

mitted to the church which the Papal Roman Power, which succeeded the Pagan, claims to have received from Peter), but God caught the man child up to his throne, and the woman, divested of her authority, (administrative), fled into the wilderness where she had a place prepared for her, and in this lonely condition, divested of all authority, stripped of her beautiful crown, her precious gifts ceased. She was to remain for a specified time, and during the time of her inactivity, this Papal Roman Power that claimed to have obtained authority from Peter, steps forth representing herself as Christ's bride; but John describes her as a harlot and a mother. Hence, all who have come from her and represent themselves as the Church of Christ, but claiming some other name, are also classed as strange women. Thus the church is lost from mortal sight, and a universal reign of darkness ensues. Mosheim in his church history corroborates what Christ and the Apostles predicted. "The Christian Church was scarcely formed, when, in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a new religion drawn from their own licentious imagination." (h)

Infant baptism by sprinkling was admitted in the latter part of the second century, in lieu of adult baptism by immersion during the first part of this century. In the fourth century, "Constantine the Great, assumed to himself the supreme power over this sacred body, and the right of modeling and governing it in such a manner, as should be most conducive to the public good. This right he enjoyed without any opposition." (i) "Constantine began to introduce, gradually, innovations into the forms of ecclesiastical discipline, and to change the ancient government of the church." (j) "No sooner had Constantine the Great abolished the superstitions of his ancestors, than magnificent churches were every where erected for the Christians, which were richly adorned with pictures and images." The Church of England states in one of her homilies, "Homily on the Perils of Idolatry:" "The laity and clergy, learned and unlearned, men and women, and children of all ages, sects and degrees, of whole christendom, have been at once buried in the most abominable idolatry, (a most dreadful thing to think), and that for the space of eight hundred years or more." John Wesley in his ninety-fourth sermon states the same in substance; he says: "The real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church was because the Christians were turned heathen again, and had only a dead form left."

It is evident from the few prophecies we have cited, and the few historical facts we have rehearsed, that an entire apostacy has ensued; hence a restoration of that ancient order is necessary. Revelations, fourteenth chapter, sixth and seventh verses, predicts such an event. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell

on the earth, and to every nation and kindred and tongue and people. Saying with a loud voice, Fear God, and give glory to him for the hour of his judgment is near, and worship him that made heaven and earth and the sea and the fountain of water."

That such an event was seen by John to take place in the far distant future, no one will deny. An angel with the authority to commission men to proclaim the everlasting gospel. Angels were the means God used in all ages of the world to bestow authority upon man; hence, no change was, or could be expected when this angel visits earth, the work of restoration will be visible to all men. They will authorize men to organize the kingdom anew, with apostles, prophets, high priests, sevens, elders, priests, teachers and deacons. There will be sent forth to preach the same gospel that was preached eighteen hundred years ago. Faith in God, repentance from sins, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the spirit separating, giving to each one a gift as it did anciently. The name of the body of Christ's Church, kingdom, or bride, (which are synonymous), will be called by his name, Jesus Christ. It will possess all the gifts, blessings, privileges and officers that it did in the apostles time. So by an observation, it can be distinguished from all the churches of men, who have invented their own creeds, organized after their own ideas, named their churches to suit themselves, call their own ministers, pay them their price, preaching to suit the people. How it is, that a sane man, with his bible as his detector in his hand, can be deceived by joining the old Mother of Harlots, or one of her harlot daughters, and rest satisfied with such a system of confusion and distrust, is more than I can fathom. The churches of men were popular; and their members pride themselves in speaking of their church. But to the contrary, of the Church of Jesus Christ. It has always been reproached, calumny heaped upon it, evil spoken of, no one who opposes it can tell the truth concerning it; persecuted on all sides, and from all the churches of men, in every conceivable way; looked upon as composed of the dregs of humanity and the ignorant of the world; such are some of the peculiar characteristics of the church of the despised Nazarine.

WHICH IS THE CHURCH.

The question we asked in the beginning was, *Which is the Church?* I now propose to answer the question. In 1829 a Holy Angel, John the Baptist, appeared to Joseph Smith and Oliver Cowdery, and ordained them to the Aaronic Priesthood; which authorized them to baptize by immersion for the remission of sins; after this, appeared Peter, James and John, unto Joseph Smith, and ordained him to the Melchisedec Priesthood, by which came the laying on of hands for the gift of the Holy Ghost. In 1830, by command of God, the Church of Jesus Christ was organized; twelve Apostles were called and ordained, the High Priests' quorum, Bishopric, quorum of Seventies, Elders, Priests, Teachers and Deacons. All these were sent forth on their respective missions, signs followed the faithful believer in the form of tongues, prophecy and seeing visions. The blind were restored to

sight, the deaf to hearing, the lame to walking, discerning of spirits, wisdom, knowledge, and faith, were exercised; and every officer and gift of the gospel that characterized the body of Jesus Christ eighteen hundred years ago characterized this latter day Church. A careful comparison of the Church of Jesus Christ of Latter Day Saints as it now is, with what it was in the days of the Apostles, will surely convince the most incredulous that it is an exact *fac simile*, and the only appointed Church of God. Hoping you may see its beauties and realize its power to save you to the uttermost, I remain yours,

WM. ANDERSON.

OAKLAND, Cal., February, 1882.

Letter From Elder W. H. Kelley.

Editor Herald:—In August last I left home to attend the Semi Annual Conference, appointed to convene near Council Bluffs, Iowa, on the 1st day of September following. The weather was hot and I was unwell; but was comforted and encouraged with thoughts of duty, and that I should soon meet again with many of the Saints—fellow laborers—co-workers—united together in the truest brotherhood, where the bond of unity would be strong, and peace, smiling peace, would sit as queen, and all hearts be made glad in another great re-union of the Saints.

At Chicago I was joined by our excellent brother, George A. Blakeslee, and we were soon hurrying along on chariot wheels towards "the great west;" leaving my estimable yokesman, Bro. T. W. Smith and wife, to make further preparations before leaving the city.

We passed rapidly by and over hills and valleys, creeks and rivers, farms and wood lands; and hasted by towns and cities, flocks and herds, while sleeping, chatting and speculating about the future of so great a country. We almost caught the land mania. Thought of the "fields in the woods"—the place of the Zion—the home of the Saints—then the Millennium; something of a foretaste of the coming felicity we hope to realize, at least saintly, at the end of our journey.

In due time the conference ground was reached. It lay among the hills and bluffs, as if selected in part as a place for a defense. The tents were spread out by the river side and the children of faith stood in groups in the forest shade, chatting merrily, though some wore an anxious mood. We extended the hand of greeting, soon to be reminded that other things are found in the atmosphere sometimes besides oxygen and nitrogen; and became puzzled again over the old question as to whether there is more happiness in possession than in pursuit. True, distance lends enchantment to the view. Right here, Mr. Editor, we were about to draw a picture, but seeing that your magic pen has fairly presented the case in a recent *Herald*, we pass it. We rather enjoyed the Conference, however, and believe that good was done. That out of the conflict of opinions, better methods will be reached and finally, greater unity attained, until the seeing "eye to eye" is reached. It was apparent that the theory "do as you are told" has not been adopted by the members of the Reorganization, as their policy; and it

(h) Chapter V: 1, page 129.

(i) Mosheim, vol. II, chap. 2, par. 1; also, par. 2.

(j) Ibid, chap. IV: 2.

was just as clear that it will never be said to one of them "depart upon the left hand" for ye had not back bone. Some would exhibit a far better Christian character however, if they would learn to differ from others without nourishing a spirit of ill will towards them; but rest all questions upon the forum of enquiry and discussion, (there conflict is expected); and in a christian and manly way accept the results, let them be for or against us. The world was not made in a day, and will not come to an end before the appointed time, just because our pet schemes are not adopted by General Conference.

Conference over, on Monday morning, September 12th, we left Council Bluffs for Independence, Missouri—the magic center. A number of the brethren were on the train, homeward bound from the Conference. All day we rode along side and down the Missouri River, with almost a constant monotone of scenery before us. Fields of poorly cultivated corn, luxuriant growths of weeds and prairie grass, hills and bluffs, until we tired of the scene. If this was all of the "Great West," quick decisions could be reached as to its future.

At the setting of the sun, we passed over the large railroad bridge spanning the Missouri River at Kansas City—the rising city of the West; and soon landed at the commodious depot of that place. All was bustle and life; and judging from the immediate surroundings, one would fancy that a young Chicago was springing into life. The depot was swarming with people. Lunch rooms, fruit stands and dining halls were plentiful. Having eaten nothing since morning, the sight of refreshments caused a leaning that way, and Bro. Luff and I soon joined the lunchers. At the close, we (I) downed with forty cents, the price per head, and then we thought again of the delicious fifteen cent meals served in our beautiful Chicago. Ten miles away lay Independence, and a half hour later we were moving thitherward, where we arrived just after night fall. Refusing the hospitality of our genial companion, Bro. Joseph Luff, we put up at the Merchant's Hotel for the night, and were soon wrapped in the sweet folds of morpheus, just a little way from the "center spot."

Tuesday, the 13th, was a bright clear day and the town and its surroundings were to be seen in all of their attractiveness. The town is built with a center square, and court house as the central building; with streets radiating. Large bodies of timber, groves, lawns, hills, valleys, rivers, creeks, rivulets and prairie lands may be seen at one view, and from a single standpoint. It stands on a beautiful eminence, variegated by small hills and hollows, thus presenting most desirable places for residences. There are no places for the accumulation of stagnate waters, and thus elevated from the low lands, we would judge that a healthy atmosphere continually surrounds it. We viewed it with interest, for striking memories clustered around the scene. Here is the place selected by the Seer, upon which a city was to be built by the people of the Lord; and the place where the finger of God pointed out the spot upon which to erect a temple to His worship. There is the spot where the Saints' printing press was destroyed

by a vicious mob. It is the scene where forty-eight years ago, mob violence took the place of law and an innocent people were robbed of their rights and expelled from the country by lawless and irresponsible renegades; while the officers of the law looked on in mute silence and saw twelve hundred citizens driven from their homes in the cold month of November, to freeze and starve in the wilderness, or on the bleak prairies, unless sheltered by charitable hands. The ungodly hands still infest the land. A few days before our arrival, the railway train was stopped and the passengers robbed, just three miles from Independence.

While there, the brethren conducted us to the observatory, on the top of the Court House, where one of the finest views of natural scenery that we have ever witnessed may be had. Beautiful groves of hard wood timber may be seen for miles around. Three miles to the north, the Missouri River moves majestically eastward for some distance, and then veers to the south, forming the basin that drains the whole country. In every direction, one can see from twenty five to thirty miles, over woodlands, houses, villages, towns, creeks, &c.; while to the south extensive prairie lands come into view. Bro. Blakeslee thought he had never seen anything so grand and beautiful. Were we partial? carried away by fancy? or is this really one of the most beautiful spots of earth that the Creator has made for the habitation of man? Whatever may be said of its future, nature has most wonderfully beautified and adorned it as for a coming crown of glory; and whether pointed out by human sagacity or the Seer's vision, it stands as another proof of the matchless forecast and sagacity in selecting, so peculiarly characteristic of the Seer.

We met with a number of the Saints, among them, Bro. Warnky and family, Bro. Luff and family, Bro. Brackenbury and family, with others. At the latter place a number of the sisters had gathered at a quilting-bee, where they were spending the time in a useful way and merrily. The Saints number about one hundred and fifty-five, and they own a commodious brick church in the east part of town: They dwell with their neighbors (non believers) in peace and safety. A kindly spirit is manifest by all. Indeed, the Saints are encouraged to gather there, make homes and help build up the town and country. So much for the silent forces—ever vigilant, active and effective—bringing about the great decrees of God, to ultimate in a final preparation for the end. Another of Joseph's (?) mistakes.

In company with Bro. Warnky and Dr. Wm. E. McLellan, we visited the "temple lot" lying west of the Court House. The doctor was able to point out the identical spot where Joseph stood when he first visited it, and which is the place of the corner stone. He visited it soon after himself, when it was all covered with young poplars thickly standing. Joseph cut his way in through this thick growth of trees, brush and saplings, and marked the spot by blazing a tree near by, cutting away the under brush for a few feet around and setting up a small stone that had been picked up in the ravine below. This was all the corner stone that was ever laid upon it, and it only to mark the place of the corner.

It is a beautiful, elevated, slightly spot, and known far and near as the "temple lot." No habitation of man rests upon it; and it looks as though it had been plowed and tilled, and then sodded over. To say the least, it is a most desirable natural site upon which to build anything of magnificence and beauty.

Our short acquaintance with the Doctor while there led us to believe that he is not a very bad man after all. He is now advanced in years and strong and vigorous, and shows to have been a man of thought, high aspirations, and a student. To our surprise he had nothing to say, really, against the faith. We rather enjoyed his acquaintance. He has led rather of a strange career, but if he has any hope in God at all, it is in connection with the work revealed through the Seer. In spite of himself, he warms up towards the Saints. He is sour, however, and possesses a happy faculty of quoting the past and placing incidents and emphasizing to match, in order to make out a plausible case of his own, however severely they may reflect upon others, the truth or falsity of which can not well be determined this side of the day when the revealer of secrets shall appear, unless the Doctor's version be taken as the correct one. Judging by putting this and that together, and one would be apt to think that the Doctor is something of a monument of defeated ambition. Everybody has a story and a side.

I gleaned from him and the records in his possession, the following items: He was present when the preface to the Book of Commandments was given, and says that Sidney Rigdon wrote it down as it was dictated by Joseph. A committee had been appointed to draft a preface, consisting of himself, O. Cowdery and, I think, Sidney Rigdon, but when they made their report, the "Conference picked it all to pieces." The Conference then requested Joseph to enquire of the Lord about it, and he said that he would if the people would bow in prayer with him. This they did and Joseph prayed.

When they arose, Joseph dictated by the Spirit the preface found in the Book of Doctrine and Covenants while sitting by a window of the room in which the conference was sitting; and Sidney Rigdon wrote it down. Joseph would deliver a few sentences and Sydney would write them down, then read them aloud, and if correct, then Joseph would proceed and deliver more, and by this process the preface was given.

In reply to the question, "did Joseph seem to be inspired at the time? that is, did any thing of unusual character appear to be moving him?" he said, "There was something a hold of him."

The Doctor has in his possession an old Book of Commandments (Doctrine and Covenants), published by W. W. Phelps, in Independence, Missouri, in 1833. It states, that the 17th section of the Book of Covenants was given at Fayette, New York, in June, 1830.

In the *Evening and Morning Star*, on page 352, vol. 2, and No. 22, the following occurs: "At a conference held in Kirtland, May 3, 1834, the following was adopted, 'After prayer the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sydney Rigdon, and seconded

by Newal K. Whitney, that this Church be known hereafter by the name of the Church of Latter Day Saints. Appropriate remarks were delivered by some of the members, after which the motion was put by the Moderator and passed by unanimous voice. "Joseph Smith, Jun., was moderator."

In a postscript in the *Elders' Journal*, page 38, vol. 1, and No. 3, which was published at Far West, July, 1838, and edited by Joseph Smith, the following is found, but there is no date to the latter: "Since Bro. Joseph came to this place we have been favored with a lengthy revelation, in which many important items are shown forth. 1. That the Church shall hereafter be called the Church of Jesus Christ of Latter Day Saints." The Revelation was given April 26th, 1838.

Late in the afternoon, Wednesday the 14th, we left Independence for Lexington, where we arrived late at night and remained over until morning. Large herds of cattle and swine, flocks of sheep and a beautiful country were seen on the way. But that which strikes a northern man as forcibly as anything seen in that country, perhaps, is the mixing and blending of the races. White and black as the extremes, with all shades and colors between; plaited and woven in until you can't tell where the white blood ends and the black begins. White, black, brown, chocolate color, and hues all the way through the sunflower, poplar leaf, banana skin, lemon and orange peel, &c., blended and interblended and spread out in the finest shades until one is lost for terms to express the distinction of shades. If any one can see the hand of God in thus corrupting of the races, they are wiser than we are. It portends evil rather than good, socially and nationally. It is only a question of time, when the arbitration of power will be left with the numerical strength of one of these respective shades; and amid the fires of caste and conflict, the law of force will crown the strong side king, to be warred against by a confederation of other shades and hues, and ad infinitum. Is Saul, also, among the prophets?

Early in the morning, Thursday the 15th, we left Lexington in the stage coach, crossed the Missouri River, and was landed at the railroad depot, a mile or more from the city. It was between this station and the river that the mail coach was robbed by highwaymen last Summer; and it is a most favorable place for such work, there being thick brush and woods all around. We would not have been surprised to see some ugly hand poked out of the thick brush after us, as the coach moved along. We were soon on the way to Richmond, Ray county, to visit David Whitmer, one of the witnesses. Arrived about 8:30 a. m., and breakfasted at the hotel. Here we met David Whitmer, Junior, eldest son of David Whitmer, Senior. He looks to be about forty-five years of age. Is kind hearted and is a firm believer in the Book of Mormon and in the testimony borne by his father concerning it. After breakfast we called on David Whitmer, Senior, meeting him just outside of his residence, and introducing ourselves. He invited us into the house and directed us into a small room, presumably, his own resting and sleeping apartment. John Whitmer, son of John Whitmer, deceased, and

two or three more gentlemen, whose names are not remembered, were present. The women folks were house cleaning. (Just our luck). Elder Whitmer remarked that he did not feel much like talking as he had not been feeling well for some time. He appeared feeble. He is now upwards of seventy-six years of age, having been born January 7th, 1805. He is of medium height, and rather of a slender build; but this appearance may be on account of age and recent illness. He has darkish brown eyes, and his hair is white and thin. Has a good head and honest face. He talks with ease and seemed at home with every subject suggested; and without an effort, seemingly, went on to amplify upon it, so that we had nothing to do but question, suggest and listen. His intellect is far more vigorous and retentive than we expected to find. He is careful in his speech, for he studies to express himself in such a way as not to be misunderstood; and it hurts him to be misrepresented. A reporter called to see him some time ago, asked a few questions and went off and published that he had denied his testimony concerning the truth of the Book of Mormon. This hurt him so, that he is very careful, now, to have some known friends present when strangers call to see him. This accounts for the presence of others when we were there. Speaking of Joseph Smith the Seer, he said, and this is very nearly his wording: "It makes no difference what others say, I know Joseph Smith was a prophet of God, and he translated the Book of Mormon by the inspiration of God from the plates of the Nephites. Some people think if they can only make it appear that Joseph's life and character were not perfect, and that he had human weaknesses, that it would prove that he was not a prophet; yet the same persons will believe that Moses who killed the Egyptian, and David who had Uriah killed, and who took a multitude of wives, and Solomon who was a polygamist and idolator; and Peter, who lied and cursed, &c., were all prophets, and should be honored and respected. What the individual life of Joseph Smith was after he translated the Book of Mormon, has nothing to do with the question as to whether he was, or was not inspired to bring that book forth."

"Do you know anything against his character?"

"I know nothing against him. I have heard some things; these I know nothing about. I have nothing to say about the character of any one, only as I know. It is not my mission to talk about the character of any. My mission is to testify concerning the truth of the coming forth of the work of God."

"What kind of man was he when you knew him personally?"

"He was a religious and straightforward man. He had to be; for he was illiterate and he could do nothing of himself. He had to trust in God. He could not translate unless he was humble and possessed the right feelings towards every one. To illustrate, so you can see. One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went up stairs, and Joseph came up soon after

to continue the translation, but he could not do anything. He could not translate a single syllable. He went down stairs, out into the orchard and made supplication to the Lord; was gone about an hour—came back to the house, asked Emma's forgiveness and then came up stairs where we were and the translation went on all right. He could do nothing save he was humble and faithful."

His statement concerning the vision they had of the plates and the angel was as follows: "I was plowing in the field one morning, and Joseph and Oliver came along with a revelation stating that I was to be one of the witnesses to the Book of Mormon. I got over the fence and we went out into the woods, near by, and sat down on a log and talked awhile. We then kneeled down and prayed. Joseph prayed. We then got up and sat on the log and were talking, when all at once a light came down from above us and encircled us for quite a little distance around; and the angel stood before us. He was dressed in white, and spoke and called me by name and said 'Blessed is he that keepeth His commandments.' This is all that I heard the angel say. A table was set before us and on it the records were placed. The Records of the Nephites, from which the Book of Mormon was translated, the brass plates, the Ball of Directors, the sword of Laban and other plates. While we were viewing them the voice of God spoke out of heaven saying that the Book was true and the translation correct."

We then asked him, "Do you remember the peculiar sensation experienced upon that occasion?" He answered very slowly and definitely.

"Yes; I remember it very distinctly; and I never think of it, from that day to this but what that same spirit is present with me."

"How did you know it was the voice of God?"

"We knew it was the voice of God. I knew it was the voice of God just as well as I knew any thing."

This narration was delivered in a mild, but fervent voice; and as he spoke and bore witness, and we listened, the Spirit of God rested in great power upon us like a flame of glory, or burning coal from the altar of God. It enveloped our beings and glowed in our hearts while tears of gratitude and joy flowed down our cheeks. Bro. Blakeslee who sat opposite, but near by and facing me, was so moved by this divine touch—silent and heavenly power—that he could not refrain from weeping. Despite our power of resistance, for a moment we sat speechless, uttered not a word, but with a look exchanged thoughts and read the moving of each other's heart. We were satisfied, established, confirmed. The Spirit of God that had been with me and inspired my soul while defending that Record, and the divinely appointed mission of the Seer, for lo! these many years, while standing and testifying before multitudes, large and small, now appeared and lit up my being as with a flame, as I listened to the voice of a *chief witness* testify of what he had seen, and heard, and felt, in relation to the coming forth of this Latter Day Work. The worthy sage testified truthfully, for God bore witness.

Whatever other men may think of David

Whitmer, it is our belief that he is a man of God; and that he is performing his part in this great Latter Day Work, faithfully and acceptably to his heavenly Father. He is respected and honored of his neighbors, and loved and admired by his relatives, of which there is a large circle there, and all in the faith. Who shall say that this man of candor, now standing upon the verge of the grave, has borne a false witness.

Conversation ended, we were soon on the way to Stewartsville, having been requested by telegram, while at Independence, to visit that place in order to meet a Disciple preacher that had made his way into that community, and was threatening our people with utter destruction. In due time we arrived in the neighborhood where our belligerent chief had taken up quarters, to find Bro. Bozarth and him hard at it. The trains having missed connection, we were a day late, and the fires of conflict burned so fiercely in this antagonist, and he swelled to such an enormous size, threatened and defied—was ready to do it right now—that it was thought wise to throw Bro. Bozarth in the breach, to save the honor of the cause, at least, until we arrived. This would be destructionist being informed of our arrival, and as ready to sit over opposite him, he quickly informed the brethren that he proposed to eat one of our men at a time and that he was not done with Bozarth. We listened through two sessions, and seeing that our cause was in good hands, and in no imminent danger, we left the hostile camp. Bro. Bozarth has my warmest sympathy, and I shall ever consider myself under obligations to him for getting in ahead of me and meeting that—chap. May fortune ever favor him.

Sheltered and cared for over night, by a good brother living near the Saints' Meeting House, on the 17th we returned to the vicinity of Council Bluffs; and next day Bro. Blakeslee took the eastern bound train for home.

In our judgment, Stewartsville, Missouri, is one of the finest and most desirable farming countries on the western slope. Having been raised in that country and acquainted with its ins and outs, we think we have a right to commend. Stranger, without a home, go to the vicinity of Stewartsville, buy a farm and be happy.

Least some may adjudge us prolix, we close
In the faith,

WM. H. KELLEY.

COLDWATER, Mich., Jan. 16th, 1882.

Why Is It So.

THAT there is a general spiritual depression all over the land, no one with any degree of observation can deny. A cold, luke-warm state of things seems to exist among all religious bodies, and an apparent lack of spiritual interest among those who should be alive and energetic in the great work of our Master. And this indifference does not seem to be confined to any particular locality, or to any one religious body of people, but on every hand, and in every place we see it cropping out; why is it so?

There may be many reasons assigned for this state of things; but we shall in this brief article only refer to one of the most prominent, such an one as comes to the surface and is within the grasp of our comprehension; and

while we notice one of the great reasons for such a state of things, we admit that there are diversities of causes, all seeming to transpire together to bring about the one great result.

But a short time ago the writer availed himself of an opportunity of attending a religious service of the Methodist Episcopal Church, in a thriving little town, which service was the closing one of quite a protracted effort. The writer, judging from the past, would conclude that the same earnest labor a few years ago, would have brought to their altar a large number of unconverted souls, but there was hardly a result worthy of notice, so much so that the minister in charge at the close of his efforts, was led to exclaim in substance, "Why is it so?"

And this may be said of many localities. We hear the same cry coming up from almost all religious bodies of people. There is one great element that comes to the surface that we feel quite willing to maintain is one great cause of this lack of interest in spiritual work, and that is the influence of the teachings of such men as R. G. Ingersoll. That his teachings have had a great effect upon the minds of many religious people no one can deny. We find to day, many heretofore live, energetic, spiritual men and women, openly and tacitly endorsing some of the teachings of Ingersollism; enough so, to show to us that they too have fallen under the dire influence of that element; and as the influence of that element spreads among the people (which it is sure to do), so spiritual interest in better things will continue to grow less. And while we admit that this element is well calculated to stir up the spirit and comprehensibilities that have so long time lain spiritually dormant in many, and has so used many heretofore bound by the shackles of priestcraft, to think, and use, and exercise the reasoning faculties that God has given them; we yet must acknowledge that the former has far outweighed the good the latter has done for man, spiritual good and eternal peace. There is at the present time, too many who are too willing to grasp and cherish any and every view that is calculated in its nature to give them an excuse for rejecting the revelations of God—the means of salvation to man; and there are many views connected with this infidel element, that seems just to fill an aching void, with those who have never known the truth, and with all such a great harm is done by this. Certainly the efforts of our Elders can in no way be better employed for a great part of their time, than in showing to the people the great contradistinctive features existing between this unconsoling, infidel element, and the solid Rock of God's Eternal Truth, that will bring to man everlasting joy, eternal peace and sweet comfort, and glory in the kingdom of our God.

Energy will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two legged animal a man without it.

The keenest abuse of our enemies will not hurt us so much in the estimation of the discerning as the injudicious praise of our friends.

The beginning of faith is action, and he only believes who struggles; not he who merely thinks a question over.

We hand folks over to God's mercy, and show none ourselves.

Priesthood.

Beloved Herald:—We trust that in your issue for December 15th, 1881, under the title of "Name," the Church of Christ need not necessarily be called the "Church of Christ," nothing more nor nothing less, to be his church. That it may be called many names to distinguish it from other churches, or branches of the same church; that it may even be called simply "The Church of Latter Day Saints," to distinguish it from former day Saints, for convenience, or other proper motive, if it has all the other necessary prerequisites and is indeed his church; and, as we have promised to treat on the subject of priesthood, we will now endeavor to fulfill that promise.

My Father, grant, O, grant me light,
Make free my thoughts, make clear my brain;
That I may guide my pen aright,
Thy Church and Priesthood to maintain;
Thy righteous cause may I defend,
My memory, Lord, wilt thou increase;
Thy Spirit into my bosom send;
I ask naught else, but grant me these,
That I may make this subject clear
To all who love the truth to hear.

That there is transmitted to the Church of Christ, whenever and wherever he has one on the earth, authority to act in his name, for the upbuilding, maintenance and instruction of the same; and that such authority is transmissible from one member of said church to another, under proper rules and regulations designed by Christ, we think is abundantly clear from the reading of the scriptures; for is not God a God of order, hence a God of system? Again: that priesthood and authority are synonymous terms, expressive of the same thing, is evident from the same source; or at least where there is no authority, there is no priesthood. For where there is priesthood, either of the higher, or lower order, it is by virtue of that priesthood, that the one holding it has the authority to act in all callings of the same.

Did Jesus have a mission to perform to the children of men in his first advent to this earth? If so, did he come with proper authority from the Father? Did he come in his own name, to do his own will; or in the name, and to do the will of him that sent him? And if so was he ordained?

"For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38).

Again: "I can of mine own self do nothing: as I hear. I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John 5:30)

As to whether he was ordained or not, Paul tells us of a time when God winked at the ignorance of men, but that now he commanded men everywhere to repent, because he was going to judge them; "By that man whom he hath ordained." (Acts 17:30, 31).

Unto what was he ordained? "For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, to offer for sins."