higher name than Scot, English, Welsh, Irish, German or American, and become one in that family required? And we may not rest assured that, "Man to man the whole world over will be brothers," until the time shall come when all shall be found under the banner of the great King of that royal family that God requires our allegiance to? What family, tribe or nation shall it be?

I do not expect these questions to be answered through the Herald, but trust that all will seek the answer for themselves, which if answered correctly and in accord with the history of God's dealings with man, will establish this truth; that all questions reached after by uninspired
men with regard to God or his works and intents runs them to one or other extreme, they forever overlooking the middle channel of truth. It moving along with a steady and clear course is too monotonous for them, not being satisfied with anything—no matter whence the source—unless it coincides with their own preconceived notions of what they consider to be truth according to their own learned theories. They are “ever learning and never able to come to a knowledge of the truth.”

Praying that all who have, and all who may submit themselves to the law of agency in all the trials of providence, some may come to be found worthy of a full reception into the family of God's choice and be found entitled to that new name which awaits us, if faithful, is the heart's desire of your brother.

W. HAWKINS.

Vicksburg, Miss.

Selections.

SERMON BY A. O. SMOOT.

[The following characteristic sermon was delivered in Provo, Utah, at a conference of the Brighamite church, December 31, 1888, and gives an inside view of their affairs, their complications, prospects and workings. Elder Smoot is one of the old leaders of the Brighamite church and "speaks by the card."—En.]

“President Smoot deemed it his duty, in the capacity he occupied, to talk to the people concerning several things that were on his mind. In the remarks made during conference but very little had been said about the various organizations in the church for the work of the ministry, the perfecting of the Saints, the edifying of the body of Christ, till we all come to a unity of the faith.” Reference had been made upon what methods we should adopt to carry the gospel to the Gentiles, strangers and aliens who are suffering, our enemies are also wanting us, and we are weakening as a people. We have not enough interest in the things of God to poll a good vote for our delegate to Congress. We did not have energy enough at our last election to go to the polls and vote for our friend. At our municipal election, our vote was a skim of it from the stand, the only help to make the Saints rush more to patronize them—[at least it seems like it]. We are about to adjourn our conference. You can now go home and criticise my remarks as much as you like. But I don't intend to cry peace and safety when there is danger ahead.”

IS MARRIAGE NECESSARY?

Myth, parable, and instinct all point to one cardinal truth i.e., the supreme necessity of making soul as well as body, together with the blessings which—to borrow church phraseology—“do accompany and flow from” a right choice of husband or wife, and the woes attendant upon misalliance. It would be a waste of words to adduce proofs of the existence of this natural law. It is coeval with the race, and will last while time endures. In the assortment of its might, the law of love and love's union has proved stronger than policy, and when a perverted piety has withstood it, mightier than a superstition which is mistaken for grace.

Thus stands the Eternal Truth. It may be tolerable, but it is never good for man to be alone. The highest form of human happiness, and that which tends most surely to the symmetrical development of character, and distinction in the child of Zion in a right marriage. Thus far all is plain sailing, and our talk euphemistic, truthful, and platitudinal.

But—

“I wish I could meet with one ideal married couple, such as we read of in fiction, and in biography.” sighed a young matron in my ear but yesterday. “So many, even among those who made love matches, seem but moderately happy, so many others but half contented, and some are miserable. Where is the blunder?”

Unfortunatelly and fundamentally, in expecting too much of human nature and of circumstance. Imagination, heated and colored by love, makes of the wedded state an impossible Eden, such as was guarded from sinful man by the flaming, whirling sword. The price is high, exclaimed an ardent youth on the eve of marriage, “I shall have no past, and expect no future. I shall live in one blissful, eternal Now!”

That man was doomed to disappointment with the inevitability of the downward course of theocket-cone. We must all learn that people will stake life's happiness upon the staying power of pyrotechnics, they have your reward in heaven, as well as upon the earth. There are other very important things that should be talked upon. Among us there are too many Sabbath breakers. They do not rest on Sunday nor do they give our animals rest. We have too many friends to see, too many resorts in the canyons to go to, and in sequence we neglect our meetings. In our exercises in parties and dances we are not consistent with our preferences. We want too-much round dancing. I don’t want any one to ask my daughters to engage in round dances. I conjure you to avoid these things altogether. If you don’t, darkness will settle upon you. The subject of theatres I will not touch upon. It is nearly time to adjourn our conference. You can now go home and criticise my remarks as much as you like. But I don't intend to cry peace and safety when there is danger ahead.”

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MARRIAGE IS NOT TRANSFORMATION.

John will be as cross when he is hungry, as glum when distraught with business anxieties, as uncomfortable when his collar chafes his neck—in a word, as human and as fallible a John, wedded, as single. He is a good son and brother, yet betrothed Mary has heard him speak impatiently to his mother and tartly to his sister. He will, upon what he reckons as sufficient provocation, be both curt and petulant with his wife when once the new-echy has worn off. Were this not true he would be an angel, and angels do not wear tweed business-suits and Derby hats, or have dyspepsia and smoke more than is wholesome for nerves and pocket. Bills are never presented to cherubim at most ingenuously inconvenient times, and seraphim have no natural but thin-skinned conceit that will not brook such perfidiousness.

True, the lover never lost his temper or spoke ungently to the affianced maiden, but he was on his promotion in those days. What would you have? It is one thing to risk one's prospects and another to take safe liberties with one's possession. An angel might not be quite content with Mary's occasional lapses into untidiness and fretfulness; with her tears and exactions, her starchy caleys and curdled mayonnaise. Husbands are men, and wives remain women through the excoriations of daily life, and the mending of the honeymoon. There is no need that these truims should form the burden of the cynic's song, or the fact they embody be the motif of the lampooner's composition.

Mother—home—heaven—are a triad of the sweet words in the English language. Yet the last is the only one that has never deceived, and will never disappoint the trusting heart. The gentlest, least selfish of mothers has moods and whims, which am, as a difficulty, tolerated by dutiful children.

EVERY HOME HAS ITS CLOUDS

And thunder-showers, and each individual heart its hidden bitterness. There are as many "ideal marriages" as ideal associations between parents and between brothers and sisters.

When one takes into consideration the strength of blood ties in these last named relations, and of habits of toleration continued from infancy to maturity in the household, as contrasted with one, by comparison, slight acquaintance which has been formed and prosecuted under flattering conditions between the young couple in their earlier united, the miracle is that they ever get on or even "rub on" so comfortably together. Courtship has been defined as a "period of varying length, pleasantly spent by two people in deceiving one another." Let us consider for one instant their differences in breeding, education, and habits, the abrupt change from the drawing-room-courtship aforesaid to the working day intimacy of bread-winner and bread-maker, and marvel that love, hope, faith and joy do not go down quick into the pit of disenchantment within a fortnight after the day which was to begin the "eternal Now."

The apostle of matrimony may well tighten his hold upon the everlasting verity pronounced by the Creator in the earliest marriage: "Let them be one flesh." Heaven forbid that one written or spoken word of mine should go to confirm the vulgar prejudice against spinsterhood! Sweet and holy souls there are in every community—almost in every home—living for others that highest form of mortal existence, the blessedness that transcends happiness. The household is hardly perfect.

Which has not in it and of it an old maid who is everybody's aunt or cousin. She may be said slightingly to have been sent into the world "to fill up a chink," but it is much to have her always at hand with truelove and mortar.

Borrowing the theory of our benevolent spiritualistic mystic, we congratulate in anticipation the predesignated spouse who will draw her into his arms in the world that sets this right.

Nevertheless, when all this has been frankly set away, the lovely spinster is defrauded in this life, whether she knows it or not. There are chambers in the woman's heart that remain unfilled, if she never have husband or children of her own. By a reverent travesty of the sacred text, we may read: "He that giveth away his life shall gain it again, and shall have everlasting life." The confirmed bachelor can not marry. The old maid can knead her personality into the world in the most incomparable form, with others that highest form of mortal existence, the blessedness that transcends happiness. The householder.

HERALD.

ENGLAND'S CHIEF VICE.

Is there then, any one dominant vice of our nation? To answer this question let us ask:—

1. Is there any vice in the United Kingdom that slays at least 60,000 people, or, as others believe and affirm, 120,000, every year?

2. Or that lays the seed of a whole harvest of diseases of the most fatal kind, and renders all other lighter diseases more acute, and perhaps even fatal in the end?

3. Or that causes at least one-third of all the madness confined in our asylums?

4. Or that prompts, directly or indirectly, seventy-five per cent. of all crime?

5. Or that produces an unseen and secret world of all kinds of moral evil, and of personal degradation which no police-court ever knows and no human eye can ever reach?

6. Or that in the midst of our immense and multiplying wealth, produces not poverty, which is honorable, but pauperism which is a degradation to a civilized people?

7. Or that ruins men of every class and condition of life, from the highest to the lowest, men of every degree of culture and of education, of every honorable profession, public officials, military and naval officers and men, railway and household servants; and what is worse than all, that ruins women of every class, from the most rude to the most refined?

8. Or that, above all other evils, is the most potent cause of destruction to the domestic life of all classes?

9. Or that has already wrecked, and is continually wrecking, the homes of our agricultural and factory workers?

10. Or that has already been found to paralyze the productiveness of our industries in comparison with other countries, especially the United States?

11. Or, as we are officially informed, renders our commercial seamen less trustworthy on board ship?

12. Or that spreads these accumulating evils throughout the British Empire, and is blighting our fairest colonies.

13. Or that has destroyed, and is destroying, the indigenous races wherever the British Empire is in contact with them, so that from the hem of its garment there goes out not the virtue of civilization and of Christianity, but of degradation and death?
There is not one point in the above questions which can not be shown by manifold evidence to meet in one, and one only, of our many vices. Of what one vice, then, by which we are affected can all this be truly said? In the first place, is there any language of sobriety to say that if such a vice there be, it is not one vice only, but the root of all vices? Mr. Gladstone has said, in words which have become a proverb, that the intemperance of the United Kingdom does somewhat more evil than war, pestilence and famine; and to this it must be added that the intemperance that reigns in our nation does not visit us periodically like war, but is year by year in permanent activity; that its havoc is not sporadic but universal; that it be not intermittent but continuous and incessant in its action. It is no rhetoric, therefore, nor exaggeration, nor fanaticism, to affirm that intemperance in intoxicating drink is a vice that afflicts; and that comparing the United Kingdom, not only with the wine-growing countries of the south, which are traditionally sober, but with the nations of the north, such as Germany and Scandinavia, which are historically hard drinkers, we are pre-eminent in this scandal and shame; and that intemperance in intoxicating drink may, in sad and sober truth, be called our national vice.

But these evils might, perhaps, have been brought by legislative and moral authority within some control were it not for two causes which have lifted it to the fatal preeminence. The first cause is the enormous capital of one hundred and thirty or one hundred and forty millions [pounds] which is annually employed in the supply and sale and distribution of intoxicating drink; and the other, the complicity of Government in raising more than thirty millions of revenue from the same trade.  

JAFFA TO JERUSALEM.  
INTERESTING INCIDENTS OF TRAVEL IN PALESTINE.

When a railway is built from Jaffa to Jerusalem the journey will be made with greater ease, certainly, than at present, but will lack much of the interest that now attends it. Some time ago the writer, in company with some friends, traveled from Jaffa to Jerusalem and the Jordan. Preliminary arrangements were made at Alexandria, where a contract was entered into with an experienced dragoman, who agreed, for a fixed sum per day each, to furnish horses and mules, and guide all back-sheesh and hotel bills—in fact, take entire charge of us during our stay in Palestine. He left Alexandria some days before us, and when we stepped from our boat at the landing in Jaffa was there to meet us; the energetic way in which he dressed himself and the manner in which he drove the team were a wonder. He did not discard the aba back-sheesh, and cleared a way through the narrow, crowded street, inspired a confidence which did not diminish in the least during all the days he had us in charge. At the hotel in Jaffa saddle horses were provided for such of the party as desired them, and for the others a large, comfortable, covered wagon, drawn by three horses. It was about one o'clock on a day in April that we entered the small gem of a town, where the street, gorgeous in his dress, wearing on his head the gay colored silk keffiyeh of the Bedouin sheikh, and carrying at his side an immense Turkish sword.

The outskirts of Jaffa are exceedingly attractive. A beautiful extensive plain, studded with groves of orange and pomegranate, palm, lemon, fig, and grape, cover all the region. Many of the trees are in blossom as we pass, and the air is delicious with perfume. Emerging into the plain we come out into an open, treeless country that extends for miles. Here and there cattle are feeding, as in the time when the herds of King David were pastured in this same vale of Sharon; husbandmen are busy in the fields, some of them plowing with camels harnessed to rude plows, such as were engaged in transporting goats and sheep to Jerusalem. The cedar wood that Hiram, king of Tyre, sent in floats to Jaffa. About an hour out a road branches off to the left leading to a cluster of white buildings in a grove of orange and palms. In that town it was the paralytic lived who was healed and looked upon, and one day, the Apostle Peter said: "Jesus, Christ maketh thee whole; arise and make thy bed." The town of Lydda, where Peter was staying when the two men came from Jaffa, a distance of ten or twelve miles, to meet him, and Paul the next day. The first stop is at Ramleh. As we alight we are approached by a company of beggars whose loathsome condition and horrible appearance cause us to turn away our faces as we toss them some coin. They are lepers, just such repulsive creatures as Jesus often looked upon, and to whom he not infrequently spoke that word of power which filled their souls with joy and their limbs with strength. Beyond Ramleh the road is exceedingly rough, getting worse and worse as the hills country of Judea is approached. We begin to understand now why it takes so long to go from Jaffa to Jerusalem, a distance of less than forty miles, and why our dragoman advised camping by the way. As night draws on the thought of the camp is rationally calculated to wonder what kind of a bed the dragoman will give us and what sort of a dinner he will provide. It is dark when the camp is reached. We find it pitched near a stream, just to the right of the road. Approaching it, we are surprised and pleased to see the whole camp covered with beautiful patterns. There are fine large circular tents, three of them arranged as sleeping rooms, one as a dining room, another as a kitchen. In each sleeping tent are two camp beds, the one as a dining room, another as a kitchen. In each sleeping tent are two camp beds, comfortably furnished, a dressing table on which are basins and pitchers, and candles burning in silver plated candlesticks; an Oriental rug covers the ground and camp chairs stand invitingly about. Each tent is covered on the inner side with white curtains. The tents are wrought in Oriental designs in white and yellow and red. The dinner, when announced, is a new surprise. A table brilliantly lighted, covered with the whitest of cloths and furnished with a service that would amaze the most careful housewives. It is eagerly received with polite thanks before we sit down to eat. When breakfast is over, we are surprised to see that three of the tents have already disappeared, and by the time we are started on our way every vestige of the camp is gone. It will be many a day before we shall see a camp so well wrought in this interesting region. So many of the tents are set up that one would think we were on the road when breakfast is over, we are surprised to see that three of the tents have already disappeared, and by the time we are started on our way every vestige of the camp is gone. It will be many a day before we shall see a camp so well wrought in this interesting region. So many of the tents are set up that one would think we were on the road.

The road now is steep and rough and we are often obliged to walk. Occasionally we meet travelers mounted on camels, sometimes whole families with their household effects moving from one habitation to another, and it is curious to notice how invariably the women cover their faces whenever they come near a foreigner. From the few glimpses we get, however, we are not much inclined to find fault with the custom. But what is this place to which we are coming on the right? It is Kerjeh-jerim, and on the hill, where are the houses, rested forty years the "Ark of the Covenant." It was after it was brought from Beth-shemesh, whose inhabitants sent messengers to Kerjeh-jerim, and they said: The ark of the Lord go up again the ark of the Lord; come ye down and fetch it up to you." Kerjeh-jerim was one of the cities whose inhabitants were spared by Joshua because of the peace which they had beguiled him into making when their messengers came to him with a request to give them their peace. We see them, pretending that they had come from a far country. The houses are built of stone, but have a very dilapidated look. Among them is a deserted Latin church, the lower portion of which is used as a stable. The building is interesting nevertheless for the beauty of its architecture and the venerable appearance of its crumbling walls. Just here, where we stand now, David once stood with thirty thousand of his chosen men of Israel, and in these hills was heard the music of harps, psalters, timbrels, cymbals and cornets, on that day when, with impressive ceremonies, the ark of the Lord was brought out from the house of Abinadab. Carefully it is carried down yonder hill, reverently it is placed in that new conveyance, built, no doubt, for the purpose. The building is interesting nevertheless for the beauty of its architecture and the venerable appearance of its crumbling walls. Just here, where we stand now, David once stood with thirty thousand of his chosen men of Israel, and in these hills was heard the music of harps, psalters, timbrels, cymbals and cornets, on that day when, with impressive ceremonies, the ark of the Lord was brought out from the house of Abinadab. Carefully it is carried down yonder hill, reverently it is placed in that new conveyance, built, no doubt, for the purpose.
MOTHER SHIPTON'S PROPHECY EXPOSED

THE GROWTH OF JERUSALEM.

The Neuesten Nachrichten aus den Morgenland, a German Newspaper published in Palestine, states that the City of Jerusalem is growing in size and population at a remarkable rate. Its growth is all the more surprising because neither its situation nor its trade is favorable to a rapid increase; it lies among a very fertile group of mountains; it has no commerce, and it has no manufactures. Nevertheless, new buildings are rising daily; churches, gardens and institutes of various kinds are springing up. The desert neighborhood to the distance of half-an-hour's walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms, uniform, ugly, one-storied, plentifully supplied with windows, but with no manner of adornment. The Rothschilds have completed a new hospital. Close beside it is a new church, consulate, lodge-houses for pilgrims of the Orthodox national churches, and a hospital. Near to the Russian group stands the "German House," for German Consuls. It is said to be one of the best built in the German and the Papal flag float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and the Dead Sea can both be seen. The Greeks and Armenians are also busy builders, but they provide for the bodily rather than the religious demands of the pilgrims. The former build cafes and bazaars and the latter set up shops.

LONDON.

Conference was held at London, Ontario, September 29th and 30th, J. H. Lake president, R. C. Evans assistant; John Shields and J. A. McIntosh secretaries. Several papers were read. Mr. Moore reports: Proton 54, 1 marriage; Masonville 65, 3 baptized, 2 removed; Corinth 36; Monmouth 55; London 53; Melbourne 33; McKeillop 13; Waterford. 24; St. Thomas, 28, 2 removed; St. Marys 39, 12 baptized, 2 removed, 5 married, 6 unconfessed; London 23; Vincennes 43. No reports from Alliston, London, Riverview, Usborne, Longwood and other branches. Elders reports: R. D. Howlett, W. J. Smith, J. Wide, and others.

ALABAMA.

Conference convened at Pleasant Hill, October 26th, G. T. Chute president, L. G. Parker secretary. Branch reports: Butler no report. On motion $26 54, balance $20 52. Received for self $52 34 leaves balance on hand of $25 36. Audited and found correct. Mr. Shields was tendered a vote of thanks for her services as organist, also the London Saints for their kindness and hospitality. Adjourned to Garafaxa branch, Dufferin county, Ontario, June 17th and 18th. Thus passed an agreeable session, said to be one of the best ever held in the district. Collections taken at the various services, holy communion decoration amounted to $15 41. Preaching by elders J. A. McIntosh and A. Leerton.

SPRING RIVER.

Conference convened at Pleasant Hill branch, October 19th. President of district being absent, Bro. R. H. Davis was appointed president pro ton. Elders reports: Summerhill 63, 8 baptized; Flaxley 75, 4 baptized. Bishop's report: On hand last report $36 85, received since $500, total $62 85. Elders reports: W. J. Book, J. G. Vickery, G. R. Scogin (baptized 12), M. K. Harp, and F. T. Parker. On motion $47 28, balance $22 40. Audited and found correct. Wm. H. Huggins also reported. On motion G. T. Chute was sustained as president of the district, and J. Parker secretary as Bishop's agent. The general authorities of the Church were also sustained. Preaching by E-dors F. P. Scalliff, G. T. Chute and G. R. Scogin to large and attentive congregations, after which a basket dinner was served on the grounds. Adjourned to meet at the Flat Rock branch in Conecuh county, Alabama, Saturday, February 16th, 1889.

A. J. Moore, Nicholls, Anderson Co., Tennessee.
John Thomas, Sisson, Henry Co., Tenn.
J. J. Oakey, Salem, Pipe Co., Arkansas.
J. W. Gallow, 1930 Caroline street, St. Louis, Missouri.

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BORN.

Seaton.—Born to P. B. and Isabella Seaton, a daughter, October 25th, 1888, and named Ruby Rosy and blessed by Elder John Thomas, November 10th.

MARRIED.

Anderson.—At the residence of the bride's parents, Lamoni, Iowa, on the evening of December 6th, 1888, Bro. Daniel Anderson and Miss Aline Jane Tunison. Present, Sr. M. Annie Scott; Pres. W. W. Blair officiating in the ceremony.

WARNED OF GOD IN DREAMS.

Mr. G. W. Clarke, of the China Island Mission, writes us thus:—"Having dreamed twice in a dream some time before the birth of our son that I should have to carry my wife's corpse down stairs. I fought against this, as against other dreams, but now that the fact has come to pass, I see that I was warned of God. Two or three days before her death, my wife knew that she was going home. Another remarkable thing about her departure is that one of our late schoolboys had a dream in which he saw an angel leading my wife to heaven. The little fellow came the next day to see if my wife was ill. My dear wife fell asleep in Jesus at 5:50 o'clock p.m. on October 7th, just as the sun was setting on the mountain top. Her testimony for Christ was most joyful and triumphant. In the afternoon two days before her departure, she knew that she was going home, so we had the Lord's Supper together for the last time on earth. We reconsecrated our dear boy to God, and with my tears I christened him. My dear wife's soul was joyful in God, she so often repeated 'I am washed in the Blood of the Lamb.' Blessed are the dead which die in the Lord.' She said, 'Oh, read me about the New Jerusalem.' When I read, 'There shall be no thirst there,' she said, 'I shall soon be at the river of the water of life, and I will drink.'"—Christian Herald.

AUTUMN LEAVES.

GALIN, Mich., Nov. 28th.

Sr. M. Walker:—While we appreciate, beyond our ability to express all our dear church publications, no one of them is more welcome to the home of our little family circle than that neatly printed and carefully written monthly periodical, Autumn Leaves. I know of no monthly magazine that, in my estimation, equals it; nor am I aware of any other church that publishes a paper occupying a similar position, or relation. Your enterprise has our most hearty approval, and our most earnest prayers for its success.

C. Scott.

F. L. Scott.

The following is the contents of the Autumn Leaves for January.

So Near, And Yet So Far.—Home Happiness. Lead on, O Lord.—Notes on the Wing.—What the Star-led Wizards Said.—The Story of the Book of Mormon.—Under the Lamp Light.—Vision of Lamoni—"I'm Home Again."—An Acrostic.—Elijah Banon.—A Sun-day Dream.—Patten; Or, Leaves From a Life.—Helpful Hints and Suggestions.—Scraps.—For Love's Sake.—With the Church from Home.—The Science of Healing.—The New Year's Incident in the Life of one of Earth's Pilgrims.—Autumn Leaves From the Tree of Poetry.

MORAL IMBECILITY.

A youth goes way to temptation—is untruthful, indulges in little falsehoods and deceits; his integrity is lax; he goes into bad company; he drinks; he is impure; the consequence of which is that vague suspicions gather round him; he becomes manifest; he can not get on; men become manifest; he can not get on; men.

NIGHT-CLOTHING.

Never wear a single article of clothing which has been worn through the day. It may seem hardly necessary to speak thus upon this subject to intelligent people, but some most absurd notions relating to clothing have been spread broadcast in the newspapers, which need to be counteracted. It has been asserted that the clothing should not be changed too often, not more often than once a month, on the ground that it is supposed that the clothing in some mysterious manner acquires the physical from the body, which is wasted when the clothing is changed. This is a most absurd notion, since the only thing that the clothing accumulates is dirt. On retiring at night, remove every garment which has been worn through the day, and dress in a sleeping garment of wool, or mixed fabric, according to the season of the year or the climate. In very cold weather the night-dress may be of wool, but, in general, a cotton night-dress is to be preferred. Wool is much the best for day wear, but a change to cotton at night is often very grateful to the skin, which is sometimes overstimulated by continual contact with wool, causing itching, and not infrequently a very annoying eruption. Wearing a cotton garment at night gives the
skin a rest. Persons who are much troubled with cold feet and legs at night may be able to correct this unpleasant and unhealthful condition by wearing warm bedsocks or leggings. This method of keeping warm is much to be preferred to the common one of taking a hot brick or a hot-water bag, or even, as in one case known to the writer, a small stove. If necessary the cotton garment may be worn as the lining of a woolen one added for warmth. — Good Health.

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